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CATECHETICS

or

Theory and Practise of Religious Instruction

by

M. REU, D.D.

Professor of Theology at Wartburg Seminary
Dubuque, Iowa

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PREFACE

THIS textbook on Catechetics was originally published in German, the first edition appearing in 1915. Since it was introduced by three Lutheran seminaries a second edition soon proved necessary and was published in the spring of 1918. Ever since its first publication the desire was often expressed for an English edition. Thanks to the efforts of

Rev. C. B. Gohdes, Litt. D.
and Professor of History at the Capital University, Columbus, Ohio,

this desire is now fulfilled. Dr. Gohdes kindly carried out the very difficult task of translation. In rendering the chapters 21 and 22 he was kindly assisted by Prof. Theo. Mees, Ph.D., D.D., of Capital University, whose conversance with the psychological terminology of the Herbart Society was placed at his disposal, while Rev. Harry Melcher of Columbus, Ohio, furnished the translation of the Practical Examples. For all such valuable assistance, especially for the unselfish, assiduous, and successful labors of Dr Gohdes, the author takes this opportunity publicly to express his heartfelt thanks.

Although the esteemed translator, under constant collaboration with Rev. S. Salzmann, of Dubuque, Iowa, and myself, gave much time and diligent thought toward the production of this English edition, here and there an error may have crept in. May I not ask the

readers to make a note of these, and kindly to bring them to my attention in order that they might be corrected in case a second edition should be necessary? I should likewise be grateful for any other suggestions.

This book, however, is not merely a translation of the German edition. For, in its present form, it was not only divested of everything which had special reference to conditions in the German speaking Lutheran congregations of our country, but was also recast and amplified, as this seemed necessary for a more general use in our Church. While already in the German edition the psychological, pedagogical, and catechetical literature of our country was drawn upon, especially for chapter 22, this has now been registered and turned to account throughout the book. Chapters 30 and 31 dealing with the educational agencies and the distribution of material has been completely recast and amplified. Chapter 20 appears for the first time. It seemed necessary, in order that the student and pastor might, at least briefly, be informed on the work of religious instruction carried on by the churches round about us. One addition which I had planned, could not be embodied in this print. I had intended to write a sketch of the catechetical work of the Scandinavian Church from the Reformation to the present time, but being somewhat overworked, I had to desist from this plan in the last moment. Should a second edition prove necessary, this deficiency will be supplied.

To some it might seem as if this Catechetics were too bulky to serve as a textbook; it was, however, purposely written in this volume, for it should be of service also to the pastor and catechist, who have stood in the ministry for years. By omitting the literature and

the practical examples about one hundred pages could have been eliminated. But perhaps just the teacher of Catechetics and all who intend later to continue the study of catechetical problems, will thank me for having recorded it with such care. Hardly will they find one so relatively complete. Most of the books mentioned are found in my library, the remainder was at least examined, only a few have been cited on the authority of others. If a large proportion of the literature given is written in German, the reason for this is mainly, because nowhere has such diligent, practical as well as scientific, work been done in the catechetical field as in the evangelical church of Germany. How ever much conditions may change, it ought to remain a rule with us that the Lutheran pastor or, at least, the Lutheran professor should be able to read and to understand the language in which Luther wrote. The practical examples could, in the interest of the catechist, especially of the student and beginner, not well be omitted. While some of the examples given, in my judgment, can by no means serve as models worthy of imitation, they have been added, because, in the form given, they have proved valuable for my work in the Seminary. Here, too, criticism of the material offered serves as an aid to find and appreciate what is correct. Another reason why the bulkiness of this volume should be no hindrance to its usefulness as a textbook is this: in spite of its unity the several parts are complete in themselves, and can, therefore, also be taken up and studied separately. If time will not allow for a careful study of the historical part, this can be covered by a few summarizing lectures. He who has reasons to believe that his class is sufficiently grounded in the elements of psychology may restrict himself to a

hasty review of the second part in which stress is laid upon the pedagogical deductions. My experience, however, is that such knowledge of psychology is rather rare among our students of theology. Where this is the case much of the necessary basis for all catechetical work is wanting.

The complete indexes were kindly furnished by Prof. Julius Bodensieck of Waverly, Iowa. The proofs were read repeatedly. But on account of an overstraining of my eyes and the fact that the book was to leave the press before the opening of the new school year some errors may have been overlooked. For these I ask the reader's indulgence.

I can truthfully say that this textbook has grown out of scientific as well as practical study of catechetical problems extending over many years. Especially what is said concerning the various educational agencies and the distribution of material has been tested as to its practicableness either by myself or by some of my former pupils who perform all their catechetical work in English.

Would, that now, when the transition into the American language has made religious instruction much easier in many respects, all would earnestly strive to "redeem the time" and to lay the foundations for a lasting improvement of ways and means of such instruction. The whole future of our Church is at stake. In the same measure in which we succeed in solving the question of the religious instruction of our youth, can we become what we should, a salt for our country. The following resolution was passed by the International Sunday School Convention assembled this summer at Buffalo: "The prize of our religious liberty is the sum

required for the building of a system of Church schools which will parallel our system of public schools and be equally efficient. We do not have in this country a system of public education; we have only a system of public schools; but this system of schools does not work with the whole child. It is but half an educational arch. We must complete the arch by building a system of Church schools closely co-ordinated with the public schools. These two systems of schools—one supported by the State, with secular leadership, the other supported by the Church, with religious leadership—will form the only system of education that a country can have, in which the Church and the State are a part. The building of this system of Church schools is the task now pressing for completion". At the same time the following report comes from New York: "The Commissioner of Education for the State of New York declares that there must be some definite plan of religious education for the children of the State, this to be formulated through the co-operation of the schools and the Churches. He proposes three methods: (1) The preparation, for use in the schools, of a book of selections from the Bible by an interdenominational commission appointed by the legislature; (2) the formulation of a plan for co-operation between the school and the various denominations, that every child may be provided with religious instruction; (3) the granting of regents' credits for serious work in Bible study outside of the schools".

I still maintain what has been said in chapters 20, 30 and 31 concerning the establishment of parish schools, but in connection with these latest utterances I would like once more to emphasize the following: Where par-

ish schools can not be established, there let us unite and strive with all seriousness that a portion of the regular school periods of our public schools be assigned for religious instruction given by the Church, and let us train teachers for that purpose. To bring this matter before our state legislatures and boards of education would be a very important task for the newly formed Lutheran National Council. In the meantime let no one idly wait for developments which the future might bring, but let him turn to account the educational agencies mentioned on p. 444, or let him choose other ways and means—if only our youth receives that religious instruction which the Church and every pastor is in holy duty bound to give.

Dubuque, Iowa, September, 1918.

M. REU.

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RE = Realenzyklopaedie fuer protestantische Theologie und Kirche in dritter Auflage herausgegeben von A. Hauck.
Page 8, line 16, read Patrologiae.
Page 31, line 5, read Tractatus.
Page 33, line 15, add Ap. Const. VIII, 6.
Page 19, line 19, add 1 John 2, 20. 27.
Page 38, line 26, read Chrysologus.
Page 45, line 1, read Liturgik.
Page 49, line 5, read Cat. 5.
Page 64, line 28, read externalities.
Page 69, line 3, read was.
Page 98, line 28, read Luther.
Page 107, line 22, read conventional.
Page 132, line 26, read Augustana.
Page 189, line 2, read A. S. S. U.
Page 190, line 34, read A. S. S. U.
Page 214, line 5, read Pontoppidan.
Page 240, line 10, read dealing.
Page 240, line 14, read connotes.

Introduction

Henry I. Schmidt, History of Education, Part I: History of Education, Ancient and Modern; Part II: A Plan of Culture and Instruction based on Christian Principles, and designed to aid in the right Education of Youth, Physically, Intellectually, and Morally, 1842.—**L. Kraussold,** Katechetik fuer Schule und Kirche, 1843 ([2]1880).—**Chr. Palmer,** Evangelische Katechetik, 1844 ([6]1881).—**G. v. Zezschwitz,** System der christlich-kirchlichen Katechetik: 1. Bd. Der Katechumenat oder die Lehre von der kirchlichen Erziehung, 1863. 2. Bd. Die Lehre vom kirchlichen Unterricht nach Stoff und Methode. 1. Abteilung: Der Katechismus oder der kirchliche Unterrichtsstoff, 1864 ([2]1872). 2. Abteilung: Die Katechese oder die kirchliche Unterrichtsmethode. 1. Haelfte: Der akroamatisch-positive Bibelunterricht, 1869 ([2]1874). 2. Haelfte: Die erotematische Unterrichtsform, 1872.—**H. Ziegler,** Catechetics, Historical, Theoretical, Practical, 1873.—**F. W. Schuetze,** Praktische Katechetik fuer evangelische Seminare und Lehrer, 1876 ([2]1883).—**R. Kuebel,** Katechetik, 1877.—**Theod. Harnack,** Katechetik und Erklaerung des Kleinen Katechismus, 1882.—**G. v. Scheele,** Kirchliche Katechetik, 1886.—**K. Buchrucker,** Grundlinien der kirchlichen Katechetik, 1889.—**E. Sachsse,** Die Lehre von der kirchlichen Erziehung nach evangelischen Grundsaetzen, 1897.—**Fr. Zange,** Evangelischer Religionsunterricht, 1897 ([2]1913).—**A. Eckert,** Der erziehende Religionsunterricht in Schule und Kirche, 1899 ([2]1915).—**M. v. Nathusius,** Handbuch des kirchlichen Unterrichts, 1903.—**O. Baumgarten,** Neue Bahnen. Der Unterricht in der christlichen Religion im Geist der modernen Theologie, 1903.—**E. Thraendorf,** Allgemeine Methodik des Religionsunterrichts, 1903 ([5]1912).—**G. A. Coe,** Education in Religion and Morals, 1904.—**J. Gottschick,** Homiletik und Katechetik, 1908.—**Joh. Berndt,** Methodik des Unterrichts in der evangelischen Religion, 1909.—**J. Smend,** Der evangelische Religionsunterricht auf hoeheren Schulen, 1910.—**R. Kabisch,** Wie lehrt man Religion, 1910 ([2]1912).—**C. H. Gerberding,** The Lutheran Catechist, 1910.—**J. H. Herzer,** Ev.-Luth. Katechetik,

1911.—**C. W. Hertzler,** Die religioes-sittliche Erziehung der kirchlichen Jugend, 1911.—**K. Knoke,** Recht und Pflicht der evangelischen Kirche hinsichtlich der religioesen Unterweisung ihrer heranwachsenden Jugend, 1912.—**Chr. Buerckstuemmer,** Der Religionsunterricht in der Volksschule, 1913.—**J. Steinbeck,** Lehrbuch der christlichen Jugenderziehung, 1914.—**G. Hodges,** The Training of Children in Religion (1911), 1917.—**E. Hershey Sneath, George Hodges,** and **Henry H. Tweedy,** Religious Training in the School and Home, 1917.—Compare also the chapters on Catechetics by G. v. Zezschwitz in: **Strack-Zoeckler,** Handbuch der theologischen Wissenschaften, part 4, 1882 ([3]1890).—**K. Knoke,** Grundriss der praktischen Theologie, 1886 ([4]1896).—**A. Krauss,** Lehrbuch der praktischen Theologie, 1890—1893.—**E. Chr. Achelis,** Lehrbuch der praktischen Theologie, 1890 ([3]1911).—**E. Chr. Achelis,** Grundriss der praktischen Theologie, 1893 ([5]1903).—Of text-books on Pedagogics we mention: **Chr. Palmer,** Evangelische Paedagogik, 1853 ([4]1869).—**T. Ziller,** Vorlesungen ueber allgemeine Paedagogik, 1876 ([3]1892).—**G. v. Zezschwitz,** Lehrbuch der Paedagogik, 1882.—**W. Ostermann-L. Wegener,** Lehrbuch der Paedagogik, 1882 (50th thousand, 1910).—**J. Chr. G. Schumann-G. Voigt,** Lehrbuch der Paedagogik, about 1882 ([12]1904).—**H. Spencer,** Education, intellectual, moral, and physical, 1883.—**Jos. Payne,** Lectures on the Science and Art of Education, 1884.—**E. Thring,** Theory and Practice of Teaching, 1885.—**J. G. Fitch,** Lectures on Teaching, 1886.—**J. Johonnot,** Principles and practice of Teaching, 1886.—**Ch. de Garmo,** The Essentials of Method, 1889.—**D. P. Page,** Theory and Practice of Teaching, 1893.—**W. James,** Talks to Teachers on Psychology, 1900.—**K. Knoke,** Grundriss der Paedagogik, 1892 ([2]1902).—**K. Heilmann,** Handbuch der Paedagogik, 1897 ([12]1908).—**W. Rein,** Paedagogik i. Grundriss, 1900 ([4]1908). English by C. C. and Ida J. Van Liew, 1895.—**W. Rein,** Paedagogik in systematischer Darstellung, 1902—1906.—**P. Barth,** Die Elemente der Erziehungs- u. Unterrichtslehre, 1906 ([3]1911).—**F. Paulsen,** Paedagogik, 1911.—**K. A. Schmid,** Geschichte der Erziehung, 5 parts, 11 volumes, 1884 ff.—**K. A. Schmid,** Encyclopaedie des gesamten Erziehungs- und Unterrichtswesens, 2. ed. 8 vols.—**W. Rein,** Encyclopaedisches Handbuch der Paedagogik, 2. ed. 10 vols.—**Sonnenschein's** Cyclopedia of Education, ed. by Fletcher, 1892.—**Monroe's** Cyclopedia of Education, 1911—

1914.—**W. S. Monroe,** Bibliography of Education, (1897), 1907. —**P. Monroe,** Textbook in the History of Education, 1905.— **F. P. Graves,** History of Education before the Middle Ages, 1909; History of Education during the Middle Ages and the Transition to Modern times, 1909—1910.

1. Name and Meaning of Catechetics.

G. v. Zezschwitz I, pp. 10—34; II, 1, pp. 27—43.—**Achelis** II, pp. 278—281; 383—386.—**Sachsse,** pp. 301—302.

The word Catechetics (*κατηχητικὴ τέχνη*) is a derivative of the composite verb *κατηχέω*. This, in turn, is derived from the simple verb *ἠχεῖν*, not from the noun *ἠχώ*, the equivalent of our English echo. The etymology of Catechetics, therefore, suggests a descending, not a reverberating, sound. For this reason, and in consequence of the essential difference between *κατηχεῖν* and *ἀντηχεῖν*, the explanation, not originating with Melanchthon, but widely spread by him, that the word signifies instruction by means of questions and answers,*) proves inacceptable. Originally intransitive, the verb subsequently received transitive force, in that *κατηχεῖσθαι* came to mean "to receive information", while *κατηχεῖν τινα* (to reach one by sound from above, as from a desk) has come to signify an impartation of knowledge by the transmission of sound from lip to ear. The term is also used to connote the superficial, the commonplace, the inchoate, the elementary. In the general sense of imparting oral information the word is used in Luke's Gospel (1, 4), also in Acts (18, 25; 21, 21). In the more definite sense of giving oral instruction in religion, we find the term used by Paul (Rom. 2, 18;

*) Compare **M. Reu,** Quellen zur Geschichte des kirchlichen Unterrichts, I, 2 p. 17; **F. Cohrs,** Evangelische Katechismusversuche vor Luthers Enchiridion, III, p. 20.

I Cor. 14, 19; Gal. 6, 6). Inasmuch as oral instruction in the fundamentals of Christianity was the principal feature of the preparation for baptism, κατηχεῖν was used as an expression of the mode of preparation for the sacrament, and, subsequently, of fundamental religious instruction in general as imparted by the Church. Catechetics is therefore an exposition of the principles of religious instruction and a practical method of equipping the catechist.

2. The Necessity for Such Instruction and a Correct Exposition of its Principles.

Th. Harnack, pp. 1—8.—**Achelis,** II, pp. 281—282.—**Buchrucker,** pp. 64—65.—**Kabisch,** pp. 1—102.—Religionsunterricht? 80 Gutachten. Ergebnis einer von der Vereinigung fuer Schulreform in Bremen veranstalteten allgemeinen deutschen Umfrage, 1905.—**W. Rein,** Stimmen zur Reform des Religionsunterrichts, 1904. 1906.—**G. A. Coe,** Education in Religion and Morals, pp. 21—32.—**Sneath, Hodges,** and **Tweedy,** Religious Training in School and Home, pp. 1—33.

The character and task of the Church suggest the necessity of imparting religious instruction. The Church is to spread and grow. While, through her missionary activity, she endeavors to arouse in those without the longing and willingness for salvation that result in a desire for membership, her character as the communion of saints prevents her from receiving into fellowship any but those who share her faith and confession. The duty to give all applicants careful instruction in regard to the faith and its confession thus becomes self-evident. A further necessity for such instruction results from baptism as the divinely ordained sacrament of initiation into the Church. Baptism requires instruction concerning its character and import, no matter whether instruction precedes the sacrament or vice versa. In

the case of adults, whether they are Pagans, Jews, or sectarians hostile to baptism, the activity of the missionary must merge into that of the catechist, and conclude with instruction in regard to baptism and the confessions, whereas the baptism of infants dare not take place at all, unless subsequent instruction be guaranteed. Finally, religious instruction is explicitly required by Holy Writ. The missionary commission involves the preparation of those who, by preaching and baptism, have already become members of the Church for a conversation in consonance with discipleship (Matth. 28, 18 etc.). Even more, Jesus impresses upon Peter not only the guarding and feeding of the sheep (*πρόβατα*, *προβάτια*), but also the feeding of the lambs (*ἀρνία*) belonging to the fold (John 21, 15 etc.), a process to which instruction of its youth by the Church belongs as an essential part. Since Rousseau († 1778), the requirement has indeed frequently been made that children should be given no instruction in religion till the age of sixteen. However, the pretext that an independent decision in the premises should not be forestalled, is merely the equivalent of a demand for an irreligious education, inasmuch as congenital evil is given an opportunity for unimpeded development, and parents and Church are expected to withhold from the children that which is their own greatest treasure, and this at a time when the foundation is laid for the future in every respect.

E. H. Sneath, George Hodges and **H. H. Tweedy** in "Religious Training in the School and Home" (Macmillan, 1917): To postpone the work of religious education until the preparatory school and college is as rash as it is foolish. "Let a child wait until he is grown and then choose his own religion," said an English statesman in the hearing of Coleridge. Coleridge made no reply, but led the speaker out into his

garden. Looking around upon the bare ground he said quietly: "I have decided not to put out any flowers and vegetables this year, but to wait till August and let the garden decide for itself whether it prefers weeds or strawberries". The blind optimism which seems to feel that the moral and religious training of the child will care for itself, ends all too soon in disaster. The business of growing good men and women will no more care for itself than the business of making a fortune or winning a success in any profession will care for itself (p. 19).

Nor is it the mere principle of instruction as such that is in question, but rather purposeful instruction and education. Instruction bearing a general Christian impress might be conceivable as the result of Christian association and a life in the shadow of the Church. But quite aside from the failure of many Christians to possess an adequate understanding of the Way of Salvation or to give proper ethical expression to it, such incidental instruction would leave a complete and connected teaching of essential truth a matter of chance. Gaps, misunderstandings, and aberrations would be all but inevitable, while purposeful influence and coherent effort would be absent altogether. Therefore it is the duty of the Church to be a unit in her advocacy of an object inextricably interwoven with her very future, to prescribe an orderly process of instruction, to gain greater clearness concerning the aim, the matter, and the method of such instruction, and most conscientiously to prepare her future servants, in both theory and practise, for a successful performance of the teaching activity. The history of the Church is witness of the great effect ever produced upon her inner development through the faithful discharge of this duty, and of the baneful effects wherever it has been neglected.

3. The Elements of Catechetics.

Inasmuch as the Church has had to give spiritual instruction from the time of her origin, the first element of the catechetical discipline is likely to be an excursion into its **history,** in order to make the experience of the past available for the present and to render possible a clearer and ampler apprehension and discharge of the teaching function. Moreover, in order to a proper mutual adjustment, **the pupil** must be viewed from the standpoint of his mental faculties and his complete psychic development. Clearness is also to be gained in regard to the **aim** to be reached, in regard to the **materials** necessary thereto, in regard to the **distribution of such materials** over the educational institutions today accessible, in regard to the **method** which best insures the attainment of the aim, and, finally, in regard to the time when such instruction is to be **concluded,** and the form which this conclusion is to take.

I. The Historical Development of Religious Instruction

A. RELIGIOUS INSTRUCTION IN THE OLD CHURCH.

J. W. F. Hoefling, Das Sakrament der Taufe nebst den andern damit zusammenhaengenden Akten der Initiation I, 1846.—**Th. Harnack,** Der christliche Gemeindegottesdienst im apostolischen und alt-katholischen Zeitalter, 1854.—**v. Zezschwitz,** Katechetik I und II, 1.—**J. Mayer,** Geschichte des Katechumenats und der Katechese in den ersten sechs Jahrhunderten, 1868.—**Fr. Probst,** Lehre vom Gebet in den drei ersten christlichen Jahrhunderten, 1871.—**Fr. Probst,** Die kirchliche Disziplin in den drei ersten Jahrhunderten, 1873.—**Fr. Probst,** Kate-

chese vom Anfang des vierten bis zum Ende des sechsten Jahrhunderts, 1884.—**Fr. Probst,** Geschichte der katholischen Katechese, 1886.—**H. J. Holtzmann,** Die Katechese der alten Kirche, 1892.—**E. Sachsse,** Katech. pp. 4—115.—**F. Wiegand,** Die Stellung des apostolischen Symbolums im kirchlichen Leben des Mittelalters, I. Symbol und Katechumenat, 1899.—**F. Cohrs,** Katechumenat, RE, 1901.—**W. Moeller-Schubert,** Lehrbuch der Kirchengeschichte I, ^{2}1902.—**J. H. Kurtz-Bonwetsch,** Lehrbuch der Kirchengeschichte I, ^{14}1906.—**G. Hodgson,** Primitive Christian Education, 1906.—**J. C. Ayer,** Catechumenal and catechetical Schools (Monroe's Cyclopedia, vol. 1).—**A. F. Leach,** Bishop's Schools and Cathedral Schools (Monroe's Cycl., vol. 1).—**G. Krueger,** Handbuch der Kirchengeschichte I, 1911.—**E. Chr. Achelis,** Pr. Theol. II, ^{3}1911.—**H. Achelis,** Das Christentum in den ersten drei Jahrhunderten, 1912.—**J. Steinbeck,** Katechetik, pp. 1—9.—**Migne Patriologiae Cursus completus** (MSG =Greek Series; MSL=Latin Series).—**Corpus Scriptorum Ecclesiasticorum Latinorum,** Vindebonae (CSEL).—**Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte,** Berlin (GBSchr).—**Bibliothek der Kirchenvaeter,** Kempten, ed. by Thalhofer (KB^{1}).—**Bibliothek der Kirchenvaeter,** Kempten, ed. by Bardenhewer, Scherman and Weyman (KB^{2}).—**The Ante-Nicene Fathers** (ANF).—**Nicene and Post-Nicene Fathers,** ed. by Schaff, first and second series (NPNF^{1} NPNF^{2}).—**A. Harnack,** Geschichte der altchristlichen Literatur bis Eusebius, 1893—1904.—**Bardenhewer,** Geschichte der altkirchlichen Literatur, 1902 ff.—**H. Jordan,** Geschichte der altchristlichen Literatur, 1911.

4. The Aim of Religious Instruction in the Old Church.

G. Thomasius-Bonwetsch, Christliche Dogmengeschichte I, ^{2}1886.—**M. v. Nathusius,** Handbuch des kirchlichen Unterrichts nach Ziel, Inhalt und Form I, 1903.—**F. Loofs,** Leifaden zum Studium der Dogmengeschichte, ^{4}1906.—**A. Harnack,** Mission und Ausbreitung des Christentums in den drei ersten Jahrhunderten, ^{2}1906.—**F. Kattenbusch,** Taufe, RE, 1907.—**R. Seeberg,** Lehrbuch der Dogmengeschichte I, ^{2}1908.—**A. Harnack,** Lehrbuch der Dogmengeschichte I, ^{4}1909.—**A. v. Stromberg,** Studien zur Theorie und Praxis der Taufe in der christlichen Kirche der ersten zwei Jahrhunderte, 1913.

In view of the fact that the Old Church was a missionary organization to a degree never attained since, the candidates for reception were primarily adults. In conformity with the commission according to Matth. 28, 19 and apostolic usage, reception into the Church took place through the act of baptism. In proportion as the Church vitally realized the unique character of Christianity, baptism was estimated on a high plane. It was received as the agency that worked forgiveness of sins and terminated the old life, as the channel for the Holy Spirit and the beginning of man's renewal. It was viewed as the door through which access was afforded to all the blessings and gifts in possession of the Church of God on earth. And when this consciousness had largely begun to fade, the praise of the teachers of the Church for baptism as an agency of salvation became particularly marked.

However, since no saving power was predicated of baptism, except as it was received in faith; moreover, since baptism was viewed as the strongest incentive to a godly life, the urgent necessity arose for the Old Church to instruct and train its disciples with a view to the performance and saving reception of the baptismal sacrament. The function of the missionary had to give place to that of the catechist, in order to prepare those for baptism who were willing to join the congregation of Christian believers. In this way specific forms of a catechumenate, or a baptismal discipline, gradually developed, which, notwithstanding minor local differences, commonly possessed the same fundamental features. Rooted deeply in the apostolic era, this catechumenate attained its highest development in the fourth century, presently, in the fifth, to fall a prey to decadence.

5. Religious Instruction During the Apostolic and Post Apostolic Age.

G. v. Zezschwitz I, § 11. 12; II 1, § 16. 17. 19. 20. 26. 31.—**Th. Zahn,** Glaubensregel und Taufbekenntnis in der alten Kirche, 1881 (Skizzen aus dem Leben der alten Kirche ^{3}1908; compare his article "Glaubensregel" in RE, 1899).—**W. Bacher,** Die Agada der Tannaiten, I 1884 (^{2}1903), II 1900.—**R. Harris,** The Teaching of the Apostles and the Sibyll. Books, 1885.—**C. Taylor,** The Teachings of the 12 Apostles with Illustrations from the Talmud. 1886.—**W. Bacher,** Die Agada der palaest. Amoraeer, 1892—1899.—**A. Harnack,** Das apostolische Glaubensbekenntnis, 1892 (^{2}1896).—**H. J. Holtzmann,** pp. 62—66.—**Th. Zahn,** Das apostolische Symbolum, 1893.—**F. Kattenbusch,** Das apostolische Symbolum, I 1894, II 1900.—**A. Harnack,** Apostolisches Symbol, RE, 1896.—**A. Harnack,** Die Apostellehre und die juedischen beiden Wege, ^{2}1896 (compare Apostellehre, RE, 1896).—**A. Hahn,** Bibliothek der Symbole und Glaubensregeln der alten Kirche, ^{3}1897.—**J. Kunze,** Glaubensregel, Heilige Schrift und Taufbekenntnis, 1899.—**C. Weizsaecker,** Das apostolische Zeitalter der christlichen Kirche, ^{2}1902.—**A. C. McGiffert,** The Apostles' Creed, 1902.—**W. Heitmueller,** Im Namen Jesu, eine sprach- und relig.-geschichtliche Untersuchung, spez. zur altchristlichen Taufe, 1903.—**A. Seeberg,** Der Katechismus der Urchristenheit, 1903.—**A. Seeberg,** Das Evangelium Christi, 1905.—**F. W. Rendtorff,** Die Taufe im Urchristentum, 1905.—**R. Knopf,** Das nachapostolische Zeitalter, 1905.—**E. v. Dobschuetz,** Proselyten, RE, 1905.—**A. Harnack,** Mission und Ausbreitung des Christentums, ^{2}1906.—**A. Seeberg,** Die beiden Wege und das Aposteldekret, 1906.—**A. Seeberg,** Die Didache des Judentums und der Urchristenheit, 1908.—**R. Seeberg,** Dogmengeschichte I, ch. 6. 8.—**A. Harnack,** Dogmengeschichte I, pp. 172 ff.; 225 ff.—**M. Reu,** Der katechetische Unterricht in der apostolischen Zeit (Kirchliche Zeitschrift), 1909.—**E. Schuerer,** Geschichte des juedischen Volks im Zeitalter Jesu III, ^{4}1909.—**G. Klein,** Der aelteste christliche Katechismus und die juedische Propagandaliteratur, 1909.—**W. Brandt,** Die juedischen Baptismen, 1910.—**J. Kunze,** Das apostolische Glaubensbekenntnis und das Neue Testament, 1911.—**J. Behm,** Handauflegung im Urchristentum, 1911.—**W. Heitmueller,** Taufe und Abendmahl

im Urchristentum, 1911.—**O. Moe,** Paulus und die evangelische Geschichte, 1912.—**A. Seeberg,** Die Taufe im Neuen Testament, ²1912.—**H. Achelis,** Das Christentum etc. I, pp. 121 ff.—**A. v. Stromberg,** Studien etc. 1913.—**H. Lietzmann,** Symbole der alten Kirche, 1914.—Sources: **Patrum apostolicorum opera,** rec. Osc. de Gebhardt, Ad. Harnack et Theod. Zahn, editio minor ⁵1906; German by I. Chr. Mayer, 1869 (KB¹); English in ANF, vol. 1. —**The Didache** or Teachings of the 12 Apostles: Didache mit kritischem Apparat. ed. by H. Lietzmann, ³1912. English in ANF, vol. 7, p. 369 ff.; Greek and German, ed. by Harnack, 1896. —**Writings of the Apologets:** E. J. Goodspeed, Die Apologeten, die aeltesten Texte mit kurzen Einleitungen, 1914; English in ANF, vol. 1 and 9; German by Rauscher, Julius a. o. in KB², vol. 1 and 2.—**The Apologies of Justin:** Justins des Maertyrers Apologien, ed. G. Krueger. ²1904; English in ANF, vol. 1; German by Rauscher in KB², vol. 1.

To induce others to become disciples like themselves, had been made by Jesus the vocation of the twelve from the beginning (Matth. 4, 19; Lk. 5, 10). Nor did they fail to exercise its functions during the lifetime of Jesus (John 4, 12; Matth. 9, 36—10, 15; Mark 6, 7—13; Lk. 9, 1—6). After the restoration of the disciples to the apostolate by the risen Christ, in spite of their failure to meet the test during His passion, (Matth. 28, 19; Lk. 24, 47; John 20, 21—23; 21, 15—23; Acts 1, 8), whatever remnant of doubt in the premises may have lingered is dispelled by the assignment to them, in language too clear for misunderstanding, of all nations, Jews and Gentiles, as object of their missionary activity. To make them sure of their ground, the Savior designated the means of discipling the nations, viz., the testimony concerning Him, baptism in the name of the Father, the Son, and the Holy Ghost, and the enjoining of all His commands upon all men.

Preparation for baptism through specific instruction was not especially named by the Lord; for the

verbs *κηρύσσειν*, Lk. 24, 27, and *μαρτυρεῖν*, Acts 1, 8, are expressions of the missionary proclamation, whereas the *βόσκειν* and the *ποιμαίνειν* of the lambs of Jesus (John 21, 15) postulate membership in the congregation and, accordingly, the baptismal sacrament, whereby it is effected. The same holds true of the injunction, "teaching them to observe all things whatsoever I have commanded you". We are driven to this interpretation, if for no other reason, by the sequence of the several sentence clauses in the passage under consideration (Matth. 28, 19). It is not likely that the disciples, who had been taught by their own experience what an amount of disciplinary work their Master had to lavish upon them even after their conversion, thought in connection with the last injunction of anything but the continuous instruction and discipline of those already baptized and received into the membership of the Christian fold, for the purpose of effecting in them a constantly increasing harmony between their discipleship and its expression in conduct. No specific behest in regard to baptismal instruction was needed, in that the designation of baptism as the initiation rite of the Church, resulting in a relation of allegiance to the Father, Son, and Holy Spirit, renders instruction in regard to these factors of salvation a foregone conclusion. Moreover, if a Christian conversation was to be enjoined upon those baptized, the necessity for such a change in morals had to be impressed upon them, and at least a rudimentary insight had to be given into the *ἐντολαί* of Christ before the sacrament could be administered.

In addition, the difference between **the baptismal instruction** as imparted to Gentiles and as imparted **to Jews** was a foregone conclusion. The boundary be-

tween the latter and the missionary sermon was probably rather indistinct; for when with the resultant faith that Jesus is the Christ sent by the Father in heaven there was coupled the willingness to submit to Him as Savior, the postulate for a blessed reception of baptism was given, particularly since the ethical standard required by Christ was in no sense antipodal to that of the Old Covenant. The catechetical activity of Peter on the day of Pentecost was confined to what Luke reports, Acts 2, 38—40, nor was Philip's treatment of Queen Candace's treasurer radically different, inasmuch as the latter had been "instructed previously by the prophets". The baptismal instruction of Gentiles had to be much more comprehensive, particularly when there had been no previous acquaintance with the Septuagint and Judaism. Both factors called for due recognition: instruction concerning the salvation procured by God through Christ and appropriated in the Spirit, and instruction concerning the moral standard required of a disciple of Christ.

Should the apostles have had any doubt concerning the proper arrangement of **the baptismal instruction for Gentiles,** the proselyting method in vogue among the Jews readily suggested itself as model. Before and alongside of the apostles the missionaries of the Jews went forth (Matth. 23, 15), and developed a successful propaganda, thus creating a genuine proselyte catechumenate. In view of the fact that the apostles are known commonly to have adopted in the expression of their religious and moral life, both in public and private, the historic forms of Judaism, what could have appeared more natural to them than, within the limits drawn by their faith, to join their baptismal instruction, in

respect to form, to that of the proselyte catechumenate, especially since the latter, too, embraced instruction in faith and morals, and terminated in a baptism?

The facts in regard to **the proselyte catechumenate** are these: When anyone had declared his willingness to become a member of the covenant people, he first received instruction in regard to the God that had created the world and miraculously led forth Israel. Thereby he took upon himself "the yoke of the kingdom of God". This was followed by instruction in regard to the right morals; based in point of content upon Lev. 18 and 19, it can at this day yet be unravelled from the "two ways" in the "Teachings of the Apostles". By giving assent to such ethical instruction, submission was signalized to "the yoke of the commandments". Probably there was added to this instruction in faith and morals an eschatological element, which treated of judgment and the final glory of Israel. Such instruction was followed by the tripartite act of reception: 1. Circumcision (followed by a festivity); 2. the thebilah, or baptism by immersion; 3. a sacrifice, for which in the diaspora fasting and alms were commonly substituted.

And in truth, a careful scrutiny of the New Testament discloses the fact that before baptism a certain amount of instructive material was delivered to every Christian, to which the apostles were able to refer as the foundation common to all. Heb. 6, 1, this is clearly stated: for "the doctrine of the first principles of Christ", through which the foundation of their faith had been laid in the readers of that epistle, is nothing but the instruction through which the Savior, operating through the apostles and their co-laborers, had begun His work in them. However, the existence of such baptismal instruction is confirmed by quite a number of other passages, especially I Thess. 4, 1; II Thess. 3, 6; I Cor. 4, 17 (*αἱ ὁδοί μου ἐν Χριστῷ*); Rom. 6, 17 (to be analyzed as follows: *εἰς τὸν τύπον (τῆς) διδαχῆς, ὃν παρεδόθητε = ὃς παρεδόθη ὑμῖν*); 16, 17; Eph. 4, 20

(διδάσκεσθαι καὶ μανθάνειν τὸν Χριστόν). Let special heed be given to the terms παράδοσις, παραδιδόναι, likewise to the corresponding terms παραλαμβάνειν and μανθάνειν, and let the fact be borne in mind that παράδοσις was used by the Jews to express the oral transmission of the law (Mark 7, 3). If the passages adduced refer to instruction in morals, then I Cor. 15, 3—5; I Tim. 6, 11, etc., and II Tim. 3, 10—4, 3 (compare also Rom. 6, 4; Col. 2, 11—13; I Peter 3, 18—22), refer to instruction in the faith. Neither was the eschatological weft lacking in the fabric of such instruction, as appears from Heb. 6, 2 (compare Didache 16).

It is quite possible for us to draw from the literature extant rather definite conclusions concerning the general contents of such body of evangelical truths and **practical precepts.** As a case in point we refer to the warning given to the Thessalonians (I Thess. 4, 3—8) in close connection with a reminder of previous precepts (v. 1: καθὼς παρελάβετε παρ' ἡμῶν, etc.; v. 2: οἴδατε, τίνας παραγγελίας ἐδώκαμεν ὑμῖν). From those warnings, which were directed against adultery and the passions of covetousness and avarice, the conclusion is inevitable that the admonition against those sins was an integral element of the body of truths and precepts in question. Inasmuch as we meet the same sins again in what might be called the sin and vice catalogues (Gal. 5, 19, etc.; I Cor. 6, 9, etc.; Eph. 5, 3—5; Col. 3, 5, etc.; Rom. 1, 29, etc.; I Cor. 5, 10, etc.; I Tim. 1, 9, etc.; Rev. 21, 8; 22, 15), and these catalogues, like those of the corresponding virtues (e. g. Gal. 5, 22 ff.; Eph. 5, 9), and like the passages embodying family precepts (e. g. Eph. 5, 22—6, 9; Col. 3, 18, etc.; I Peter 3, 1—7), bear a form that suggests as basis a definite, though by no means

uniform, pattern, the thought cannot be avoided that these passages constitute a part of those moral precepts. The references quoted were intended as a reminder of that body of doctrines and precepts formerly delivered to the congregations, coupled with a partial enumeration of the particular sins against which the congregation was to be on its guard, and of the virtues to be especially exercised. The method of the apostle is analogous to that of the preacher of today who lends emphasis to an admonition by calling to mind the one or the other part of the Catechism. Moreover, since 1883 we have been so fortunate as to possess in the "two ways" of the Didache (Chap. 1—6), an illustration of the moral formulas then in vogue, a fact which does not only prove the correctness of above conclusions, but also demonstrates a thorough dependence upon the proselyte catechumenate of the Jews, inasmuch as the "two ways" of the Didache are merely a Christian re-construction of what had originally been a Jewish catechism for proselytes. Already in the days of Paul definite terms for the designation of such material for moral instruction appear to have been developed. As notable examples, besides the expressions "way" and "doctrine", both used in a wider and a narrower sense (διδαχή), (Rom. 6, 17; 16, 17; I Cor. 4, 17; cf. Acts 9, 2), may serve the phrases "sound doctrine" (I Tim. 1, 10; II Tim. 4, 3; Tit. 2, 1), and "the good doctrine" (διδασκαλία, I Tim. 4, 6; cf. 5, 17). The fact that "the doctrines of Christ" (διδάγματα τοῦ Χριστοῦ) were at a later day positively identified with his moral precepts (Matth. 28, 19 and the Sermon on the Mount) is likewise significant (cf. Justin, Ap. 1, 14—17).

The content of **the doctrine of faith** is suggested by that of the formula of faith as found in connection

with baptism. Although the latter is not extant in its entirety, nor likely to have been an invariable quantity, although some features were never absent, it is clear, according to 2 Tim. 3, 10, etc.; 1 Tim. 6, 13, etc.; 1 Cor. 15, 3, 4, and other passages, that it treated first of God and then of Christ, an order which afforded opportunity to stress the christological features. It appears that in this formula of faith God was confessed as the Creator of every living thing and Christ as sent by Him (?), as coming from the seed of David, making His confession before (or under) Pontius Pilate, having died for our sins according to Scripture, appearing to Cephas and afterward to the twelve, ascended to heaven (?), having under Him the angels, principalities, and powers, returning to judge the quick and the dead. All doubt that the doctrine concerning God and Christ was integrated in the teaching of the faith, disappears in view of this formula. It is probable that the doctrine of God differed little from that found in the Jewish catechumenate for proselytes. What was stressed, however, was the fact that God fulfills His promises, and sends His Son into the world for its salvation. The recurring phrase "according to the Scriptures" (1 Cor. 15, 3, etc.) indicates that the favorite argument of later times, that based upon prophecy and fulfilment (e. g. Justin, Apol. 1, 32, etc., and the Epideixis of Irenaeus), played an important role in the baptismal instruction of the earliest times. It is likely that the catechumen was in this connection introduced to the main features of the history of Jesus and to their significance for the plan of salvation (1 Cor. 15, 3: ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν). We perceive here the first traces of **Biblical History** as catechetical material. Nor can this have been the case with-

out strong emphasis being laid upon the title of Jesus to sovereign power over everything in heaven and on earth, and to worship as the true "Lord", in whom is comprehended all salvation. Were this not the case, mention could not have been made in the Epistles of those things in terms that almost sound like formulas (1 Pet. 3, 22; Eph. 1, 20 ff.; Col. 2, 10; Rom. 8, 34); nor could the confession of Christ as Lord receive such formulation as is accorded to it in Rom. 10, 9; Phil. 2, 11; 1 Cor. 12, 3; compare also Acts 2, 36.—It also appears that the doctrine of faith gave rise to current expressions. Alongside the terms of occasionally wider connotation διδαχή, and ὁδός, παραθήκη (1 Tim. 6, 2. 20; 2 Tim. 1, 12. 14); πίστις (Gal. 1, 23; 1 Tim. 6, 21; Jude 20), and perhaps also εὐαγγέλιον (Rom. 2, 16; 2 Tim. 2, 8) must be considered.

In agreement with the deduction thus far drawn is Heb. 6, 1—2, no matter which reading (διδαχῆς or διδαχήν) we choose, or what construction we may elect. The turning away of the heart from dead works is the object of the moral instruction, while the turning of the heart to God is that of the instruction in the summary of faith. That the eschatological element, instead of being connected with the one or the other, occurs at this place independently, is perhaps explained by the particular circumstances of the readers. We are led a step farther by the passage: "The doctrine of the baptisms and (as connected therewith) of the laying on of hands". What otherwise would have been inferred as self-evident, is here clearly expressed, namely, that **instruction** was given **relative to baptism** itself. Although the plural may compel one to think of the baptism of proselytes, or of John's baptism, or of other washings, the fact remains that instruction was given concerning the pecu-

liar value of Christian baptism in distinction from baptisms not Christian. The laying on of hands here mentioned can be no other than that in vogue in connection with baptism. It is possible that the remission of sins was ascribed to baptism as effect, and the impartation of the Holy Spirit to the laying on of hands (Acts 8, 17), thus distributing over two acts of simultaneous performance what, in Acts 2, 38, was connected with the one act of baptism. But whatever specific importance may have been attached to baptism proper and the laying on of hands respectively, this much is clear that the remission of sins and the impartation of the Holy Spirit were treated of in connection with Holy Baptism. Were this not the case, the reception of the Holy Spirit could not have been named in Gal. 3, 1—14 as the specifically new gift of Christianity; neither could the coming to faith and the sealing through the promised Spirit be so closely connected in Eph. 1, 13; nor could John speak as he does of the anointing from the Holy Spirit. It is quite possible, so far as the readers are concerned, that the expressions "sealing" and "anointing" were to them a denotation of baptism. Let also Acts 19, 2 ff., Gal. 4, 4—6, and Rom. 8, 15 be compared; nor should the close connection between adoption and divine sonship and baptism be overlooked.

When the Jews admitted a proselyte to their religion, his circumcision was followed by a festive meal. Examining the Didache, we discover that the order of instruction of catechumens concluded with Holy Communion, the preceding parts being: instruction (ch. 1—6), Baptism (ch. 7), the Lord's Prayer (chapter 8), and the Lord's Supper. Justin (Ap. I, 65) testifies that Baptism was followed by Holy Communion, a practice

which, together with the universal usage in apostolic times of celebrating Holy Communion, justifies the view that also the **words of institution** were imparted to the catechumen. 1 Cor. 11, 23, expressly confirms this conclusion, leaving in doubt merely the minor question as to the time when the words of institution were imparted, before or after baptism.

Finally, in the light of later usage and the order of instruction given in the Didache, it appears probable that, immediately before or after baptism, the **Lord's Prayer** was imparted to the catechumen, a conclusion that receives corroboration from such passages as Gal. 4, 6 and Rom. 8, 15. At all events, the passages referred to lead to the assumption that Paul desires to remind the readers of some well known prayer, offered by them at their common services and beginning with "Father". Thus also the juxtaposition of the Aramaic "Abba" and the Greek ὁ πατήρ is most satisfactorily explained in the following manner: Just as the Christians of Greek speech used the Aramaic words Amen, Hallelujah, Hosannah, Maranatha unchanged in their worship, so likewise the Aramaic "Abba", both to designate the Lord's Prayer and to begin it, adding, moreover, the Greek equivalent. All the facts bearing upon the matter favor this assumption: Having become children of God through baptism, and having experienced the impartation of the Holy Spirit, they then offered the prayer of the children of God.

It is thus clear that the elements employed today by the Church in her instruction are rooted in apostolic times.

Baptismal instruction ended, the catechumens were led to **baptism.** Taking the baptism of John as analo-

gous, and following Acts 2, 38 as guide, we may assume a confession of sin as introductory to the baptismal rite proper. Tit. 2, 12 (ἀρνησάμενοι) renders the conclusion justifiable that there was also an act of renunciation, while 1 Tim. 6, 12 and Heb. 10, 22, etc., point to a previous confession of faith. If we assume that the latter was pronounced by the person performing the rite, it is probable that the recipient of baptism made the confession his own with the words, "Jesus is Lord" (1 Cor. 12, 3; Rom. 10, 9). Concerning the administration of baptism itself, the Didache writes (ch. 7): "Baptize into (εἰς) the name of the Father and of the Son and of the Holy Spirit in (ἐν) flowing water (ὕδατι ζῶντι). Having no flowing water, use another kind. If cold water is impracticable take warm water. If you have neither, pour upon the head water three times in the name of the Father and of the Son and of the Holy Spirit". The injunction is added: "Before baptism both the person that baptizes and he that is baptized shall fast, and such others as may be able to do so. The person baptized shall be commanded to fast for one or two days previous". Of the laying on of hands no more mention is made here than, for instance, in Acts 2, 38 ff. The recitation of the Lord's Prayer and the reception of the Holy Communion probably followed Baptism (ch. 8—10).

It is nowhere expressly mentioned by whom baptismal instruction was given. However, it is likely that the apostles and their co-laborers gave it; nor were laymen excluded, provided they were rich in knowledge. We may be sure that the teachers mentioned in 1 Cor. 12, 28 and Eph. 4, 11—12 alongside of the apostles and

prophets, performed also other than merely intracongregational tasks (Gal. 6, 6). When Paul taught in Antioch large numbers for a year (Acts 11, 26); when he taught for a year and a half in Corinth (Acts 18, 11); and finally, when he disputed for three months in Ephesus (Acts 19, 8), it is evident that he himself prepared by his testimony those made willing for the step of baptism, no matter how great the number of his colaborers. Of Aquila and Priscilla, too, it is said that they expounded the way of the Lord more accurately to Apollo (Acts 18, 26); nor can we avoid the immediate impression that such exposition preceded his baptism. There is little room for the view that there were no others of the laity that taught, although gradually the "elders", with the "teachers" already mentioned, occupied the foreground. If what follows be used as criterion, also the twelfth chapter of the Didache refers to itinerant teachers.

The writings of the apostolic fathers do not add anything to the information so far gained. In the Epistle of Barnabas we find the "two ways" (Ch. 18—20). The "Mandata" of Hermas, to judge by the testimony of Eusebius (Hist. eccl. III. 3, 6), were looked upon by some as indispensable to such as were to receive instruction in the rudiments. Even Justin does not bring anything essentially new. He writes (Ap. 1, 61): "All those who have been convinced, believing that what we teach and speak is true, and warranting the expectation of leading a life in accordance with it, are prompted to pray and to implore with fasting divine forgiveness of the sins of the past; and we pray and fast with them". Thereupon baptism is administered.

6. The Development of the Graded Catechumenate Between 180 and 325.

G. v. Zezschwitz I, ch. 8—9; II 1, ch. 17. 21. 26—27. 30—32. —**E. Sachsse,** p. 4—115.—**E. Chr.Achelis** II. pp. 281—294.—**J. H. Holtzmann,** pp. 76—85.—**F. Cohrs.** Katechumenat. RE, 1901.—**O. Moe,** Die Apostellehre u. d. Dakalog im Unterricht der alten Kirche. 1896.—**E. v. d. Goltz.** Das Gebet i. d. aeltesten Christenheit. 1901.—Concerning **grades in the Catechumenate** see also: **Fr. Propst,** Lehre vom Gebet. pp. 119 ff.; Katechese und Predigt, pp. 39 ff.: Geschichte, pp. 6 ff.—**F. H. Funk,** Die Katechumenatsklassen des christlichen Altertums (Theol. Quartalschrift 1883, pp. 41 ff.; 1886, pp. 355 ff.; 1889, pp. 434 ff.).—**F. H. Funk,** Kirchengeschichtliche Abhandlungen, 1897, pp. 209—241.—**Ed. Schwartz,** Bussstufen und Katechumenatsklassen (Schriften der wissenschaftlichen Gesellschaft Strassburgs, 7), 1911.—**Irenaei opera,** ed. by Stieren, 2 vols., 1848—1853.—The five books against heresies, German by E. Klebba, 1912, KB²; English in ANF, vol. 2; Presentation of the Apostolic Message (ἔνδειξις τοῦ ἀποστολικοῦ κηρύγματος), German by Karapet Ter-Mekertschian and Edward Ter-Minassiantz, with notes by A. Harnack, ²1908; German also by S. Weber, Irenaeus II, KB², 1912.—**Clementis Alexandr. opera,** ed. by O. Staehlin, 4 vols., 1905 ff. (BGSchr); Selected Writings, German by L. Hopfenmueller and J. Wimmer, 1875 (KB¹), Protreptikos, pp. 75—214; Paidagogos, pp. 215—465.—Protreptikos, Paidagogos and Stromata in English in ANF, vol. II.—Bratke, Die Stellung d. Clemens Alex. z. antiken Mysterienwesen (Theol. Studien und Kritiken), 1887. —**Tertulliani opera** ed. by F. Oehler, 1851—1853; German by H. Kellner, 1882; English in ANF, vol. 3 and 4; Tertullians katechetische Schriften, by H. Kellner, 1912 (KB²); Catechetical discourses (perhaps enlarged) we have at least in De baptismo, De spectaculis and in De poenitentia (De bapt. 20; De spect. 1; De poenit. 6; De idol. 24). De poenitentia and de pudicitia, ed. by E. Preuschen, ²1910; De praescript. haereticorum, ed. by E. Preuschen, ²1910; Adversus Parxean, ed. by E. Kroymann, 1907 (Krueger's Collection).—**Cypriani opera,** rec. W. Hartel, 1868—1871 (CSEL). The three books of Testimonia are found in vol. I, pp. 35—184; De dominica oratione, vol. I, pp. 267—294. Selected Writings, German by U. Uhl, J.

Niglutsch, A. Egger, 1879. 1892 (KB[1]). The three books of Testimonies English in ANF, vol. 5, pp. 507 ff; Treatise on the Lord's Prayer, pp. 447 ff. Concerning the authenticity and purpose of the Testimonia compare Glaue's article in Zeitschrift fuer neutestl. Wissenschaft, 1907.—**Origenis opera,** ed. by P. Koetschau, E. Preuschen and E. Klostermann, 1889 ff. (BGSchr). Books against Celsus, vol. I, pp. 52—324; vol. II, pp. 1—293; On Prayer, vol. II, pp. 294—403; De principiis, vol. 5, pp. 1—364. Selected Writings of Origenes, German by Roehm and J. Kohlhofer, 1874—1876 (KB[1]), On Prayer, vol. I, pp. 21 ff.; Against Celsus, Vol. II and III. De principiis and Against Celsus, English by F. Crombie, ANF IV, pp. 239 ff.; IV, pp. 395 ff.—**Canones Hippolyti** by H. Achelis (Texte u. Untersuchungen 6, 4), 1891.—**Didascalia,** translated into German from the Syrian by H. Achelis and J Flemming, 1904.—**Didascalia et Constitutiones Apostolorum,** ed. by Fr. X. Funk, 2 vols., 1905. The So-called Apostolic Constitutions and Canons, German by F. Boxler, 1874 (KB[1]); English in ANF, vol. 7, pp. 391 ff. The relation of the Canones Hippolyti to the Constitutions and other writings briefly treated by Jordan, pp. 348 ff.—**P. Drews,** Der literarische Charakter der neuentdeckten Schrift des Irenaeus (Zeitschrift fuer neutestamentliche Wissenschaft), 1907.—**A. Harnack,** Ueber den privaten Gebrauch der heiligen Schriften in der alten Kirche, 1912.

With the end of the second century there came a change of great significance for the Church. It was a period of rapid, general growth, but also of general persecutions, the first of which, under Septimius Severus, was directed particularly against the catechumens for their resolution of acquiring membership in the Church. The instinct of self-preservation alive in the Church, more than ever rendered the greatest caution in regard to the admission of new members necessary, and compelled, from the outset, the rejection of those whose character and occupation did not seem to warrant faith in their ability to meet the new demands. Even where such obstacles did not exist, admission to mem-

bership necessitated a rather lengthy period of probation and preparation, during which those concerned needed, and rightly required, loving care on the part of the Church. The latter recognized this task and endeavored to do justice to it by the adoption of conditions of membership and the development of a graded catechumenate.

From the writing of **Irenaeus,** Ἔνδειξις τοῦ ἀποστολικοῦ κηρύγματος, discovered in 1907 and evidently written after 190, inferences may be drawn regarding the painstaking method used in the preparation of prospective church members. According to this authority, such preparation, at least in the Gallic city of Lyons, began with the threefold baptismal confession, and contained a **history** of the revelation of God and of the economy of grace from creation to the entrance of the Israelites in Canaan, adding a brief reference to Solomon and the prophets, and it closed with a succinct presentation of the incarnation and the redemptive work of Christ as a perfect fulfillment of prophecy, stress, however, being laid upon moral discipline, both at the beginning and the end.

More information is vouchsafed by **Tertullian.** His writings clearly disclose the process by which definite principles in regard to the admission of new members were developed (compare in this connection the "Canones Hippolyti", a constitution given by the author about 220 to his independent congregation at Rome); the establishment of the catechumenate as a distinct order in the Church; the loving care accorded to its members; and the emphasis placed upon moral discipline by means of discourses in the form of sermons. The statements of **Cyprian** in regard to this point reveal the

existence of the same conditions at his time. However, his "Testimonia" exhibit an earnest effort to acquaint the catechumens with the Holy Scriptures, inasmuch as they are nothing but a collection of scriptural passages, gathered by him, according to his own statement, for Quirinus the catechumen, as an aid for him in the formation of the rudiments of faith and a guide into the Scriptures themselves.

In Alexandria we encounter distinct grades among the catechumens. For **Origen,** in a passage of his book (Contra Celsum III, 51) that has received diverse interpretations, warrants the following conclusions: 1. That the admission of catechumens was preceded in Alexandria by examination and instruction, pains being taken on the occasion to impart general information in regard to Christianity, and to inquire into the moral status of the applicant. Whether officers of the congregation or experienced laymen were entrusted with this task, we do not know; 2. That the order of catechumens proper, to which instruction and a satisfactory probation led the way, and membership in which implied the privilege of participating in the public services, was again divided into two classes, of which the one embraced those newly admitted, the other those who had stood the test and demonstrated by their life their sincere devotion to Christian ideals. Probably the last class did not keep its members back very long; for why should those already sufficiently tested be subject to still further delay? Transition from the lower to the higher stage was marked by the symbol of purification, that is, renunciation and exorcism, whereas entrance upon full membership in the congregation was naturally consummated through Baptism. No infor-

mation is vouchsafed in the passage in question relative to the material and method of instruction, although, quite characteristically, stress is once more laid upon moral discipline. As means thereof Origen names repeatedly Moses and his law, without having specifically in mind the Decalogue. Of great importance to him is the reading of **Holy Scripture.** In view of the fact that the Apocrypha of the Old Testament contain few intellectual difficulties, but abound in moral maxims, he emphasizes the study of these as more suitable for the catechumens than that of the other books, deeming them the right kind of milk for the weak and beginners. Some passages (cf. Celsus VI, 10; Hom. V in Iudices; De princ. praef.) lead to the inference that when the catechumens had reached the close of their period, instruction was given respecting the baptismal confession and the significance of the Sacraments.

In case the order of baptism found in the Apostolic Constitutions (VII, 39, etc.) is really to be traced back to Lucian the Martyr (311—12), we have a valuable testimony therein regarding catechetical instruction as it obtained in **Antioch.** In that case, the material of instruction at the latter place was identical with that obtaining, according to the testimony of Irenaeus, in Lyons. The employment of Biblical History as an element of moral discipline is especially worthy of notice. Also at Antioch such division into classes appears to have been known, the passing from the one to the other being signalized by a laying on of hands accompanied with prayer.

At the close of the period in question the difference of the several classes of the catechumenate was generally recognized. Whereas the preliminary stage,

characterized by private instruction, of which Origen bears witness, is heard of no longer, it is clear that the candidates entered the regular order of catechumens after passing an examination; and that, after remaining therein for a considerable period, they made application for baptismal instruction, which would come to a close with the sacrament, usually about Easter. While, in general, the duration of the catechumenate was adjusted to special circumstances, a rule was made toward the end requiring a period of two or three years.

7. The Catechumenate in Perfected Form, About 325—450.

G. v. Zezschwitz I, ch. 8—10; II, 1, chaps. 17. 22—24. 27. 30—33.—**H. J. Holtzmann,** pp. 66 ff.—**F. Wiegand,** pp. 1—176.—**E. Chr. Achelis,** pp. 286—294. Compare also general literature given in chapters 4 and 6.—**K. Krawutzky,** Die Katechesen d. Augustin und die Vaterunserkatechesen d. Augustin (Neues St. Hedwigsblatt, Breslau), 1875—1877.—**K. Knoke,** Zur Methodik d. bibl. Geschichte I, ²1878.—**O. Moe,** Die Apostellehre und der Dekalog im Unterricht der alten Kirche, 1896.—**K. Weiss,** Die Erziehungslehre der Kappadozier, 1903.—**W. Kroll,** Alte Taufgebraeuche, 1905 (Archiv fuer Religionswissenschaft VIII, supplem. pp. 27 ff.).—**E. Chr. Achelis,** Der Dekalog als Katechetisches Lehrstueck, 1905.—**P. Rentschka,** Die Dekalogkatechesen d. Augustin, 1905.—**F. J. Doelger,** Der Exorzismus im altchristl. Taufritual, 1909 (Studien z. Geschichte u. Kultur d. Altertums III, 1 and 2).—**J. Kunze,** Die Uebergabe der Evangelien beim Taufunterricht, 1909.—**G. Rietschel,** Lehrbuch d. Liturgik II, 1909.—**R. Reitzenstein,** Von den dreierlei Fruechten d. christl. Lebens, eine fruehchristliche lat. Predigt, 1914 (Zeitschrift fuer neutestamentliche Wissenschaft, No. 1), of importance in this connection on account of its emphasis of the Decalogue; compare E. Seeberg, Eine neuaufgefundene lat. Predigt aus dem 3. Jahrhundert (Neue kirchl. Zeitschrift 1914, Numbers 6 and 7), especially pp. 506 ff.—**Concerning mystery cults: Chr. A. Lobeck,** Aglaophamus de theologiae Graecorum causis, 2 vols.,

1829.—**G. v. Zezschwitz** I, chap. 10.—**N. Bonwetsch,** Wesen, Entstehung und Fortgang der Arkandisziplin, 1873 (Zeitschrift fuer hist. Theologie, pp. 201—299).—**E. Rohde,** Psyche. Seelenkult und Unsterblichkeitsglaube der Griechen, 1890 (the Eleusinian mysteries, pp. 257 ff.; the Orphic teachings, p. 395—428).—**G. Anrich,** Das antike Mysterienwesen in seinem Einfluss auf das Christentum, 1894.—**N. Bonwetsch,** Arkandisziplin, 1897 (RE).—**A. Mommsen,** Die Feste der Stadt Athen im Altertum, 1898 (pp. 204 ff.; 405 ff.).—**P. D. Chantepie de la Saussaye,** Lehrbuch d. Religionsgeschichte II, ^{3}1905 (pp. 362 ff.).—**L. R. Farnell,** The Cults of the Greek States III, 1907 (pp. 164—199).—**A. Dietrich,** Eine Mithrasliturgie, ^{2}1910.—**F. Cumont,** Die orientalischen Religionen im roemischen Heidentum, 1910.—**R. Reitzenstein,** Die hellenistischen, Mysterien, 1910.—**A. Jakoby,** Die antiken Mysterienreligionen u. d. Christentum, 1910.—**F. Cumont,** Die Mysterien des Mithra, ^{2}1911.—**M. Manitius,** Geschichte der christlich-lateinischen Poesie bis zur Mitte des 8. Jahrhunderts, 1891.—**Commodiani carmina,** ed. B. Dombart, 1887 (Instructiones, p. 3—112; Carmen apologeticum, pp. 115—188), CSEL; The Instructiones, English by R. E. Wallis, in ANF, vol. IV, pp. 199—218.—**Juvenci** evangeliorum libri quattuor, ed. I, Huemer, 1891, CSEL.—**Sulpicii Severi** opera, rec. C. Halm, 1866, CSEL (Chronica, pp. 3—105).—**Sedulii opera,** rec. I Huemer, 1885, CSEL (Carmen paschale, pp. 14—146; Opus paschale, pp. 175—303).—**Cyrilli Hieros.** opera ed. in Greek and Latin by W. K. Reischl, 2 vols, 1848 and 1860 (Catechetical Discourses I, pp. 1—320 and II, pp. 1—398); Catechetical Discourses, German by J. Nirschl, 1871, KB^{1}. English by Gifford, NPNF^{2}, vol. 7.—**Gregory Nazianzen** (MSG 35—38), Selected Writings, German by J. Roehm, First vol, 1874 (Discourse on baptism, pp. 48—91), KB^{1}—**Gregory of Nyssa** (MSG 44—46): Selected Writings, German by H. Hayd and J. Fisch, 1874 and 1880 (The Logos Katechetikos Vol. I, pp. 123—205; Discourses on Prayer (The Lord's Prayer) vol. II, pp. 10—81; Discourse on Epiphany, vol. II, pp. 276—296), KB^{1}. Oratio catech. and Orationes de precatione, ed. with Latin translation by J. G. Krabinger, 1838 and 1840.—**Basil, The Great** (MSG 29—32): Selected Writings, German by V. Groene, vol. I. 1875 (Admonition on baptism, pp. 402—417).—**Chrysostom** (MSG 47—64): Selected Writings, in German by M. Schmitz, vol. 3, 1879. KB^{1} (Two Discourses for

Catechumens, pp. 90—131); English in NPNF[1], vol. 9.—**Ambrose** (MSL 14—17): Selected Writings, German by F. H. Schulte, 1871 (De mysteriis pp. 119—225), KB[1]; He can be called only indirectly the author of "De sacramentis". The "Explanatio Symboli", reprinted in P. Caspari's Ungedruckte, unbeachtete und wenig beachtete Quellen z. Geschichte d. Taufsymbols u. d. Glaubensregel II, 1869, pp. 48—127 and in P. Caspari's, Alte und neue Quellen etc., 1879, pp. 196—222) is Ambrose's own. The "Exhortatio sancti Ambrosii episcopi ad neophitos de symbolo" (reprinted in Caspari's, Ungedr. etc. Quellen II, pp. 128—182 and in Alte und neue Quellen, pp. 186—195) was not written by him. Perhaps it was written by Eusebius of Verrelli and was delivered between 340 and 360.—**Rufinus** (MSL 21): Commentarius in symbolum apostolorum, with notes and English translation, 1908; German by H. Bruell, 1876 (pp. 19—85), KB[1].—Silviae vel potius **Aetheriae Peregrinatio** ad loca sancta (CSEL 39), ed. W. Heraeus, 1908.—**Augustine** (MSL 32—47): De catechizandis rudibus, ed. by G. Krueger, [2]1909; in German: Der Unterricht d. Anfaenger i. Christentum, by Th. Ficker, with introduction by G. v. Zezschwitz, 1863, in English by Shedd, NPNF[1], vol. 3. Enchiridion ed. by O. Scheel, 1903; German by J. Molzberger in vol. 4 of Augustine's writings pp. 572—695 in KB[1]; English in NPNF[1], vol. 3. De fide et symbolo and De fide et operibus ed. by J. Zycha (CSEL), 1900, pp. 1—97; English in NPNF[1], vol. 3. De fide et operibus, German by R. Storf in vol. IV of Augustine's Writings, pp. 485—565, in KB[1]. De symbolo ad catechumenos, German by R. Storf, ibid. pp. 351—481. Of the latter only the first Sermo was written by Augustin (2—4 were written by another African bishop, probably by Vigilius of Tapsus); it is a sample of Augustine's explanation of the Symbol before Competents. In Sermo 220, 228, 227 (MSL 47), we have samples of addresses delivered in connection with the tradition of the Symbol, or after baptism before the assembled congregation. Sermo 220, 228, 227 are reprinted by Lietzmann, Ausgew. Pred. II (Kleine Texte 13), 1905, pp. 10—16. Compare especially Wiegand, pp. 42 ff.; 83 ff.—**Petrus Chrysologus** (MSL 52): Selected Discourses, German by M. Held, 1874, KB[1] (Especially the three discourses on the Symbol, pp. 58 ff.; 313 ff.; 321 ff. and three discourses on the Lord's Prayer, pp. 65 ff.; 326 ff.; 331 ff.); compare Wiegand, pp. 120

ff.—**Niceta of Remesiana** (MSL 52); Explanation of the Symbol in Caspari, Kirchenhistorische Anekdota I, 1883, pp. 341—360; compare Wiegand, pp. 108 ff.; compare A. E. Burn, Niceta of Remesiana, his Life and Works, 1905.—**Maximus of Turin** (MSL 57): Traktatus de baptismo, an explanation of the baptismal rite for Neophytes (MSL 57, 771—782); there we find also an address on the symbol delivered in connection with the tradition of the same; compare Wiegand, pp. 133 ff.

The fundamental features of the catechumenate, the result of a gradual development during the preceding period, we find in universal vogue since 325 or thereabout. That the Church, for over a hundred years, was able to keep vital and effectual institutions born in the throes of necessity, is surely worthy of note. Especially the gradation of the catechumenate has become a general arrangement. While the preliminary stage authenticated by Origen has dwindled to a mere introductory catechization, the difference between catechumens and photizomens, or candidates (for baptism), is now a prominent feature of the catechumenate in all parts of the Church.

Concerning the mode of **reception into the catechumenate** and the catechization conducted in that connection, the best information is found in Augustine's work "De Catechizandis Rudibus", in which, at the request of Deogratias the deacon, he not only gives an exhaustive theoretical presentation of the matter and method of the introductory catechization, but also presents two model catechizations, one long, the other short. According to this work, a heathen who, at that time (about 400) meant to become a Christian, was led to the bishop, presbyter, or deacon. The latter would examine the motives prompting the change, and, in all probability, also make inquiries among others in

regard to the applicant, for many became Christians from fear or the desire to gain men's favor, and later merely augmented the constantly increasing number of nominal Christians. If the motives of the applicant were impure, the attempt was made to convince him of such fact and to implant nobler ones in him, the treatment accorded him being determined by his peculiar condition. The catechization, that is, the discourse—for the "catechization" did not proceed as a series of questions and answers; cf. ch. 1.—in spite of its distinctive character as necessitated by the individuality of the applicant, was to be composed of two elements: a survey of **the development of the Kingdom of God** from creation to the present and a stressing of **the mandates of true morality.** Informed by the argument based on prophecy and fulfilment, the historical survey aimed to present Jesus and His Church as the centre of history, the love of God as the inducing motive, and the love of the Christian to God and his neighbor as the goal to be reached. At the same time an outlook was to be given upon judgment and eternal life as a re-enforcement of the exhortation to true morality.

The introductory catechization finished, the applicant confessed his faith in what he had heard, and declared his intention to pattern his life upon the commandments received. Then, having become a catechumen and received recognition as a Christian through divers liturgical acts, he was considered in that status a member of the congregation. For the present no further instruction was imparted. For his introduction into the Christian faith and life, his essential need, he was made to depend upon the divine services with reading of

Scripture and sermon (missa catechumenorum) as chief parts, attendance upon which was his privilege and duty, upon Bible-reading, and the instructive and disciplinary association with mature Christians. Works like those of Commodian (first quarter of the fourth century), of Sulpicius Severus (Chronica, about 400), of Juvencus (Libri evangeliorum, about 330), and of Sedulius (Carmen Paschale, about 400—450), were calculated to lead the catechumen deeper into the processes of redemptive history and the history of the Kingdom of God. In view of their obligation of being present at the divine services, they were called in the West simply "hearers" instead of catechumens. The congregation would remember them regularly at its weekly intercession on the Lord's Day. Throughout this time instruction in true morality was kept in the foreground.

It is to be regretted that in this period the offense arose on the part of many to remain for years and decades in the catechumen stage, not to become competents, or baptismal candidates, until late—frequently not till age had come or death was approaching. The reason for this was in part a growing lack of careful discrimination at the reception of applicants when, for instance after 325, vast throngs streamed into the Church, in part the teaching that there is no forgiveness for certain sins after baptism, except upon the arduous way of penitential discipline as prescribed by the Church. For this reason many earnest souls, in order to safeguard their salvation, postponed their baptism. More frequently this was done by the frivolous who, prompted by the most superficial reasons, sought catechumen rank and membership in the Church, insisting upon living in sin and repudiating penitential discipline,

while yet making salvation their object. In baptism, administered shortly before death, they saw a convenient and safe general indulgence for a preceding life in sin. Faithful preachers would strive faithfully against such offense. While the second stage, too, became so protracted that many, upon entering the stage of competents, were altogether unknown to the bishop of the congregation, so that the real preparation for baptism did not begin until the last-named stage had been reached, the idea of the successive stages was nevertheless retained.

Whoever of the catechumens, sooner or later, desired baptism, had to announce his intention and name to the bishop at the beginning of the Lent season; and, if his past life did not present any obstacles, he was duly matriculated. As baptismal candidate (φωτιζόμενος, competens) his relation to the congregation had become much closer, which, in turn, devoted itself to him with particular solicitude, in order to direct his thoughts upon the great day of Baptism and to prepare him inwardly for it.

A threefold influence was at this time deemed necessary to bring to bear upon the candidate for baptism: ascetic, educational, and liturgical.

Ascetic influences—we use this word in the widest sense—already in earlier times had been made to precede baptism. Now, however, the attempt was made to augment these, perhaps in the same measure as the inward preparation, which was formerly a matter of course, was lacking. The confession of sin, which from the beginning was required before baptism, was maintained; the competent period was even stressed as being peculiarly fitted for the confession of sin, although

the enumeration by name of every sin was not insisted upon. Fasting, formerly restricted to the time immediately preceding baptism was now extended over the whole competent period. Candidates for baptism were required to refrain from attendance upon theaters and banquets; married people were forbidden sexual intercourse; daily prayer with genuflection, daily reading of Holy Scripture, and the exhibition of neighborly love through alms were other features of the period in question. The seriousness of this time of preparation was shown even by affecting simplicity of dress.

Concerning the **instruction** imparted to competents by the bishop, or, at his behest, by the presbyter, we receive the best information, at least so far as the East is concerned, through the catechizations of Cyrillus of Jerusalem, inasmuch as these are nothing else but the discourses which, as presbyter in Jerusalem, he delivered before the candidates for baptism. These discourses may well be considered the typical catechetical sermons of antiquity. According to them the center of gravity was found in an exhaustive explanation of the **apostolic symbol,** thirteen catechizations out of eighteen serving as a commentary upon it. To these was added an explanation of the character and effect of **baptism** (third catechization). However, the ethical element was by no means absent, finding due expression in a prescribed preliminary catechization and, likewise, in the first and the second catechization; nor was it altogether forgotten during the explanation of the Symbol, which bore largely a dogmatical and apologetic character. Also the two discourses for photizomens transmitted to us by Chrysostom aim at a right understanding of

the character and effect of baptism and a conversation consonant with the Christian faith.

So far as the West is concerned, we have in Augustine the best witness in regard to the instruction of competents, whose testimony is confirmed and complemented by a great number of others. According to him, too, the introduction to Christian **ethics** was by no means restricted to a minimum. In Sermon 216, preached by him before candidates for baptism in 391, when he was still quite a young presbyter, he charges these: "Do not withdraw your hand from the plow! Away from the world and be God's own!" A compendium, upon which the moral instruction could be based, did not exist. Not even the Ten Commandments were so used, although the knowledge of these was presupposed, and Augustine was fond of adverting to them. The practical needs of the competents suggested the choice of the ethical subjects at the time being; and texts were selected accordingly, whenever the discourses were based on texts. Particular pains were taken to include all precepts concerning conduct, even the Ten Commandments, in the twin command of love as the sum of all true morals. At the same time it must be conceded that the trend of the times was toward an easier approach to baptism and a restriction of moral instruction, yea, a complete elimination of it. Moral laxity and the practical difficulty of controlling the masses that streamed into the Church, worked in collusion, for which reason many deemed instruction in matters pertaining to dogmatics adequate to the requirements of competents during this period, reserving moral instruction altogether for the time succeeding baptism. Even the admission of adulterers to the stage of com-

petents and to baptism was defended, the belief being entertained that only idolaters and those practicing a dishonest occupation should be excluded from that sacrament. Augustine indeed in 413, wrote against these destructive efforts his strong book "De Fide et Operibus", at the same time clinging to moral instruction and discipline for the competents; however, while he arrested the movement, he was unable to conquer it.

Also Augustine accorded to instruction concerning the **Symbol** more space than to the other subjects. This is demonstrated by his short sermons upon the Symbol (Sermon 213—215), and especially by the tract "De Symbolo ad Catechumenos" (M S L 40, 627—636). While the former were delivered on the occasion when the competents received the Symbol or recited it, the latter, consisting of exhaustive comments on the Symbol, were designed as a means of further instruction. It was likewise the Symbol of which the learned presbyter Rufinus of Aquileja gave an exposition in the first years of the fifth century, entitled "Expositio in symbolum apostolorum", and published for the purpose of supplying bishops and presbyters with an adequate manual for the instruction of competents. Peter Chrysologus, also, the indefatibable bishop of Ravenna (430—451), a city which at that time was rising to great political importance, gave an exposition of the Symbol, as is evident from his sermons, preached before the competents. Maximus of Turin testifies to the prevalence of the same usage in upper Italy. Likewise Nicetas, a missionary bishop operating in Dacia (400—410), explained the Symbol to his competents, as is seen from an extant address of his, made upon the occasion when the competents recited the Symbol. Africa has

been surmised to be the origin of three catechetical sermons on the Symbol by an unknown author (? Vigilius of Tapsus) (August. Serm. 237—239 MSL 39, 2183 ff.). They are usually found in connection with the above named tract of Augustine "De symb. ad catech.". Our conclusion is this: Whatever stress was laid upon ethical catechizations, summarized in the twin commandment of love (cf. in addition to Augustine especially Nicetas), the Symbol was the article that put all others in the shade,—the real "verbum abbreviatum". Such usage was in perfect agreement with the view of the old Church, that every subject of faith and doctrine is summarized in the Symbol.

At some places in the West the **Lord's Prayer** also was an integral part of the instruction imparted to competents. In Africa, for instance, Augustine not only delivered it to the candidates for baptism within the "quadragesima" (on the Saturday before Judica) for the purpose of having them commit it to memory, so that it might be prayed with them after Baptism in con nection with the celebration of Holy Communion immediately afterward; but he also gave them a concise explanation of it, so that we find brief catechizations on the Lord's Prayer corresponding with the brief catechizations on the Symbol. This was also the practice of Peter Chrystologos in Ravenna, as demonstrated by such discourses of his upon the Lord's Prayer as are extant.

The most important characteristic of this period, however, was a feature adapted from paganism, **arcane discipline,** and, in connection therewith, an influence brought to bear upon the competents by **liturgical** agency. In the second and third centuries, when the satisfaction received by the souls of men from the con-

ventional cults was constantly lessening, either the old mysteries, particularly the Eleusinian ones, once more began to flower; or others, altogether new, for instance the orphic mysteries and, to a still higher degree, those of Mithra, were introduced into the Graeco-Roman world. Indescribably great was the number of those who, in this way, endeavored to find atonement, salvation, and immortality. In proportion as the pagan conception was maintained that the vision of Deity, atonement, and immortality were gradually to be achieved by means of those mysteries, with their characteristic baptisms, processions, and symbols of every kind, and with formulas and customs kept from the ken of the uninitiated, converts from the ranks of cultured paganism were inclined to confront that conception with the assertion, "We possess the true mysteries, Baptism and Communion; alone through these one achieves fellowship with God". This is the explanation of the effort to make secrets of Baptism and Communion, and to make a rich symbolism and liturgy preparatory stages for their reception. It is a matter of regret that the Church succumbed to this temptation. The assumption of the fundamental forms of these mysteries led to the introduction of **arcane discipline.** While, in this way, the trend of the times was met, so was also the hierarchic desire that, at the turn of the third and fourth centuries, had ominously begun to stir. The introduction of arcane discipline appeared to the latter an appropriate means of gratification; for it meant that, as in the mysteries of paganism, everything turned upon the mystic-theurgic performances of the priest, which could not but lead to the conviction that, without a priesthood, there is no way to God. At the beginning of our period such adaptation

was an accomplished fact. From now on Baptism and Communion pass by the name of μυστήρια, the preparation for them by the name of μύησις, while the bishop performing the baptismal rite is called μυσταγωγός, and its recipients are called μεμνημένοι or ἐπόπται. Just as in the Eleusinian mysteries the climax, the opening of the temple, was reached at night, so here Baptism was performed likewise at night, preferably in that of the Passah. As a series of holy acts was performed there before the privilege of beholding the deity was granted, so also here, before steps were taken to baptism proper. As mysteries, Baptism and Communion had to be kept secret, a proceeding which, gradually, also applies to the preparatory acts, particularly to the Symbol in connection with Baptism, and to the Lord's Prayer in connection with Communion. This is the explanation of the fact that the Symbol, although its constituent parts had been the basis of successive discourses delivered to the competents, was communicated in its integrity as a final solemn act; and that the Lord's Prayer was not communicated until immediately before Baptism.

When the original liturgical acts had been augmented by those pertaining to arcane discipline, the following order resulted: Upon the applicant having, in general terms, given expression to his faith and his readiness to conform to the precepts of the Church, he received the "signatio crucis" upon his forehead, the laying on of hands, and (however, only in the West), the exorcized and consecrated salt. Therewith the "Christianum facere" and the "catechumenum facere" had become a completed process, the "datio salis" particularly being accounted in the West the "sacramentum

catechumenorum". The transition from the catechumenate to the photizomenate was signalled by the inscription, through the bishop or presbyter, of the names, which in some instances had just been bestowed, in the rosters of the Church (nomen dare). This was followed by exorcism, or the expulsion of the evil spirit, effected by the laying on of hands, afflation, and adjuration—acts based upon the view that heathens, like those possessed, were in a physical as well as moral and spiritual sense in the power of Satan. When exorcism was administered, the reception of the competents had thereby taken place, upon the supposition that the deliverance of their souls from the power and dominion of Satan had begun with their preparation for baptism. In the West another act was joined to the foregoing ones, namely, "apertio aurium" (Mark 7, 33). This consisted in the bishop's touching eyes and nose (instead of the mouth), on occasion rubbing them with exorcized oil and saying, "Hephata!" The significance of this ceremony was that, henceforth, they were able to understand the words of the Gospel, and to receive the good savor of Jesus Christ. Further light is thrown upon the practise by the custom, prevalent here and there, of combining therewith the "traditio" or "expositio evangeliorum". This consisted in an introductory talk upon the meaning of the term Gospel, upon the four evangelists and the symbolic figures assigned to them (homo, leo, vitulus, aquila; cf. Ez. 1, 10), whereupon the first passages of the four Gospels were successively read. On the part of the competents, the act of renunciation corresponded with that of exorcism on the part of the officiating priest. The further progress of baptismal discipline

was characterized throughout the period of its duration by successive "scrutinies", i. e., religious meetings at which a number of liturgical acts were performed upon the competents; for instance, the making of the sign of the cross, the laying on of hands, exorcisms, etc.,—acts whereby victorious progress in the conflict with the evil one was supposed to be made. The climax was reached with the solemn delivery of the Symbol (traditio symboli), which was treated as a secret formula, possibly even miraculous power being ascribed to it. The delivery of the Symbol took place in connection with a divine service, a sermon on the Symbol usually leading up to the specific act (cf. August. Serm. 212—214). In Africa this was done on the Saturday before Laetare, at other places usually on Palm Sunday. With the "traditio symboli" corresponded on the part of the competents the 'redditio symboli", i. e., the recitation of the Symbol by the competents, usually one week afterward (Saturday before Judica, Saturday before Easter, Maundy Thursday, Palm Sunday in Jerusalem). The recitation of the Symbol, accounted as an important act of confession, commonly took place before the assembled congregation. To the "traditio symboli" was joined the "traditio orationis dominicae", likewise for the purpose of being memorized by the competents, that they might be able to pray it with the congregation between the act of Baptism and that of Communion. In Rome two scrutinies were conducted on Good Friday, and one, the final one, on the Saturday of holy week. Then the candidate was ready for Baptism.

Upon us, the whole proceeding makes a strange impression. Instead of being contented with the means of grace instituted by the Lord, recourse was taken to all

sorts of human contrivance, which were deemed by many of more importance than indoctrination. So much is certain that the hierarchy found this mummery profitable: for the performance of these purifying and grace-laden acts was possible only through the services of the higher and lower clergy; and only through them as connecting link access could be found to the sacraments proper and, therewith, to fellowship with God.

8. The Catechumenate in Its Decay (About 450—600).

G. v. Zezschwitz I, ch. 9.—**J. H. Holtzmann,** pp. 86 ff.—**F. Wiegand,** pp. 181 ff.—**F. Probst,** Katechese und Predigt vom Anfang des 4. bis zum Ende des 6. Jahrhunderts, 1884.—**Wilson,** The Gelasian Sacramentary (MSL 74), 1894.

The catechumenate of the Old Church received its first blow when the heathen in large masses crowded to the baptismal font. But, as long as the Church insisted upon a thorough examination of the candidates for baptism, upon a catechumenate of sufficient length, and, especially, upon thorough instruction during the competent period, a considerable measure of Christian knowldege could be imparted, and a reasonably thorough training for moral life accomplished. Now, however, just these stays fell to the ground. The preparatory catechetical discourse was discarded, probably still in the 5th century; the time of the catechumenate was dangerously shortened. Thus, in 506 the Synod of Agde declared that Jewish converts, who often so readily left the Church, must remain in the catechumenate for 8 months. Hence the customary time for preparation was still briefer. This, however, was not all. At the Council of Bracara in 610 even the time for the instruction of competents was cut down to 20 days, and

religious instruction itself, in most cases, was overshadowed by the constantly increasing emphasis placed upon the scrutinies. Finally nothing remained but the memorization of certain formulas. While that which at one time had been cultivated by the Church with the greatest care, and cherished as a condition for her existence, now fell to the ground, that which was foreign to the Church in the past, that, which had been adopted from heathenism, namely, ceremonies and formulas, which were thought to possess magic power, remained. For this reason very few catechetical writings were produced during this period, while a large number of liturgies and sacramentaries, containing the scrutinies, have come down to us. The scrutinies became the grave of the old catechumenate. This would have been less dangerous as long as the Church did her work in the midst of the old Roman Empire, for here the number of the unbaptized adults was constantly decreasing. But it worked destructively, since during the migration of nations new heathen nations streamed into the boundaries of the Church, who needed thorough education and training, and since also those who were baptized in infancy, were not provided with regular and sufficient instruction. The Church, spiritually enervated, and entirely swayed by hierarchic thought, with its emphasis upon mystic-theurgic acts, while still able, with the assistance of the state, outwardly to subdue these nations, could no longer renew them inwardly.

9. The Conclusion of the Catechumenate of the Old Church in Baptism and the Subsequent Care of the Baptized.

J. W. Hoefling, Das Sakrament der Taufe, vol. I. 1859, pp. 277—550.—**G. v. Zezschwitz** I, ch. 9.—**E. Sachsse,** pp. 74—92.—

F. Wiegand, pp. 217 ff.—**G. Rietschel,** Lehrbuch d. Lithurgik I, pp. 13—58.—**P. Drews,** Taufe (Liturgischer Vollzug), 1907 (RE). —Compare literature chapters 7 and 8.

The goal of instruction in the Old Church period was baptism, which also formed its conclusion. The time deemed most suitable for baptism, as early as the second century (for instance, in 194 in Rome), was Easter, in view of the fact that the candidates for baptism were to be buried with Christ and to rise with Him. However, Tertullian mentions, in connection with Easter, also Pentecost, admitting that, in itself, every day is suitable for baptism, a view which was shared, at least so far as the baptism of infants is concerned, by the synod of Carthage in 256. In the fourth century not only the joint baptism of competents at Easter became customary; but, save when death appeared imminent, baptism in general was restricted to fixed seasons. The Apostolic Constitutions, Basil, Chrysostom, require Easter for the purpose in question, namely, the night between Easter eve and Easter morn. The coincidence of solemnities—that of the Lenten season just passed, that of the final instruction just received, that of the baptismal vow about to be made, formed a powerful motive. However, alongside of Easter, Pentecost retained its baptismal celebration; at some places the Epiphany festival or, even, the newly instituted festival of Christmas (celebrated in Rome on the twenty-fifth of December by 354, in Constantinople by 379, in Antioch by 388) were permitted as baptismal days. When the baptism of adults ceased, Easter lost as a result its chief solemnity, except where the children born during the year had remained unbaptized.

While, in earlier times, every place was thought suitable for baptism—Tertullian says that it does not

matter whether baptism is administered in the sea, in a pond, in a river, in a fountain, or in a basin—the shifting of baptism to the night rendered special baptisteries necessary, which were added to the church structure or built in its vicinity. While, according to mode, baptism was performed through immersion, this was by no means the exclusive mode. It is not likely that the three thousand of Pentecost were baptized by immersion. The passage in the Didache pertaining to this period (page 21) permits another choice not only for the sick but for all cases in which there was not enough water for immersion. Tertullian permits baptism to be performed in a fountain. In the cemetery of Kallistus in Rome there are two pictures of the baptismal act, both representing the candidate for baptism as standing naked in the water up to the ankles, while the person performing baptism, according to the one, is pouring water over his head and, according to the other, over his head and body.

While, in the beginning, the baptismal act was bare of ceremony, a definite baptismal rite was developed later. As early as the fourth century the following method was of general observance: The last scrutiny having been performed on the great sabbath, the baptismal act began about three o'clock in the afternoon. A procession to the church was formed; here took place the consecration of the candles, the symbol of the φωτισμός; prayers and Scripture lessons were read, the last of which was frequently the forty-second psalm. Then the procession to the baptistery followed. If, in the meantime, night had fallen, the city was not seldom illuminated. The baptismal act proper was introduced by several liturgic acts, of which Cyril of Jerusalem gives the clearest account. The candidates

for baptism, accordingly, would enter the vestibule of the baptismal chapel, where they would take their positin on the West side. Stretching out their hands, they would renounce Satan together with his works, his pomp, and his whole service (abrogatio diaboli, *ἀποταγὴ τοῦ Σατανοῦ*). Upon shifting their position from the West to the East side, they would say, one by one, "I believe in the Father, and in the Son, and in the Holy Spirit, and in the one baptism of repentance (*συνταγὴ τοῦ Χριστοῦ*)". In view of the fact that this act was performed in the West in the form of questions, it was there called "interrogatio de fide". After proceeding from the vestibule into the interior of the baptismal chapel, the sexes were separated, whereupon the candidates for baptism divested themselves of their garments in order to be anointed with sacred oil from head to heel (only upon certain parts of the body in the West), a process to which heavenly powers were imputed. Then came the consecration of the baptismal water through invocation of God and the making of the sign of the cross, which, in turn, was followed by the baptismal act proper. The candidates for baptism, after descending into the water, were thrice immersed (in Spain but once, as a symbol of the essential unity of the three persons of the Trinity and a testimony against the Arians), confession being made meanwhile of the triune God. Occasionally the several articles of the creed were recited, the candidate for baptism replying after each, "I believe", whereupon his immersion took place. The officiating person concluded with the supplication: "God the almighty Father, who has regenerated thee of water and Spirit, and forgiven thee all thy sins, anoint thee unto life eternal". Therewith forgiveness of sins had been im-

parted to the candidates for baptism, and they had been received as children of God.

Once more three liturgical acts were joined to baptism: another anointing, the making of the sign of the cross, and the imposition of hands, of which the last was accounted as the most important. Already in the times of Jerome it was reserved in the West for the bishop, who would frequently perform it in a special room, the consignatory. Since the impartation of the Spirit (Acts 8 and 19) and of His gifts (Is. 11, 2) was imputed to such anointing and imposition of hands (beginning of "confirmation"), these supplementary acts were soon accounted as of greater importance than baptism itself. After baptism the candidates were arrayed in white garments as symbol of purity and innocence; at times there was given them, as concluding act, a mixture of milk and honey,—a sign that they had at length arrived in the Church, the true Canaan. The climax of all acts was the first celebration of Holy Communion. Having now become believing and full members of the congregation, they were privileged to take part at Easter in the "missa fidelium", to speak with the whole congregation for the first time the prayer of the children of God, the Lord's Prayer, and, with them, to approach the Lord's Table.

After Baptism a supplementary training was imparted to the recipients of the sacrament in the form of further instruction. So far as the East is concerned, the evidence of this is found in the mystagogic catechizations of Cyril of Jerusalem, which he addressed to the newly baptized in the week after Easter. Therewith he introduced them into the meaning of the ceremonies connected with Baptism (Cat. 1—3), the character and

meaning of Baptism itself having been dealt with during the competent period. Likewise the character and blessing of the Holy Supper, for the first time received by the neophyte (Cat. 4), and the meaning of the liturgical elaboration of the sacramental festivity (Cat. 4) were exhaustively dealt with. Inasmuch as the Lord's Prayer was a part of the latter, in Jerusalem being recited by the whole congregation with a loud voice immediately before approaching the altar, Cyril incorporated in this last catechization also an exposition of the Lord's Prayer, an addition required by the absence of such exposition from the instruction imparted by him to the competents. In the West also the supplementary training included instruction in regard to the sacrament; and wherever the sacrament had not been explained before, the needed explanation was likewise given the week after Easter. From the Sermons of Augustine it is clear that the effort was made in these days once more to arouse the firm resolution in those baptized, as regenerate (renovati, infantes), henceforth to lead a new life, although it cannot be maintained that the Decalogue was used as a manual for this purpose. During this week the newly baptized were accorded special attention also in the divine services. They were allowed to appear in their white baptismal vestments, which they had to take off again on the Saturday or Sunday after Easter, which, in consequence, has been designated by two names—"Dominica post albas" and "Dominica in albis" (the latter perhaps an abbreviation for in albis depositis?). While the newly baptized were held to refrain from attendance upon banquets and other amusements, no fasting was required of them, since there had now come for them a time of joy.

10. Infant Baptism and the Christian Instruction of the Young in the Old Church.

Hoefling I, pp. 98—126.—**G. v. Zezschwitz** I, chaps. 13 and 19.—**E. Sachsse,** pp. 92—101.—**F. Wiegand,** pp. 217—238.—**Moeller-Schubert,** Lehrbuch der Kirchengeschichte I^2, 1902, pp. 806 ff.—**G. Thomasius,** Dogmengeschichte I^2, pp. 547 ff.—**A. Harnack,** Lehrbuch d. Dogmengesch. I^4, pp. 472 ff.—**G. Rietschel.** Liturgik II, pp. 6—8.—**P. Drews,** Taufe (Kindertaufe; Pateninstitute, p. 446), (RE), 1907.—**J. Steinbeck,** Lehrbuch d. kirchl. Jugenderziehung, 1914, pp. 8—9.—**S. S. Laurie,** Pre-Christian Education, 1900.—**G. Rauschen,** Das griechisch-roemische Schulwesen, 1901.—**J. Brunner,** Der heilige Hieronymus und die Maedchenerziehung, 1910.—**A. Harnack,** Ueber den privaten Gebrauch der heiligen Schriften i. d. Alten Kirche, 1912.—**M. Reu,** Der kirchl. Jugendunterricht i. d. Alten Kirche, 1913 (Kirchl. Zeitschrift).—**Cypriani** Epistolae, CSEL[3], II, English in ANF. vol. 5; German by J. Niglutsch u. A. Egger, 1879 (KB[1]); Letter to Fidus, pp. 328 ff.—**Basilii opera** MSG 29—32; regulae vol. 31. Selected Writings, English in NPNF[2], vol. 7; German by V. Groene, 1877 (KB[1]); 55 regulae, pp. 37—161, in the fifteenth of which pp. 85—89 we find 4 chapters on reception and education of children in cloisters; compare regula 53.—Sancti Ioannis **Chrysostomi** de educandis liberis liber aureus, ed. by F. Combesis, 1656; English: The golden Book of St. John Chrysostome, concerning the education of children, translated by John Evelyn, 1658 (reprinted in: The Miscellaneous Writings of John Evelyn, 1825); German: Ueber Hoffart und Kindererziehung, samt einer Blumenlese ueber Jugenderziehung aus des Chrys. Schriften, ed. by S. Haidacher, 1907.

However, what was the status of infant baptism and of the instruction of children in the Old Church? That infants stand in need of baptism, the New Testament declares with sufficient clearness in what it teaches concerning original sin and hereditary guilt (John 3, 6; Rom. 5, 12. 18. 19; Eph. 2, 3); and, when examined in regard to the context, 1 Cor. 7, 14 confirms rather than

negatives the doctrine contained in above passages. That infants **may** be baptized and receive the blessing of Christ, is witnessed by Lk. 1, 15; by the action of Christ and the basal directions given by Him to the disciples, Matth. 19, 14; finally, by the universality of the divine redemptive will (1 Tim. 2, 4; Matth. 28, 19). Whether the duty of infant baptism thus implied was generally recognized and fulfilled, is quite another question. That grown-up children were baptized, appears to be proved by Eph. 6, 1, where the children addressed by the apostle are treated as members of the congregation as well as the women, men, and slaves. The baptism of infants is nowhere expressly mentioned; but passages like Acts 16, 15. 33; 1. Cor. 1, 16 and the significant type of Jewish circumcision lead to the assumption that infant baptism was actually in vogue. The lack of an express testimony in the premises may be explained by the fact that, in the missionary period of the Church, as today in the mission field, interest was concentrated upon the winning of adults, infant baptism being practicable only where the home was Christian, thus affording a guaranty of subsequent indoctrination. The actual, though not general, practise of infant baptism is borne out by the further fact that the first unambiguous witnesses in its behalf do not speak of it as something of recent adoption, but as something prevalent and familiar. Irenaeus says in his "Books against Heresies" (contemporary with Commodus; 180—192) II, 22: "Christ came to save all through Himself,—all, I say who are regenerated by God: sucklings and children and boys and young men and old people". According to Irenaeus' usage (Adv. Haer. III 17, 1) the word regeneration refers to baptism. Likewise Tertullian, when he (De bapt.

18) warns against a premature baptism of children, uses language justifying the inference that, as early as then, Matth. 19, 14 was appealed to as justification for infant baptism. Likewise Origen, when (In Rom. V, 9) he clearly contends: Ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dare, and finds a warrant for infant baptism (In Luc. evang. hom. 15; In Levit. hom. 8) in the fact of the pollution of infants from birth. At the Synod of Carthage the question was not whether infants should be baptized at all, but whether they were to be baptized before the eighth day. Cyprian's letter to Fidus the bishop makes the impression that indecision in the premises was an occasion for surprise. In the Apostolic Constitutions (VI, 15) the injunction is given: "However, baptize your children (νήπια) also, and bring them up in the nurture and admonition of the Lord!" In VIII, 11. 13, the communion of small children is mentioned, as also earlier by Cyprian, a fact which postulates their baptism. When from the fact that the baptism of infants had become in this period a matter requiring exhortation, and the other fact that, in the fourth century, even pious parents refrained from having their infants baptized, the conclusion has been drawn that the recognition of the duty of infant baptism had not yet become a matter of general knowledge, we would suggest a better explanation. The cause of such failure to have infants baptized was rather dread of forfeiting by subsequent sin the blessings secured through infant baptism, and hesitation to assume the obligations in connection therewith (Cf. especially Tertullian De bapt. 18 and Apost. Constit. VI, 15). The same Gregory Nazianzen, whose baptism in youth was prevented by his parents, demands that children, espe-

cially when danger threatens, shall be baptized forthwith, recommending, in the absence of such necessity, the third year as an appropriate time (Discourse on baptism 17, 28). Augustine speaks of the countless number of baptized infants, and Leo the Great, in an Easter sermon, refers to the fact that thousands of children are snatched from Satan through baptism at that festival. Gregory the Great imposes triennial penance upon parents who have permitted a child three years old to die without baptism. Usually the baptism of infants was performed on the dates fixed for that of adults.

That the same form was used for the baptism of infants as for that of adults is an occasion for regret. The whole series of liturgical ceremonies was performed upon the children, the responses, particularly in connection with the acts of renunciation and confession, being given by the sponsors. This much may at least be supposed from references to the subject by Tertullian (De bapt. 18). That is the reason that an act of renunciation was insisted upon even in the case of infants born of Christian parents, notwithstanding that this act formerly presupposed idolatry. Not even the form of the interrogatory was changed. Just as in the case of adults, the question was, Do you believe? Do you renounce? Yet, Augustine already stated that such baptismal questions could no longer be understood in their proper sense, but only in a future sense, inasmuch as the children did not believe as yet, but were merely called to faith through the sacrament: that they were to become believers, was a consequence of the spiritual fellowship between the children and the sponsors or, rather, the Church; the Communion of Saints, not the

sponsors, being the bearer of the child to the baptismal sacrament. In the period when the scrutinies had transcended, and all but superseded, everything else, the congregation was asked on Monday after Oculi to announce the children that were to be baptized on the occasion of the coming Easter festival. On the Wednesday previous the sponsors would appear with their wards in front of the church. The names of those to be baptized were entered in the register. Thereupon the doors were opened, and the sponsors with their wards were placed inside in rows, on the right side the boys, on the left the girls. Five acts performed upon all candidates for baptism (the sign of the cross, the imposition of hands, exorcism, presentation of salt, prayer), made them catechumens. Seven further ceremonies, namely, scrutinies for attendance upon which the children were taken to church, and among which the opening of the ears, connected with the delivery of the Symbol and the Gospel, likewise with the rehearsal of the Symbol through the sponsor or the acolyte, was the most solemn, were intended to represent the competent period and to prepare the children for baptism. Later all these ceremonies were crowded into a single act, which rendered a repeated taking of the children to the church unnecessary, although the fiction was maintained that the children had to go in this act through the two stages of the catechumenate and the photozomenate.

The **training of children baptized in infancy,** and, likewise, that of those who had remained unbaptized, was assigned by the Old Church altogether to the Christian home. It followed in this respect the example of Israel, which, likewise, viewed the home as the sphere of education for the young. Here reading was taught;

here the Ten Commandments were committed to memory; here psalms were taught and the more important prayers impressed upon memory (Deut. 6, 7). Here, from time to time, the Holy Scriptures were read in the circle of the children. Paul knows that Timotheus had been trained in the Scriptures from his youth. No change was made in this respect in the Jewish-Christian home, and the Pagan-Christian home followed the example of the Jewish-Christian. Paul may assume in the case of the Gentile Christians that the children had been taught the Ten Commandments (Eph. 6, 4; Col. 3, 21). He admonishes parents to bring their children up in the nurture and admonition of the Lord (Eph. 6. 4; Col. 3, 21). Care was taken to circulate copies of the Holy Scriptures in the houses of the Christians, whereby the home was enabled to fulfil its educational task. Moreover, we possess a mass of testimonies concerning the fact that the Holy Scriptures were read with diligence in the bosom of the family, especially in connection with the noonday or the evening meal, when the family were gathered together. Christian brethren were occasionally sent into the houses of the poor, in order that they should read from the Scriptures to the family, the children included. Origen was held to hear and to read for himself the Holy Scriptures every day, also daily to memorize and recite a few passages therefrom (Eusebius, Hist. eccl. VI, 2, 6 f. ed. by Schwartz, 1908). Something similar is told of Basil; and the Apostolic Constitutions exhort parents (IV. 11): "Teach your children the Word of God thoroughly, and deliver to them every divine writing". With special predilection the psalms were sung with the children and committed to memory by them. While the religious knowledge

thus acquired was, no doubt, often rather fragmentary, the Christian spirit, wherever prevalent, served in large measure as compensation.

A change took place after 325. It is hardly an accident that no author of the Old Church furnishes so many examples of exhorting to greater care for the adolescent youth as **Chrysostom.** The reason for this, alongside of his love for the young and his exquisite understanding for them and their nature, is the wide neglect of Christian home training for the young in that period. He never wearies in appealing to the hearts of his flock by showing ever new aspects of this most important of tasks, so fraught with consequences for the future. A common reading of the Scriptures at family worship, joint participation in the Sunday services, discussion and contemplation in the bosom of the family of the content of the sermon:—these are to him the most important elements of the education of the young. With this he desired to have combined instruction in **Biblical History,** to be given by the father. Nor did he think too highly of himself to write a booklet about the education of children, showing therein, in an exemplary manner at the hand of elaborate models, "how a father should tell his children the stories of the Bible". Here, feeling his way as it were, he laid down principles such as these: The selection made from the stories of the Bible is to depend upon the capacity of the children; the form of presentation should be that of free and elaborate narratives in which proper deference is shown to the imaginative faculty of the child; education is to stimulate the mind of the child to action, and to set forth the fundamental, moral and religious truths of each story.

Also, Chrysostom it was who, with others—Basil, Rufinus, Salvian—advised parents to send their children into the **convent** for their education. Evidence is found that the convents of the East, and, still more, those of the West, received children, to give them, in addition to practical employment, also instruction. This applies not only to such as looked forward to a monastic career, but also to such as returned into the world for the purpose of choosing a secular calling. We have no exact knowledge of the information here imparted. We come upon an isolated reference of Basil to the need of bringing before the children not fables but renowned events, whereby, to judge by the context, the events of sacred history are probably meant. He also counsels that they should be made acquainted with the proverbs of Solomon.

However, only small numbers were thus reached. On the whole the trend toward indifference to even the highest duties remained unconquered. In proportion as a truly Christian life vanished from the congregation, also fidelity in the instruction of the adolescent youth passed away. Just at the time when baptism tended more and more to become restricted to children, the Church proved entirely too feeble to renew the Christian home and to adapt the education of its youth to new forms. Thus a question upon which depended her whole future was passed on to the Middle Ages as an unsolved problem.

B. RELIGIOUS INSTRUCTION AS IMPARTED BY THE MEDIAEVAL CHURCH.

J. W. F. Hoefling, I, pp. 551 ff.; II, pp. *27*—49.—**G. v. Zezschwitz** I ch. 19. 23; II 1 ch. 11. 18. 25. 27. 28. 30. 32. 33; II2[1] ch. 11; II2[2] ch. 30.—**Fr. Probst,** Geschichte d. kathol. Kate-

chese, pp. 55—129.—**Th. Harnack,** pp. 55—65.—**G. Schumann** and **E. Sperber,** Gesch. d. Religionsunterrichts, 1890, pp. 14—23.—E. Sachsse, pp. 116—185.—**F. Cohrs,** Katechismusunterricht i. Mittelalter, RE, 1901, pp. 136—139.—**W. Caspari,** Konfirmation, RE, 1901.—**E. Chr. Achelis,** pp. 294—303.—**G. Rietschel,** Liturgik II, pp. 8—63.—**P. Drews,** Taufe, RE, 1907, pp. 435—438.—**J. Steinbeck,** pp. 10—26.—**R. v. Raumer,** Die Einwirkung d. Christentums auf die althochdeutsche Sprache, 1845.—**G. Th. Dithmar,** Beitraege zur Geschichte des katech. Unterrichts in Deutschland, 1848.—**P. Goebl,** Geschichte d. Katechese i. Abendland vom Verfall d. Katechumenats bis z. Ende d. Mittelalters, 1880.—**A. T. Drane,** Christian schools and scholars from the Christian Era to the Council of Trent, 1881.—**H. J. Holtzmann,** Die Katechese des Mittelalters (Zeitschr. fuer prakt. Theologie), 1898.—**O. Dibelius,** Das Vaterunser. Umrisse zu e. Gesch. d. Gebets i. d. alten und mittelalterl. Kirche, 1903.—**Fr. Wiegand,** Das apostol. Symbol i. Mittelalter, 1904.—**K. A. Schmid,** Geschichte der Erziehung, II 1, 1892.—**A. Hauck,** Kirchengeschichte Deutschlands, I^3 1904; II^3 1912; III^3 1906; IV^2 1913; V 1, 1911.—**F. Watson,** English Grammar Schools before 1660, 1909.—**F. P. Graves,** History of Education during the Middle Ages, 1909.—**A. F. Leach,** Church Schools, Bishop Schools, Cathedral Schools (Monroe's Cyclopedia of Educ.), 1911.—**A. F. Leach,** Schools of Mediaeval England, 1915.

11. Religious Instruction from the Seventh Century to the End of the Twelfth.

A. Hauck, Kirchengeschichte Deutschlands I, pp. 208—216. 341 ff. 368. 394. 492. 531 f. 552. 556. 569; II, p. 123. 168 f. 185 ff. 237 ff. 270 ff. 392. 397. 466 f. 724; III, pp. 323 ff. 929 ff.; IV, 38. —**Fr. Wiegand,** Die Stellung des apostol. Symbols im Mittelalter I, pp. 261—351.—**W. J. Townsend,** The Great Schoolmen of the Middle Ages, 1881.—**F. A. Specht,** Geschichte des Unterrichtswesens in Deutschland von den aeltesten Zeiten bis zur Mitte d. 13. Jahrhunderts, 1885.—**J. Baier,** Der heilige Bruno, Bishof von Wuerzburg, als Katechet, 1893.—**Fr. Wiegand,** Erzbishof Odilbert v. Mailand ueber die Taufe, 1899.—**A. F. West,** Alcuin and the rise of the Christian schools, 1892.—**H. Ditscheid,** Alkuins Leben und Bedeutung fuer den religioesen Unterricht

II, 1903.—**M. Manitius,** Geschichte der lateinischen Literatur des Mittelalters, I: Von Justinian bis zur Mitte des 10. Jahrhunderts, 1911.—**P. Sprockhoff,** Althochdeutsche Katechetik, 1912.—**G. H. Hoerle,** Fruehmittelalterliche Moenchs- u. Klerikerbildung in Italien, 1914.—Dicta abbatis **Priminii** (sic!) de singulis libris canonicis scarapsus, reprinted in a reliable text in: P. Caspari, Kirchenhistorische Anekdota, 1883, pp. 151 ff.—**Bonifatii epistolae,** ed. by E. Duemmler (Monumenta Germaniae Historica, Epistolae, tomus III, pp. 215 ff.).—**Charlemagne:** Capitularia regum Francorum, MGH 1, 1883, Concilia, MGH II, 1906; Epistolae, MGH III and IV, 1892. 1895; H. Schuetze, Auslese aus den Werken beruehmter Lehrer und Paedagogen d. Mittelalters, No. 5: Verordnungen u. Briefe von Karl d. Gr. (Charlemagne's circular letter to the archbishops, p. 26; compare also Wiegand, Erzbishof Odilbert etc., pp. 23 ff.; on p. 9 Wiegand notes where the answers of the bishops can be found).—**Alcuini opera** in MSL 100 and 101; the "Disputatio puerorum per interrogationes et responsiones", is found in vol. 101, p. 1099 f.; German in Probst, Geschichte der katholischen Katechese, pp. 89 ff.; ch. II contains an explanation of the Creed, and ch. 12 an explanation of the Lord's Prayer; both of which are to be found in German and Latin in Baier, Bruno v. Wuerzburg, pp. 117 ff. Alkuin's letters also in MGH, Epistolae IV ed. by E. Duemmler, 1895.—Compare H. Schuetze, Auslese etc. No. 3: Alkuins Brief an Karl d. Grossen etc., 1879; J. Freundgen, Alkuins paedagogische Schriften, 1899.—Ratio de Catechizandis Rudibus and the baptismal discourses of Maxentius of Aquileja and of an anonymous writer are edited by J. M. Heer: Ein Karolingischer Missionskatechismus, 1911.—**Rhabani Mauri** opera in MSL 107—112. De institutione clericorum, 107 pp. 295 pp.; De ecclesiastica disciplina (of special importance) 112, pp. 1191 ff.; De institutione clericorum in separate edition by A. Knoepfler, 1900. Compare J. Freundgen, Rhabanus Maurus' paedagogische Schriften, 1889.—**Jonas of Orleans,** De institutione laicali, MSL 106, pp. 152 ff. (In liber I ch. 6 and 8 and liber II ch. 14 he treats of the duties of sponsors and parents in regard to the Christian training of their children); an interesting instruction in proper Christian conduct was written by Dhuoda (or Dodana) in her Liber manualis, begun in 841, and intended for her son, a youth of 16 years, who at the time was absent

from home (MSL 106, pp. 109 pp.; a more complete edition by Bondurant, 1887; German by G. Meier in: Bibliothek der katholischen Paedagogik, vol. III, 1890).—**Denkmaeler deutscher Poesie und Prosa aus dem 8.—12. Jahrhundert by K. Muellenhoff u. W. Scherer,** third edition by E. Steinmeyer, 2 vols, 1892; Exhortatio ad plebem christianam I, pp. 200—201; Freising explanation of the Lord's Prayer I, pp. 202—203; The Weissenburg Catechism I, pp. 204—209; Notker's Catechism I, 249—259, and a large number of Old High German formulas of faith, prayer and confession.—**The Heliand,** ed. by P. Piper, 1897; German by K. Simrock, ³1882.—**Otfried's Gospel Book** ed. by P. Piper, 1878; German by G. Rapp, 1858.—**Theoduli ecloga,** rec. J. Osternacher, 1904; compare J. Osternacher, Quos auctores Latinos et sacrorum Bibliorum locos Theodulus imitatus esse videatur, 1907; K. Knoke in "Haus und Schule, Hannoverisches Zeitblatt, 1874", pp. 124 ff.; also in "Theol. Studien u. Kritiken", 1881, pp. 777 f.; H. Vollmer in "Zur Geschichte des biblischen Unterrichts" (Baumgarten's "Monatsschrift fuer die kirchl. Praxis" 1904 pp. 321 ff.) and also, "Beitraege zur Geschichte d. bibl. Unterrichts, besonders in Deutschland" (Mitteilungen der Gesellschaft fuer deutsche Erziehungs- u. Schulgeschichte, 1904, pp. 278 ff.); G. L. Hamilton, Theodulus, a mediaeval text-book (Modern Philology), 1909, especially M. Manitius loc. cit. I, pp. 568—574.—**Comestoris Historia scholastica,** reprinted in MSL 198, pp. 1050 ff. 1855.—**Biblia Historica:** E. Reusch, Die deutsche Historienbibel vor Erfindung der Buchdruckerkunst (Beitraege z. theol. Wissenschaft von Reusch und Kunitz), 1855; Th. Merzdorf, Die deutschen Historienbibeln des Mittelalters 2 vols. (texts), 1870; H. Vollmer, Ober- u. mitteldeutsche Historienbibeln, 1912.—**Biblia Pauperum,** compare literature chapter 12.—**Miracle and Morality Plays:** F. J. Mone, Altdeutsche Schauspiele, 1841; Schauspiele des Mittelalters (Deutsche Nationalliteratur, vol. 14), 1891; Wilken, Geschichte d. geistlichen Spiele in Deutschland, 1872; E. K. Chambers, The mediaeval stage, 2 vols. 1903. Compare: W. Creizenach, Geistl. Spiele, RE, 1906, p. 636—648.

When, in consequence of the substitution of liturgical ceremonies for saving Christian truth, the adult catechumenate had reached the stage of growing de-

cadence, and before a regular method of instruction for those baptized in infancy had come into vogue, the Mediaeval Church found herself face to face with two important problems, the correct solution of which determined her whole future development.

Let us begin by examining her effort in regard to the first problem. Usually it was not even seriously touched, let alone solved. Augustine, e. g., when laboring among the Anglo-Saxons (597—98), Wilfrid and Willibrord, when laboring among the Frisians (678; 690 ff.), even Boniface, when laboring among the Hessians and Frisians (719 ff.), afterward Ansgar, when laboring among the Danes and Swedes (837 ff.), and Otto of Bamberg, when laboring among the Pomeranians (1124 and 1128), restricted themselves to a forcible proclamation of the Gospel and the subsequent baptism of those that had been convinced by such preaching of the vanity of idolatry and the greater worth of Christianity. There was no particular instruction between application for baptism and the sacred act itself. The especial injunction by Boniface to lay before the candidates for baptism the formula of renunciation and that of baptism in their native tongue, in order to secure intelligence for the things to be renounced and the promises to be made, justifies the inference that even that had been frequently omitted. Finally, when the nations were even coerced to accept Christianity, as the Saxons under Charlemagne, the Livonians by the Knights of the Sword (1200 ff.), or the Prussians by the Teutonic Knights (1230 ff.), baptismal instruction was altogether out of the question.

It is to be regretted that, in many cases, care was lacking also after baptism. Confirmation, which, as

early as this period, had become detached from baptism and assigned to the bishop, was seldom made an occasion of spiritual fruitage through appropriate instruction; nor were the priests generally able to remedy the neglect through preaching and instruction after baptism. The belief in the magical effect of the sacraments manifested its ruinous power. That, in these circumstances, only a very meager Christian life could result, is evident. The well-meant advice of Gregory the Great to spare and retain everything in the pagan forms and places of worship which should show itself capable of a translation into Christian significance and forms, was thoroughly heeded. In consequence the dualism of divine worship and idolatry, the co-ordination of pagan magic formulas and Christian ceremonies was seldom outgrown; even to the latter magic powers were frequently ascribed. Such is our information by Pirmin concerning the Allemanni on the Lake of Constance and in Alsace, and concerning conditions in Bavaria by Boniface. Centuries were required to retrieve the mistake. To be sure, the catechumenate of the Old Church could not have been adopted without change for the new conditions. There the situation was that of the old world of culture, whereas here primitive peoples were in question, whose language was as yet devoid of every trace of literary expression. In the former case the individual was wont to think, act, and turn to Christianity of his own accord, as soon as he was inwardly convinced of the truth of Christianity; whereas in the latter case the individual was so thoroughly identified with his tribe and nation that his attitude was bound up with the collective stand of tribe or nation—for Christianity or against it. However, therewith the

Church was not absolved from the duty of baptismal discipline.

Nor were men lacking at the outset who laid stress upon instruction. Among these **Pirmin** is to be named, whom we had occasion to mention above. Whenever it befell that adults were to be baptized by him among the Allemanni, who at that time were reputed to have been christianized (724—753), it was not done without preceding instruction. As guide the catalogue of mortal sins was used on that occasion, which had been developed from Gal. 5, 19 ff. and 1: Cor. 6, 9. 10 (cupiditas, gula, fornicatio, ira, tristitia, acedia, vana gloria, superbia); likewise the Apostolic Symbol. Such instruction was to him the principal thing, while, in contrast to Boniface, who introduced the whole copious Roman baptismal ceremonial, the act of baptism was limited to its essential features: renunciation, confession of the apostolic symbol, and immersion, followed by anointment and robing in white. Afterward, it was **Alcuin** that insisted upon thorough preparation for baptism when the Avars were to receive Christianity; and Charlemagne, who had learned the lesson from the forcible christianization of the Saxons, accepted his advice. Alcuin returned to the practise of the Old Church, recommending to the missionaries Augustine's book "De Catechizandis Rudibus" as the most appropriate manual. He required first of all a general instruction concerning the immortality of the soul, the last judgment, eternal life and eternal punishment, and, finally, a brief explanation of the Symbol and the Lord's Prayer, and, after baptism, an introduction into the commandments of the Gospel. The commission adopted Alcuin's counsel. As an echo, as it were, of the instruction of competents in olden time, we

hear that the period of instruction was to last no longer than forty nor less than seven days. Though the minimum appears to us entirely too short, and the instruction imparted may not always have attained to the level of the extant catechism of a missionary of the Regensburg diocese (about 800), still there was a renewed recognition by the Church of her task, and the achievements of the past two centuries were left far behind. The example set by Alcuin was followed by **Rhabanus Maurus.** In his writing to Reginbald, the missionary among the Slavonians (about 845), this leader, likewise in agreement with Augustine, required as baptismal preparation a compendium of sacred and church history (narratio), the "exhortatio", to be taught in connection with the hope of resurrection, and then instruction in the Lord's Prayer and the Symbol. The extent to which these reminders affected succeeding periods eludes our ken.

Infant baptism, according to Old Church usage, as might be expected, was practised everywhere, save in mission territory. In England, for instance, under sanction of law, the duty was made incumbent upon Christian parents as early as 691 to baptize their children within thirty days; in Northumberland, within nine days, while Charlemagne fixed the limit at one year. In Germany, especially since the introduction of the Roman order of service, in which great stress was laid upon such externatities, the original days for baptism, Easter and Pentecost, were maintained for a considerable period, without, however, becoming exclusive. In baptism proper the Roman form was followed with increasing fidelity, although the sacramental formula sent by Pope Hadrian I to Charlemagne was by no

means adopted without changes. Immersion remained the mode of baptism, although, as formerly, by no means exclusively, aspersion tending to become the general mode after 1287.

But how about the required adjustment to the disciplinary problem arising from infant baptism? At first, such problem was no more clearly perceived than that of the preparation of adults for baptism; still less was an attempt made at its solution. And yet, in consequence of the frequent failure of the home in the premises, the problem was even more insistent than it had been in the Old Church. In Allemannia, for instance, the clergy were satisfied with performing the magic act of baptism, without any subsequent care of the adolescent youth whatever. Not so Pirmin. He attempted in all seriousness to **instruct the children after their baptism.** The catalogue of mortal sins and the twelve articles of the symbol—a division due to belief in the legend that each of the apostles had his share in the formulation of the symbol—served as appropriate material. Boniface, likewise, was active in this direction. But a fixed and stable method was not established till the time of **Charlemagne.** He, indeed, enjoined that the seven scrutiny masses, or, at least, the one integrally joined to the baptismal ceremony, should constitute the ceremonial of the occasion; but he added to this injunction the demand for instruction in connection with the sacrament, to be imparted, not to the immature children, but to the **sponsors** representing them. To them the initial catechization, a part of the ceremonial since the days of Augustine, was to be addressed; they had to receive instruction in the symbol and the Lord's Prayer; they had to commit them to memory and to

recite them in the place of the children, and, likewise, promise to make them the basis of their god-children's education. Charles gave stringent directions to permit no one to act as witness at baptism unless he was able to recite those parts and, measurably, to understand them; nor did he hesitate to take drastic steps against the recalcitrant. In this way the State took in hand what the Church failed to do on her own accord: no wonder that, from the very outset, the impress of law was stamped upon the baptismal rite. As the sponsors, so the parents were directed to instruct their children. Moreover, the priest was held to call periodic meetings of the adults for the purpose of teaching them the Symbol and the Lord's Prayer by memory, and to exhort them to constancy in the faith involved. Altogether to evade priestly control in the premises was impossible, for it was the duty of the priest to ascertain in connection with confession whether parents and sponsors had done their professed duty, and whether the children had really been taught the Symbol and the Lord's Prayer. Lacking such essential knowledge, they could be excluded from Holy Communion and must be excluded from the privilege of sponsorship. Also the bishops, who were held to make inquiry in regard to these matters upon the occasion of their visitations, were a factor in the regulation of this affair. In order to enable the priest to guide his wards into an understanding of the Symbol and the Lord's Prayer, every parsonage library had to contain an authorized explanation of those formulas; and when a visitation was held by the bishop, it was his duty to inquire whether it was put to faithful use. While almost all the preaching of the period in question—what there was left

of it—turned upon the material supplied in the catalogue of mortal sins, the Symbol, and the Lord's Prayer, the articles of the Symbol received special attention on one of the last Sundays in Lent, when sermons were preached upon them for the purpose of bringing about an intelligent interest in the baptism to be performed in connection with the Easter solemnities.

For the benefit of the pastors and their congregations, the Symbol and the Lord's Prayer were translated into German, in which form they became the basis of doctrinal and edifying tracts. Thus the **first German catechisms** came at that time into being. As the most important among them ranks the so-called Weissenburg Catechism of 789. It contains the following five parts: 1. The Lord's Prayer in German together with a brief explanation drawn from Tertullian and Cyprian, appropriated, in part, by Luther for his catechism; 2. An enumeration of mortal sins according to Gal. 5, 19—21, in both Latin and German; 3. The Apostolic Symbol, German and Latin; 4. The Athanasian Symbol, German and Latin; 5. The Gloria in Excelsis, German and Latin. In this connection are to be mentioned also the Freising Explanation of the Lord's Prayer of 802; the popular explanation of the Apostolic Symbol and the Lord's Prayer (? by Alcuin), given in the form of questions and answers (Disputatio puerorum per interrogationes et responsiones, chapters XI and XII); and the catechism of Notker of Saint Gall (950—1022), which contains the Lord's Prayer, the Apostolic and the Athanasian Symbols in the Latin language together with a German translation and explanation (only the explanation of the Lord's Prayer is of moment).

A survey of these efforts must result in sincere com-

mendation of the earnest purpose and energy with which, amid the greatest imaginable difficulties, the task of educating the baptized in the Christian faith was performed. Notwithstanding, we must concede that the appropriation of the articles in question was largely restricted to the memory, and that saving faith was in great measure identified with the mere knowledge of the formulas of faith and prayer. The externalizing process begun by the Old Church, whereby what is essentially a matter of the inner life became a matter of mere outward expression, now gained the upper hand.

Somewhat better results were achieved in the **schools** which Charlemagne extended and raised to a higher standard of efficiency, although their existence antedates his reign. While this does not apply to the parochial schools, which pursued a higher aim in the education of those pupils only who were intended by the priests for the position of acolytes, it does apply to the cathedral and convent schools. Here, in addition to the Lord's Prayer and the Apostolic and the Athanasian Creeds, the Psalms were assiduously made subjects of study and song; also the sections of the New Testament which recurred at the divine services at regular intervals were committed to memory. Here acquaintance with the most important events of sacred history could not be avoided. In the first place, opportunity was given to hear the explanations of the Symbol, whose tenor was at times historical, and the sermons, which had begun to become more general since the advent of Charlemagne,—means whereby some knowledge of Bible History became possible for all. Such knowledge was increased when the pupils were exercized in calculating the dates of the festivals, and when

the lessons of the pericope were heard in connection with the mass, which was read in Latin. Even more useful in this respect were the "Ecloga", which possessed great vogue in these schools. Composed by Theodul (Gottschalk) about the middle of the ninth century, it was a dialogue in verse between a young man that impersonated the spirit of paganism and a young woman impersonating that of Christianity, whereby abundant historic material was turned to account. In the sphere of these schools and beyond it, considerable knowledge of the life of Christ was communicated by the epic "Heliand", produced about 830, and Otfrid of Weissenburg's "Krist", which appeared about 860. Genuine instruction in Biblical History, however, was not given in these schools; nor could the instruction imparted possess a general scope, since they were attended primarily only by future clerics and "religiosi".

As soon as these appliances passed from under the vigorous hand of Charlemagne, many features doubtless fell into disuse, in spite of the earnest efforts of Louis the Pious. The fundamental ones, however, remained, leaving the possibility of a future resumption of the interrupted development in pursuance of synodical resolutions. As a matter of fact, parents, sponsors, and priests had their disciplinary duty enjoined upon them again and again. The explanation by Alcuin of the Symbol and the Lord's Prayer enjoyed vogue in Germany for two hundred years, while Notker's Catechism was used until the twelfth century. Of the Ecloga by Theodul are extant today over a hundred and fifty manuscript copies, representing every century of the Middle Age; as late as 1504 it appeared in print. In the

second half of the twelfth century, the voluminous "Scholastica Historia", by Peter Comestor († 1179), was added to this class of literature. Although not intended for the young, like the kindred "Biblia historica", it conveyed knowledge of Bible History to such circles as it reached. Acquaintance with the principal epochs of biblical history was gained on the part of the people since the eleventh century through religious spectacles and the mural, altar, and window decorations in the churches. The "Biblia Pauperum", to be mentioned later, found its origin in the pictures of the headpiece of the altar in Klosterneuburg (A. D. 1181). Notwithstanding, a regular introduction to biblical history, open to all the baptized, was not to be thought of. Moreover, the material under consideration was largely rank with matter of an apocryphal and legendary character.

12. Religious Instruction in the Church From the Thirteenth Century to the End of the Middle Ages.

J. Geffken, Der Bilderkatechismus des 15. Jahrhunderts und die katechetischen Hauptstuecke in dieser Zeit bis auf Luther, I, Die 10 Gebote, 1855.—**V. Hasak,** Der christliche Glaube des deutschen Volkes beim Schluss des Mittelalters, dargestellt in deutschen Sprachdenkmalen, 1868.—**H. Brueck,** Der religioese Unterricht fuer Jugend und Volk in Deutschland in der 2. Haelfte des 15. Jahrhunderts, 1876.—**F. Hipler,** Christliche Lehre und Erziehung in Ermeland und im preussischen Ordensstaat waehrend des Mittelalters, 1877.—**Chr. Moufang,** Die Mainzer Katechismen von Erfindung der Buchdruckerkunst bis zum Ende des 18. Jahrhunderts, 1877.—**J. Janssen,** Geschichte des deutschen Volkes seit Ausgang des Mittelalters, vol. I, first ed. 1877.—**C. A. H. Burckhardt,** Geschichte der saechsischen Kirchen und Schulvisitationen von 1524—1545, 1879.—**Fr. Falk,** Die Druckkunst im Dienst der Kirche, zunaechst in Deutschland, bis zum Jahr 1520, 1879.—**F. Schneider,** Die Tischgebete

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belonging to the first half of the 14. century, pp. 349—384; 5. **Fundamentum aeternae felicitatis,** belonging to the 14. or 15. century, pp. 388—405.—**Summary of Doctrine** of the Synod of Lavaux (1368), German in Neues Hedwigsblatt (Breslau), 1875. —**Richard of Hampole** († 1349), Explanatio orationis dominicae et symboli, reprinted in Bibliotheca Maxima (Lugd) 26, pp. 619—624.—**Symbolum** et omnium credendorum ad salutem spectantium compendiosa collectio; printed in the works of Gerson (Gersonii opera I, pp. 233—422), but not his own; compare Geffken, p. 30.—**Arnold of Villanova,** Alphabeticum catholicorum belonging to the 13. century reprinted in Burger, pp. 173—194. —**Tabula fidei christiana,** belonging to the 14. century ibid. pp. 194—197.—**Joannis Gersonii** opera omnia, 5 vols, 1706; Compare J. B. Schwab, Johann Gerson, 1858. De parvulis ad Christum trahendis ed. by N. Puengel, 1853; German by H. Schuetze, Auslese (see literature ch. 11), No. 1, 1879; another German translation with a good introduction by F. X. Kunz in Bibliothek der katholischen Paedagogik, vol. 15. Opusculum tripartitum de praeceptis decalogi, de confessione et de arte moriendi (opera I, pp. 425—450); German edition by Geiler of Kaisersberg under the title: "Der dreieckecht Spiegel", Strassburg 1510 and 1514; edited in modernized form by B. Hasack in "Herbstblumen oder alte ernste Wahrheiten. Zur Illustration des christlichen Volksunterrichts in der vorreformatorischen Zeit (pp. 89—131), 1885". Finally a real catechism for children by Gerson: A B C des simples gens, printed for the first time from a Paris manuscript by H. Jadart in: Jean de Gerson, 1881 (pp. 252—253).— **Symbolum Apostolicum** oder das apostolische Glaubensbekenntnis mit beigefuegtem Text der Glaubensartikel. 12 Holzschnitte in Faksimile-Reproduction nach dem einzigen bis jetzt bekannten Exemplar der Hof- und Staatsbibliothek zu Muenchen (Stuttgart s. a.), belonging to the 15th century. Compare Heidelberg illustrated manuscript on the 10 commandments, confession and the 7 mortal sins (Geffken, supplements).—**Tafel des christlichen Lebens,** from the end of the 15th Century, reprinted by Bahlmann, pp. 61—75.—Catechyzon, of **John Colet,** reprinted in: J. H. Lupton, A Life of John Colet, 1877, pp. 286 ff.; also by Cohrs IV, pp. 421 ff. and by Reu (Kirchliche Zeitschrift) 1910.—**Des. Erasmus,** Institutum hominis Christiani, reprinted by Cohrs IV, pp. 421 ff.—**Tritonius,** Enchiridion (1513),

compare Cohrs IV, pp. 430 f.—**Rostocker Kinderlehre,** belonging to the first decades of the 15th century, reprinted, by K. E. H. Krause, Program der grossen Stadtschule zu Rostock, 1873.—**Dietrich Koelde,** Spegel des cristene mynschen (1470), translated into High German by Moufang, Katholische Katechismen, pp. 1—L.—On other popular writings containing catechetical explanations, as f. i. "Der Sele Trost", Stephanus Lanzkranna's "Die Hymelstrass", "Das Buch der 10 Gebote", "Spegel der leyen" etc. compare Bahlmamm and especially Geffken.—**Ulrich Surgant,** Manuale Curatorum, Basel 1503; especially libri secundi consideratio quinta (print of 1506, leaves 80—81) prescribes the forms in which the chief parts are to be read from the pulpit every Sunday (reprinted in part by Reu, Religious Instruction etc).—On the tabulae catechismi still extant compare Reu, Der Religionsunterricht am Vorabend etc.; also, Paternoster, Ave Maria, Glaubensbekenntnis u. die 10 Gebote (Koeln Joh. Koelhof, about 1490); another single leaf print (Low German): J. Halle, Antiquariat, Muenchen, Katalog XLVI No. 463 [price $125.00!].—**Confessional Booklets: Muenzenberger,** Das Frankfurter und Magdeburger Beichtbuechlein und das Buch vom sterbenden Menschen, 1881.—**F. W. Battenberg,** Das Beichtbuechlein des Magisters Johann Wolff, 1907.—**F. Falk,** Drei Beichtbuechlein nach den 10 Geboten aus der Fruehzeit der Buchdruckerkunst, 1907, compare also the rich material given by Geffken, supplements, pp. 1—218.—**Wiclif,** His works, ed. by the Wiclif Society, 1883 ff.; Opera minora (1913): 5. De Fide Catholica, 15. De Oratione Dominica, 16. De salutatione Angelica; compare J. Loserth, Wiclif, RE 1908. Also: Writings of J. Wiclif, London 1831, ed. by Religious Tract Society; Here is found the Pauper rusticus or, The poor Caitiff, that is, a popular explanation of the customary parts of the catechism: On the belief, pp. 51—59; On the ten Commandments, pp. 60—86; On the Lord's Prayer, pp. 86—96; Compare Geffken, supplements pp. 214 ff.—**John Hus:** Since 1903 his works are being edited by Flajshans. Of these the first volume contains the Expositio Decalogi. Two works written in Bohemian are of special importance: 1. The three-stranded cord of faith, hope, love, to which every Christian should cling if he would gain eternal salvation, 1412. (In the edition of his works in Bohemian by Erben it is found in vol. III, pp. 152 ff.); 2. Ex-

planation of the Creed, the ten divine commandments, and the Lord's Prayer (in the edition by Erben vol. I, pp. 1—386). Besides his postil, these two are the most important works of Hus in Bohemian. Like all his works, however, these, too, are largely based upon similar writings of Wiclif. Both works were translated into Low German and published by Mag. Nicholas **Rutze** (not Rus) of Rostock (died about 1508). The first of these two works of Hus was published according to Rutze's text in 1886 by K. Nerger in: Osterprogramm des Rostocker Gymnasiums. J. Mueller proved that Rutze merely translated from Hus; compare also, Geffken, supplements, pp. 159 ff.— **Moravian Catechisms:** Jos. Mueller, Die deutschen Katechismen der boehmischen Brueder (Monumenta Germaniae Paedagogica vol. IV.—**Waldensian Catechism,** reprinted by G. v. Zezschwitz, Die Katechismen der Waldenser und Boehmischen Brueder, 1863; compare K. Mueller, Die Waldenser, 1886.

That a new spirit came to prevail in Germany, yea, throughout the West, after the crusades and as early as the epoch of the Hohenstaufen, especially during the era of Frederic II, is a fact of common knowledge. Although the Church had come forth from the conflict with the State as victor, she could not afford altogether to ignore the general desire for culture. Especially in view of the fact that heretical movements began to grow both in number and in power, the necessity made itself felt to readjust, at least somewhat, the religious instruction to the spirit of culture.

The institutions of Charlemagne were resolutely drawn forth from oblivion and heroic attempts made at their resuscitation. The **domestic catechumenate** was the first object to be restored. For this reason the duty of educating their wards was impressed upon both parents and sponsors. Theodulph of Orleans already (about 788), in his book "De Ordine Baptismi", had correlated the "period of discernment" with the instruc-

tion of the young. Now the seventh year was fixed upon as the time when the instruction of the young was to begin in the home. Berthold von Regensburg, for example (died 1272), says in one of his sermons: "When the child has attained to the age of seven years, its sponsors should teach it the Creed and the Lord's Prayer, —an evident duty toward the child; for they are its spiritual father and mother. They shall say to its father or mother: 'Father, mother, you shall teach my godchild the Lord's Prayer and the Creed, or you shall let it come to me, so that I may do it'. If, in addition, they should know the Hail Mary, their power for good will be so much greater". Not seldom the failure to fulfil this duty is mentioned at the confessional. In the thirteenth and, more so, the fourteenth century, there arose a copious ascetic literature, calculated to be a factor in the realization of a domestic catechumenate. We may mention as cases in point "La Somme le Roi", by Laurentius Gallus, 1279; "Eyn speygel des christen gelouen", by Ludolph von Goettingen, 1472; "Der Seele Trost", author unknown, before 1472; "Die Himmelstrass", by Stephan Lanzkranna, 1484. Especial attention to the instruction of the young is given in a tract of the thirteenth century, "Di dottrina cristiana", in the "Instructions of the Synod of Toledo", and, especially, in "The opusculum tripartitum de praeceptis decalogi, de confessione et de arte moriendi", by the renowned John Gerson, about 1412. All these writings were circulated in numerous copies and usually published in various languages.

Confirmation, having been already before this period largely separated from Baptism and reserved for the bishop, was now accounted as the second sacrament,

for the first time probably by Hugo of Saint Victor (died 1144) and generally at the times of Eugene IV, A. D. 1439. Performed by preference not before the seventh year (Synod of Cologne, 1279; Synod of Liege, 1287), we have no means of knowing to what extent instruction was combined with the same. In consequence of the injunction of the fourth Lateran Synod (1215) that all Christian children were to go to confession at least once a year from the seventh year, the communion for children having gradually fallen into disuse, there is no doubt that the Church in the **Confessional** had an opportunity to control, and even to supplement domestic instruction,—a duty that was often impressed upon the priests. The questions by the priest relative to the Creed and the Lord's Prayer customarily asked on this occasion as well as at baptism, and the answers made by children and the parents and sponsors respectively, were in the course of time given the name "catechismus". While this word retained the significance originally connected with it— that of oral instruction (ch. 1), the connotation of method, that of questions and answers, was now added. English, French, and German Synods also required that the clergy should teach the young, apart from confession, the Creed, the Lord's Prayer, and the Hail Mary, which latter orison gains constantly increasing vogue since the thirteenth century in connection with the growth of the Virgin cult. Not only were parents required to bring their children to church every Sunday, but also to explain those articles to them. In order to equip them for that purpose, special manuals were published for the clergy, both popular and scientific(e. g., "Expositio symboli apostolorum", by Thomas Aquinas (died 1274); "Specu-

lum ecclesiae", by Edmund of Canterbury, 1240; "Fundamentum aeternae felicitatis", author unknown, about 1425; "Der Spiegel des Suenders", author likewise unknown, about 1470; and the "Beichtbuechlein", by John Wolff, 1468. Finally it was enjoined that the priests should read every Sunday, from the pulpit or the ambo, the principal parts of instruction. This was the case, for instance, in Torgau, Basel, and Bamberg. A copy of the injunction in question is still extant in the widely circulated "Manuale curatorum" of Ulrich Surgant of Basel. Moreover, the Creed, the Lord's Prayer, the Decalogue, and other parts, written or printed upon paper or cardboard, were hung upon the walls of churches, schools, and hospitals, in order to spread them among the people. Parts of the catechism, especially the Decalogue, were, toward the end of the Middle Ages, even made subjects for sermons.

After the advent of **Latin schools** here and there in the cities, that is, from the fourteenth century, the Lord's Prayer, the Creed, occasionally also the "Gratias" and the "Confiteor", more rarely the Ten Commandments and a few liturgical formulas and hymns, were made parts of the material that students were required to commit to memory. In the upper classes we find these features even in Greek. The same is true of the convent schools. Naturally, the German **schools for reading and writing,** which, under the influence of the Hansa and of the Brethren of the Common Life, were established in some regions even in villages, did not permit such branches to escape them, but had them taught in the German language. Of the summaries of religious matter, intended for Latin schools, the "Catechyzon" of John Colet of London, of the year 1510, has come

down to our times. Written expressly for the instruction of children, especially such as was given in the home, but possibly intended also for schools, the "A. B. C. des simples Gens", by John Gerson (died 1429) was designed and, likewise, the Low-German "Tafel des christlichen Lebens"—Table of Christian Life, author unknown.

So far as **Bible History** as an educational agency is concerned, general information could be imparted to the people and the young especially by means of mural and window paintings, sermons on the Gospels, which began to gain greater vogue in this period, and, in general, through the celebration of the church year, especially also by means of the widely spread "passionalia" and the "Biblia pauperum" with their juxtaposition of Old Testament and New Testament pictures accompanied by brief explanatory words, or through the "Speculum humanae salvationis" and similar books with biblical pictures.

However, we should make a great mistake did we conclude from the facts here enumerated that the Mediaeval Church did justice to her task by raising the religious instruction of the young to a high level of efficiency. The domestic catechumenate existed by right, but in its workings it was lamentably deficient. As a case in point, we may refer to the fact brought out by the church visitation in Saxony of 1528 to 1529, that great numbers of adults were found who knew neither the Decalogue nor the Lord's Prayer, not even the Creed. How should these instruct their children? While, in some places, the parts of the catechism were read by the priest after the sermon, this duty was more frequently neglected, as we may infer from the custom

of the synods again and again to impress upon the priests their duty in the premises. The language of the records of these church visitations, in this respect, is unmistakable. Moreover, such reading of the parts of the catechism was intended primarily not as instruction for the young but for their elders. While the priest, by means of the institute of auricular confession, was to exercise control over religious instruction as given in the home and to complement it, there are certain facts that make the success of such measure appear exceedingly dubious. From the records of the visitations we learn that there was an applicant for the ministry who did not even know the Ten Commandments and had not peeped into a book for six years. While it is true that the texts of the catechism were made by the Latin schools a part of their curriculum, this was not done in view of the religious instruction therewith connected, but for the purpose of having a bridge between the Latin school, in which that tongue served as medium of instruction, and the German-speaking home. The achievements of these institutions, if there really were any, with few exceptions, did not range beyond the mechanical memorizing of the verbal text. The abundant explanations of the catechism-material and, likewise, the biblical picture books were prevented both by their cost and the paucity of people able to read from ranging beyond a very narrow sphere of influence. And what this explanatory literature offered in point of contents. was, a few genuine pearls excepted, by no means evangelical, but grown over with legends and badly permeated by antibiblical elements. In order to render the confessional examination easier, the parts to be memorized were increased far

beyond those of the preceding period. The Lord's Prayer, the Creed, the catalogue of mortal sins, and the Hail Mary, were augmented by the addition of the seven charisms, the seven sacraments, the seven works of charity, the eight beatitudes, the twelve fruits of the Spirit, the Ten Commandments of the Lord, the crying sins, the alien sins, the five senses, etc. The outcome of this multiplication of tasks for the memory was that a recollection of each one was possible only through enumeration by the rhyme method. In proportion as the material increased, an inner appropriation of it became impossible. The one gratifying feature was the final incorporation in the catechism of the **Decalogue,** and the prominent position henceforth assigned to it through its connection with the institute of confession. "The penitential preaching of John the Baptist was to precede the preaching of the Gospel through the Reformation" (v. Zezschwitz). Since control of education had become a prerogative of the confessor, a shifting of the **educational goal,** in view of the compulsory character of confession, was inevitable. Such goal was no longer the maturity and independence of the catechumen, but his complete mastery through the priest as mediator between God and men, to be terminated only at death.

Such was the outcome, notwithstanding the fact that such heretical movements as those of the older Waldenses, of the Wiclifites, of the Hussites, of the Bohemian Brethren, of the later Waldenses, together with the work done by these upon the people and its youth, constituted a vigorous admonition to the Church better to fulfil its duty in regard to education. As means of instructing their adolescent youth, the older **Waldenses**

made use of the Decalogue and of the Lord's Prayer, together with short theses upon the Trinity, the Church, the Sacraments, the works of mercy. Special pains were taken to acquaint them with Scriptures, for which reason the young were required to memorize among other things the gospels and epistles. **Wiclif** never wrote anything of a juvenile character, although it is not likely that tracts written by him for the home, such as those upon the Symbol, the Decalogue, and the Lord's Prayer (found in the so-called "Pauper rusticus"—Poor Caitiff) were bound to produce a strong influence upon the domestic catechumenate. Nor did **Hus** produce writings of a juvenile character; but his two works, which clearly betray his leaning upon Wiclif: "Three-stranded Cord, Faith, Love, Hope", and his "Expositio symboli, decalogi et dominicae orationis" were used in the composition of the first Hussite Catechism (between 1420 and 1436) and of the Raudnitz Catechism (contemporary with the former), which, in turn, became the source for the first Catechism of the **Moravian Brethren** in Bohemian and German (Bohemian before 1502, German 1522; it bears the title: "Ein christlich Unterweisung und Vorschrift der Jungen im Glauben", or, merely, "Die Kinderfragen"), and for the catechism of the Waldenses in Bohemia, entitled, "Las Interrogacions menors"—The Lesser Questions. Both these catechisms bear the mark of a threefold division—faith, love, hope —a method that prevents a clear discrimination of the material therein offered—the Symbol, the Decalogue, the beatitudes, sacramental administration, etc. Stress is laid upon a living faith in distinction from one dead. It is less the value of these catechisms than the fidelity practiced by the father in the instruction imparted by means

of them, which enabled the Bohemians and the Waldenses to excel the official Church, a virtue which the latter could well have made its model.

C. RELIGIOUS INSTRUCTION AS GIVEN BY THE CHURCH DURING THE REFORMATION PERIOD.

J. W. Hoefling, 2. vol.—**G. v. Zezschwitz** I ch. 24—30; II 1, ch. 12. 18. 25. 33. 34; II 2^1 ch. 14—19; II 2^2 ch. 31—47.—**Th. Harnack,** pp. 66—105.—**Schumann** and **Sperber,** Gesch. d. Religionsunterrichts i. d. ev. Volksschule, pp. 23—155, 1890.—**E. Sachsse,** pp. 186—300.—**E. Chr. Achelis,** pp. 303—332, pp. 383—420.—**J. Steinbeck,** pp. 26—61.—**Fr. Ehrenfeuchter,** Zur Gesch. d. Katechismus, 1857.—**H. F. Th. L. Ernesti,** Zur Orientierung ueber die Katechismusliteratur, 1859.—**H. Heppe,** Geschichte d. deutschen Volksschulwesens, 5 vols, 1858—1860.—**K. A. Schmid,** Gesch. d Erziehung, II 2 and the following volumes, 1889 ff.—**K. Hartfelder,** Ph. Melanchthon als Praeceptor Germaniae, 1889.—**Fr. Paulsen,** Gesch. d. gelehrten Unterrichts v. Ausgang d. Mittelalters bis z. Gegenwart, 2 vols, ^{2}1896.—**F. V. N. Painter,** Luther on Education.—**A. F. Leach,** English Schools at the Reformation, 1896.—**J. W. Richard,** Melanchthon, the Protestant Preceptor of Germany, 1898.—**F. Paulsen,** German Education, 1908.—**F. P. Graves,** History of Education during the Middle Ages and the Transition to Modern Times, 1910.—**F. W. Graves,** History of Education in Modern Times, 1913.—Compare literature in chap. 13—15.

13. The Work of the Reformatory Church Until the Appearance of Luther's Catechisms, 1517—1529.

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Profound intelligence in regard to the great object of religious instruction within the pale of the Church, and zeal, never excelled since, in the fulfilment of this task, meet our eyes, as we turn our attention to the Church of the Reformation. Here a sifting of the educational material transmitted by the Mediaeval Church took place; here steps were taken to fix the aim of all education imparted under the auspices of the Church; here methods of instruction underwent a decided change for the better. But these improvements are only a small part of the progress made under the aegis of the Reformation. **The evangelical grasp upon the inherited educational material and the biblical interpretation accorded to it**—these constitute the main achievement of the Church of the Reformation in the sphere of religious education. As in every other respect, so also here, **Luther,** whose Small Catechism is the fruit of intense pastoral occupation with the catechetical material at his disposal, won highest distinction.

Following the example of other preachers toward the end of the Middle Ages, who had used the Ten Commandments for sermonic material, Luther, in the pulpit of the Wittenberg pastor Simon Heinz, began to preach sermons on the Ten Commandments as early as the summer of 1516. Having finished these in February, 1517, he explained in the subsequent passion season the Lord's Prayer from the pulpit. In the same year, for the purpose of teaching preparation for confession and self-examination, as required by Saint Paul, he wrote a very brief exposition of the Ten Commandments. It is significant that, then already, he begins to sift the edu-

cational material in hand, by calling attention to the fact that all the catalogues of virtues and vices in use during the Middle Age were made superfluous by reason of being contained in the Ten Commandments. Even though, in a form of confession, he still enumerates the sins and virtues combated or inculcated in the Ten Commandments, he already then calls attention to the common source,—all sins flowing from selfishness, and all virtues from the love of God and the neighbor. In 1518 he published, in both German and Latin, his exposition of the Ten Commandments, under the title: "Brief Explanation of the Ten Commandments". Being intended for use at the confessional, its purpose suggested the choice of charts, or tables, rather than the form of a book, as mode of publication. Likewise in 1518, he published, although in revised form, his exposition of the Ten Commandments of 1516—1517, under the title "Decem praecepta Wittenbergensi praedicata populo", whereas, in 1519, he published his exposition of the Lord's Prayer of 1517 in the simple form required for popular edification, giving it the title: "Exposition of the Lord's Prayer for Simple Laymen". In the same year, 1519, there followed: "A Short Form to Understand and Pray the Lord's Prayer", and: "A Brief Exposition of the Lord's Prayer—its Meaning and its Requirements". Both works proceeded from practical labors, in that Luther had explained the Decalogue and the Lord's Prayer to boys and the common folk of an evening. While his exposition of the Decalogue already had received the high praise of being the instrument in his hand for drawing the veil from Moses' countenance, his exposition of the Lord's Prayer was commended even more highly. Beatus Rhenanus the Humanist

wrote to Zwingli that this treatise should be spread all through Switzerland, in all cities and hamlets and villages thereof, yea, in every house. And that literary censor of Venice said concerning Luther's exposition: "Blessed are the hands which wrote this; blessed the eyes that shall see it; blessed the hearts that believe the book and cry to God accordingly".

In 1520 Luther collected the results of his previous catechetical labors and added a new feature, in that he published in this year a treatise, intended for the common people, and, in part, again composed in the form of a confessional mirror. It bore the title: **"A Short Form** of the Ten Commandments; a Short Form of the Creed; a Short Form of the Lord's Prayer". The exposition of the Creed, now for the first time accorded literary treatment by Luther, is a rare classical model of impressive language and evangelical grasp. The whole constitutes an important landmark in Luther's catechetical labors, being at the same time a precursor of the Small Catechism. Especially noteworthy in this connection is the statement: "Not without divine ordering has the arrangement been made that the ordinary Christian, unable to read the Scriptures, should be taught to know the Ten Commandments, the Creed, and the Lord's Prayer—the three parts in which all the essentials of Christian knowledge are comprehended". Thus Luther discarded with one sweep the whole mass of auxiliary mediaeval material. Equally noteworthy is the selection and correlation of these three parts as a corollary of the Gospel way of salvation (cf. ch. 14); for in the few cases in evidence in which such collocation is previously known to have occurred, it is traceable to mere accident. Nor dare we overlook as meritorious

feature of the work the division of the Creed into three articles instead of the twelve traditional parts. That Luther was prompted to this division by having in mind the saving acts of the three persons of the divine Trinity, is stated by himself. The catechetical means of instruction which made their appearance in the next decade largely drew upon the "Short Form". In A. D. 1535 (the first edition appeared even 1534) the same treatise, translated into English as part of the Booklet of Prayers of 1522, formed the first evangelical catechism of England (Marshall's Primer).

The First Article is explained by Luther in the Short Form as follows: "I renounce the evil spirit, likewise all idolatry, all sorcery and false belief. I put my trust in no man on earth, nor in myself, my strength, skill, property, piety or anything I may possess. I put my trust in no creature in heaven or on earth. I will put it altogether in the only, invisible, incomprehensible God, who has created heaven and earth; who, alone of all beings, is above every creature. On the other hand, I have no dread of all the malice of the devil and his ilk; for my God is above them all. When men forsake and persecute me, I will trust in God nevertheless. I will still believe, though I be poor, dull, unlearned, despised or penniless. Sinner that I am, I will trust nevertheless; for this my faith shall and must soar above all things—above things that abide and things that fail, above sin and above virtue, so that, true and pure, it may rest in God, as the First Commandment requires. I desire no sign from heaven to test God. Constant my trust shall be, no matter how long He delay: I will fix for Him no limit; I will assign to Him no season, nor bind Him to measure or method: but in faith free and true, I will commit everything to His divine will. Almighty, what gift, what helpful deed should He withhold from me? Since He is creator of earth and heaven, who should rob or injure me? Yea, how could anything fail to bless and serve me, as long as He is favorable to me who is obeyed and served by all? Being God, His knowledge and power are equal to my need. Being Father, He will gladly supply my need. Inasmuch as I do not doubt this, and

trust Him even as I have said, I am surely His child, servant, and heir; and as I trust, so it shall be".

Also after that Luther was occupied again and again with catechetical material. The Carlstadt broils and the shock thereby dealt to the Wittenberg congregation, may have induced him to treat it from the pulpit even more frequently than formerly. In A. D. 1522, he preached on the trilogy—Ten Commandments, Creed, Lord's Prayer—, also on the **Hail Mary,** the latter especially in order to work against its being used in the interest of Mariolatry. In the same year he probably became acquainted with the German translation of the "Questions to Children", the catechism of the Bohemian Brethren (cf. ch. 12), whose form of alternate answers and questions may not have remained without effect upon his later catechetical activity. In the summer of the same year, 1522, he published his Short Form of 1520 as the "Booklet of Prayers", which went through many editions and met the requirements of school and home as a catechetical aid much better than the several revised editions of the "Questions to Children", although not intended primarily for the young. The year 1523, with a number of catechetical sermons by Luther, witnesses the publication of the so-called "Five Questions in regard to the Holy Supper". The latter were taken from a sermon of Luther's on the Sacrament, and published as an aid to preparation for communicants, in view of the practise prevalent since 1523 to ask questions in regard to the reasons for communing. It is likewise due to Luther's efforts that Wittenberg, in 1521, received a regular catechist for its youth in the person of Agrikola.

In the beginning of the year 1524, the Reformer,

in his proclamation "To the Councilors of all Cities in the German Empire on the Establishment and Maintenance of Christian Schools", exhorted the whole land in flaming words to attend to the Christian education of the adolescent youth. He said therein: "Everywhere people know what is to be done in regard to Turks, war, and water,—what money is to be spent on muskets, roads, and dams. A great amount of money has been wasted on indulgences, masses, pilgrimages. etc. Oh, that but a part of all this might be spent upon the education of the children! If one guilder is given for the Turkish war, a hundred of them is not too much to educate a boy for true Christian manhood". Whereas Luther had at heart primarily the welfare of the Latin schools, he at this time already touched upon the Christian public school, at least in the cities, in that he required two hours' instruction a day as minimum for the boys, and one hour as minimum for the girls. More and more Luther was impressed with the necessity for the publication in book form of the chief parts of evangelical Christianity, in other words, of an outline of catechetical instruction, in order to facilitate the training and examination of the immature, of the young particularly. While the Booklet of Prayers was, here and there, used for such purpose, that was not the one which had prompted its publication. Especially in his letters to his friend Nicholas Hausmann, who, in two opinions on the Reformation, in 1523 and 1525 respectively, had stressed the duty of giving the young faithful religious instruction, he dwelt upon this subject. However, being very much occupied with matters of another kind, he commissioned Justus Jonas and Agrikola as early as February 1525 with the preparation

of a "catechismus puerorum",—this being the first time that the word catechism was applied to a **book.** But the matter came to nought, so that Luther formed that very year the decision to prepare such a catechism himself, although several attempts at a catechism, by other hands, were in evidence. Before he was able to carry out his resolution, however, in the fall of 1525, there appeared the "Booklet for Laymen and Children", which, composed perhaps by Bugenhagen and in that case hardly without knowledge of Luther, in part presents former expositions of the Reformer and in other respects closely adumbrates his thoughts. This booklet is important for the reason that, for the first time, the articles of Baptism and that of the Holy Supper here appears beside the old chief parts, and for the further reason that the text of the Catechism is largely worded in the way with which we are familiar, some prayers also being added which we find later in Luther's Small Catechism.

The years 1526 brought Luther's famous **"German Mass",** upon which, far and wide in German lands, the divine services were framed as model. Especially in regard to religious instruction it fired the consciences. We read words like these: "On, in the name of God! Plain, simple, clear catechetical instruction is the first need of the German divine service!" As to the contents of it the trilogy is again on his mind. "I do not know how to make such instruction better or simpler," he says, "than to leave it as it was established since the beginning of the Christian Church and as it has remained ever since, namely, to teach these three parts: the Ten Commandments, the Creed, and the Lord's Prayer." Apart from the **home,** where the father is to teach these

articles diligently to his children and servants, such instruction is to be part and parcel of the service at **church.** Says Luther: "These lessons are to be given from the pulpit at specific times or daily, according to need; also in the home they should be recited or read to the children of a morning and evening". In addition he requires that "on Monday and Tuesday at the matin service a German lesson, that is, a catechetical **sermon,** is to be given, whose substance is to be drawn from material comprising the Ten Commandments, the Creed, the Lord's Prayer, Baptism, and the Lord's Supper, these two days to uphold the Catechism and to establish its true meaning". Another remarkable feature is the energy with which Luther here insists upon **the introduction to the understanding** of the text of the Catechism, and his advice to use illustrations for this purpose. He also shows by giving examples how this advice should be put into practice, thus renewing that important pedagogical principle of Chrysostom and Augustine: "Christ when He came to train men, had to become a man; if we are to train children, we must become children with them". Herewith **a new educational aim** was set. At the same time he makes the demand upon parents to teach their children **Bible passages** and to unfold to the little ones their meaning. Already at this time, as we have seen above, the coming of the Fourth and the Fifth Chief Parts of the Catechism is heralded, not, indeed, as catechetical material for children but for sermons upon catechetical subjects. From 1523 to 1528 it was the Reformer's practise to preach an annual sermon upon the Holy Supper, and between 1526 and 1528 on Baptism.

Occasioned, at least in part, by Luther's comments

in the German Mass, there appeared quite a series of catechetical text books for the youth. Between 1522 and 1529 about thirty such attempts at a catechism were published, of which some received many editions. The most important of these, besides the "Booklet of Prayer" and the "Booklet for the Laity and Children", are these by Capito, Lachmann or Graeter, Agrikola, Sam, Althamer, and Brenz. Althamer's book (1528) was the first to bear the name catechism in its title. That of Brenz is particularly noteworthy for the reason that his two graded sets of questions, prepared separately for younger and older children, starts with Baptism —a feature of great importance for later times—and that the effort is made by him to unite the several parts of the catechism through appropriate intermediate questions into a systematic whole. The extent of Luther's acquaintance with such attempts at catechetical composition and of the value he put upon them is beyond our knowledge. At all events, he did not feel prompted by them to abandon the thought of preparing a catechism of his own.

In the year 1527, he preached once more on the Ten Commandments, while Melanchthon, in collaboration with him, composed his "Instructions for Visitors", which appeared in book form in 1528. Thereby, what appliances for the training of the common people and the young, so far, had been introduced by individual communities, were extended to the whole of Saxon territory, and made accessible even to the villages, of course, as far as circumstances would permit. We find the injunction promulgated therein that, in the **Church** on Sunday afternoon, the Decalogue, the Creed, and the Lord's Prayer, subsequently also the Sacrament of

Baptism and that of the Holy Supper, are to be explained to the servants and the young, every catechetical sermon to be followed by a recitation of the trilogy for the benefit of the children and simple folk. Where **day-schools** were in evidence, however, as in the cities and market towns, Saturday or Wednesday was to be devoted to religious instruction altogether. Here also the easier psalms were to be committed to memory, while the several parts of the catechism were to be explained in connection with pertinent selections from Biblical History. In the villages, as the visitation records witness, the **verger** (Kuester), if no one else, was held to instruct the children in the Decalogue, the Creed, and the Lord's Prayer, likewise in the more important German hymns. The knowledge of these parts had, by this time, everywhere become a condition of admission to Holy Communion. The establishment of village schools in which these requirements could be exceeded, was, for the present, not to be thought of. The knowledge of the parts here mentioned as requisite to Holy Communion meant that the conditions were ripe for a **new educational goal**—admission to Holy Communion.

In conformity with the injunction of the "Instructions for Visitors" and with the newly (by Bugenhagen?) introduced custom of Ember-day catechetical sermons, Luther preached in 1528 three series of catechetical sermons, in May, in September, and after personally taking part in the visitation, also in December. The outcome of the visitation induced him to delay the publication of a catechism no longer. His three series of catechetical sermons constituted the material from which he intended to prepare his "catechismus pro rudibus". We have it from his own pen, January 15

being the date, that he was engaged in the preparation of a catechism, and on the twentieth of the same month the expectation was expressed that it would soon be in the hands of the dealers. There is no doubt, therefore, that he began his work upon it about the end of 1528 or the beginning of 1529. But during the preparation of this "catechismus praedicatus pro rudibus et simplicibus" (for the crude heathen, the uneducated masses), that is, of what later was called the Large Catechism, the thought evidently forced itself upon him that such catechism would be too elaborate for the "crude heathen". Quickly the resolution was formed to write, in addition to the ampler catechism, one quite short—"pro pueris et familia". This work or, at least the three first parts of it, was printed in the first week of the year 1529 and published in the form of "tables". We have no hesitation to fix this as date of the publication of the Small Catechism; for when the visitors, of whom Luther was one, gave to the town of Schoenewalde, near Wittenberg, a church constitution, they enjoined therein as duty for the Sunday afternoon "first to recite for the people the Ten Commandments, the Creed, and the Lord's Prayer, and, after that, to explain these in a very simple manner, as shown by the **table** published". This constitution cannot have been promulgated earlier than the seventh of January nor later than the ninth. On the twelfth, Roerer, the Wittenberg proof-reader, sent these "tabulae catechismi" to Spalatin at Altenburg; according to a letter from the twentieth of January Roerer had tables hanging on the wall of his study "complectentes brevissime simul et crasse catechismum Lutheri pro pueris et familia"; on the twelfth of February he announced that the tables, which

originally had been sold for from two to three pennies, could not be purchased now for even a gold guilder, the whole edition being exhausted. Luther, accordingly, conforming to a practise not rare in the later Middle Age, and already observed by himself on previous occasions, published the book later popularly called "The Small Catechism", not in book form but in that of tables, or placards, so that, fixed upon the wall in the home and the school, they might be seen and read by all at all times. It is probable that now already the superscription of the tables was addressed "to the fathers, in order that these may instruct their children and servants accordingly". As to contents the tables appearing to this time had merely what Luther had always, even in his catechetical sermons, designated as the peculiar doctrine for children, namely, the texts of the Decalogue, the Creed, and the Lord's Prayer, together with an exposition of these parts. Not until the sixteenth of March—probably in consequence of Luther's illness and the pressure of other urgent work—the "tabulae confessionis", together with the "Litania germanica", and the "tabulae de sacramentis baptismatis et sanguinis Christi" were ready for transmission; that is, just in time for the Easter confession and communion, although these were by no means the sole occasion for the preparation of these later tables. The inclination to abuse evangelical freedom by showing contempt for the sacraments when there was no longer any compulsion to go to the confessional, could not escape Luther's observation. This was, no doubt, the reason that he added these tables to the others: they were to promote a correct understanding of the sacrament, and thereby, at the same time, stimulate the desire for it

(compare Luther's later preface to the Small Catechism). Probably about the same time were published the two tables containing the morning and the evening prayers, a copy of one of which only has been passed down to us, namely, one printed in 1529 in Low-German, with Wittenberg as place of publication. At what time the last table, that containing the domestic duties (Haustafel), appeared, we do not know. All of these tables, as far as he knew them, Bugenhagen, occupied at the time with the regulation of church and school affairs in Hamburg, was the first to unite in the form of a book—a low-German translation with a Hamburg imprimatur. It contained the so-called five chief parts, and, in addition, the "Benedicite" and "Gratias".

So far as Luther is concerned, he issued first what was later called "The Large Catechism". The completion of this book had been delayed longer than was originally expected; however, it was ready for transmission by April twenty-third. The simple title it bore was: "Deudsch Catechismus. Martin Luther", thus becoming a companion volume for the "German Mass" of 1526. There was no occasion for Luther to designate his new book as the "Large Catechism", for the reason that what was later called the "Small Catechism", existed at that time only in the form of tables, its publication in book form being reserved for a later date. The Low-German translation above mentioned, even though it was known to Iuther, had been given the simple title "Eyn Catechismus effte underricht, etc". Not until Luther himself had issued the substance of the tables in book form, did the new title, "Large Catechism", gradually replace the original one—"Deudsch Catechismus".

This "German Catechism" contained 1. The texts of the Ten Commandments, the Creed, and the Lord's Prayer, as of "the most important parts, to be recited verbatim"; 2. The words of institution of Baptism and of the Holy Supper, together with the preliminary remark: "After those three parts shall have been comprehended, it behooves one to be acquainted with our Sacraments"; 3. The detailed exposition of those texts, the latter themselves being inserted once more, just ahead of the explanation. The whole was introduced by a preface. in which fathers were reminded of their particular duties. In the same year there appeared a second edition, augmented by a confessional exhortation (cf. Mueller, Symbolic Books, p. 773 ff.) and an amplification of the exposition of the Lord's Prayer. The year 1530 saw a third edition, augmented by a second, rather lengthy, preface (H. E. Jacobs, Book of Concord I p. 383 ff.), in which Luther, among other comments, furnishes a justification of catechism study in the well-known words: "I, too, am a doctor, etc." (Jacobs I p. 384). From that time its compass has remained the same.

Having grown forth from the catechetical sermons of Luther, the "German Catechism" offered fine models for such sermons, especially to the pastors. Not seldom it was read in the place of original sermons, forming even today the best commentary for Luther's Small Catechism.

After issuing the Large, or German, Catechism, Luther arranged for the issue in book form of the educational material before published in the form of tables. The issue was completed as early as the sixteenth of May, and on the thirteenth of June an "enlarged and revised edition" (the second (?) or third Wittenberg edition) is mentioned. While the former, the original Wittenberg edition, is no longer extant, its contents (or that of the second Wittenberg edition, likewise extinct) has been transmitted to us in the form of one Marburg and two Erfurt reprints. It had the title: "The Small Cat-

echism for ordinary Pastors and Preachers. Martin Luther. Wittemberg". As is readily seen, it is distinguished from the previously issued tables by the dedication upon the title page. Whereas the latter, by virtue of their superscriptions, had been primarily addressed to men of family, the booklet is now dedicated to pastors and preachers, although those superscriptions at the head of the several parts had not been eliminated. The reason prompting the dedication of the booklet to the pastors was, no doubt, Luther's conversance with the low state of erudition on the part of large numbers in the ministry, and the great need thus arising of a definite form upon which to base the instruction of the people and their youth.

The contents of the original edition (May 16, 1529) was evidently as follows: 1. Preface to pastors and preachers; 2. Text and exposition of the five chief parts, lacking, however, probably in consequence of a misprint in the **original Wittenberg edition,** the third question in the part pertaining to the Holy Supper; 3. Morning and Evening Prayer, Benedicite and Gratias; 4. A selection of appropriate passages for holy offices and states; 5. The Marriage Booklet. Confession, so far, had received no attention whatever, while the Lord's Prayer lacked the introduction and its explanation; it began immediately with the first petition.—**The third** (second?) **Wittenberg edition** (June 13, 1529) is designated as "enlarged and revised", bearing the word "Enchiridion" upon its title page. The enlargement consists of the following additions: 1. The third question in the part pertaining to the Holy Supper, above mentioned; 2. The Baptismal Booklet in the form of 1526; 3. After this, "A Brief Form of Confession before the Pastor, for the Simple" (not identical with the matter bearing on confession, which was received later); 4. The German Litany with music and three concluding collects. This is the first edition which, although poorly preserved, has been transmitted to us in the original Wittenberg form. By the addition of the "Baptismal Booklet", of the matter bearing on confession, and of the

litany, the little book had grown to the size of a pastoral manual, a fact perhaps expressed by the addition of the word "Enchiridion" upon the title page. However, as we may see from the preface, the additions had not taken place solely in the interest of the pastors, since they were meant to bring about an intelligent interest in the acts outlined and, likewise, an intelligent participation in them. For this reason the Catechism was frequently taken along to church in the sixteenth century, as our hymnal is taken today, a practise which explains the addition of still other material, for instance, of the 111th psalm, which was sung in connection with the Sacrament, the Tedeum, and the Prayer against the Turks (=Lord keep us steadfast in Thy word, etc.). The thought of an introduction into the liturgic acts as an integral element in the education of the people and the young, is thus presaged (comp. ch. 11, p. 67). This edition of 1529 (whether it applies to the first and second we do not know) was also embellished with biblical pictures corresponding to the contents of the several parts of the Catechism, wherewith welcome illustrative material was furnished. **The edition of 1531,** finally, brought the following extension: 1. The **introduction** in the Lord's Prayer and its explanation; 2. Between the fourth chief part and the fifth, the doctrinal discourse: "How the Simple should be Taught to Confess" (i. e., the three questions: 1. What is Confession? 2. What sins are to be Confessed? 3. Which are they? and the section entitled: "Pray, Give me a Brief Form of Confession."). This material served as substitute for the paragraph on Confession found in the third edition immediately after the Baptismal Booklet. Therewith the Enchiridion had attained its final form, which, in all essential respects, it was henceforth to retain. The few changes made subsequently, some of which, in turn, were dropped again, related especially to alterations of the biblical texts worked into the Catechism, in order to bring them into harmony with Luther's translation of the Bible, whereas Luther had merely accommodated himself to the rendering that had gained or was gaining favor in Wittenberg (for instance, in connection with the First or the Third Commandment). However, consistency was not observed. Thus, in 1536, we find the word "missbrauchen", which, in 1540, is made to give way to "unnuetzlich fuehren"; in the year

1540 the promise is added to the Fourth Commandment; the Table of Domestic Duties is enlarged in 1540 and again in 1542; on the other hand, no Wittenberg print of Luther's time contains the word "geluesten" in the Ninth and the Tenth Commandment, nor the threat in connection with the Second Commandment. These and similar alterations, as, for instance, the addition of the introduction to the Ten Commandments (I am the Lord thy God), are to be traced back to the Catechism text of the influential Nuremberg Sermons for Children, of the year 1533. To what extent Luther took part in the alterations after 1531, or whether they are to be credited to the type-setter and the proof-reader, it is too late to determine. At all events, the Eisenach Conference was ill advised when the edition of 1542 was made the basis for its uniform text of the Small Catechism.

From what has been stated, it is readily inferred that the material appearing now as the fifth now as the sixth chief part, under the heading: **"Of the Office of the Keys and Confession",** belong only in part, and that only since 1531, to the catechism issued by Luther. While the paragraph on Confession is indeed Luther's product, that on the Office of the Keys, is traced back to two other sources. The passage John *20, 22—23,* together with the words of explanation: "I believe when the called servant of the Lord, etc." has its source in the Nuremberg Catechetical Sermons already mentioned, composed by Osiander and Schleupner (not Brenz or even Veit Dietrich!), and appended to the Nuremberg Church Order of 1533. As the other Catechetical Sermons therein regularly conclude with a recapitulation in the words of Luther's Catechism, the sermon on the Office of the Keys, placed between Baptism and Holy Communion, is recapitulated in the words above referred to, which accounts for their appearing as part and parcel of the Catechism. With the widely circulating Sermons for Children also these elements found circulation and admission to the catechisms. The other question: "What is the Office of the Keys?" with the answer: "It is the Peculiar Church Power, etc." is found in such words for the first time in an edition of Luther's Catechism for Saxony-Altenburg of the year 1584 or 1582 respectively; while the substance itself is found already before 1550 in private compositions of a catechetical character.

in Pomerania, especially by the endeavors of Knipstrow, since 1554.—For the so-called **"Questions and Answers for Prospective Communicants"**—so frequently appended to Luther's Catechism and even (since 1549) designated as his product, we cannot claim the authorship of the great Reformer; they are in all probability the work of Luther's Erfurt friend John Lange.—As soon as Luther's Catechisms had been issued, they were **rendered into Latin.** The Large Catechism was translated first by John Lonicer, of Marburg, subsequently by Obsopoeus, of Ansbach. The Small Catechism was rendered into Latin by an unknown author for the Latin edition of the above mentioned Booklet of Prayer (1529). A change was made in this edition in regard to form, in that the method of questions and answers, peculiar to the Catechism from the beginning, was abrogated. Probably because Luther was not satisfied, John Sauermann, by authority and with the advice of the Reformer, prepared a new Latin translation. As indicated by its title (Parvus catechismus pro pueris in schola), it was intended for use in schools, for which reason we come everywhere upon the pedagogue instead of the father. This work, since its first issue in 1529, has gone through a large number of editions, and deserves to be consulted even today.

Although the year 1529, in consequence of the publication of Luther's Small Catechism, to the importance of which we shall devote a special chapter (ch. 14), represents an epoch in the history of religious instruction within the pale of the Church, the significance of this year for the discipline of catechetical instruction is therewith by no means exhausted. The same year, likewise by the hand of Luther, has given us a booklet that might be called **the first Biblical History for the Christian home.** We refer to **Luther's "Passionale".** Repeatedly Luther and Melanchthon had stressed the momentous importance of the study of history, and of sacred history particularly, for the education of the young. Otto Braunfels, of Strassburg, in his "Book of Heroes", already had arranged a group of biblical he-

roes and villains, and made the attempt to give instruction in Biblical History in his Latin School. At last Luther, consciously or unconsciously following the cue given by Melanchthon, inserted in his Catechism pictures taken from Biblical History, and advised in the preface to adduce many examples from Biblical History, for the reason that God ever blessed the godly and punished the wicked. But when he issued a new edition of his Prayer Booklet in 1529, he added to it his "Passionale"; that is, a booklet composed of forty-nine biblical pictures, with texts corresponding. In making his selection, he followed mediaeval precedent, adding other pictures and texts of his own choice. While these were primarily intended for the Christian home, edification of the Christian youth was the special aim. Of these pictures, eleven were taken from the Old, and thirty-eight from the New Testament, no fewer than fifteen of the latter, thus suggesting the name of the book, illustrating phases of the passion history. While it is true that Luther put to use material that had come ready for his hand, he, notwithstanding, blazed the way as pioneer: for, in the first place, he offers only biblical pictures, expunging all those of a legendary character; in the second place, he augmented the number of the pictures and arranged them always parallel with the narrative; in the third place, carefully discriminating, he added portions of the sacred story. While these do not constitute complete Bible stories, they contain the most important parts of them, widening, in the portions belonging to the passion history, to the compass of a continual narrative. In the preface the Reformer says clearly that he had grouped the pictures and supplied them with biblical texts, "chiefly for the sake of the children

and the simple folk, who are better enabled by picture and parable to remember the divine history". Although this cast was not quite the success attained by the Small Catechism, it is true that, also here, he blazed the right path, thus deserving the honorary title of a "father of instruction in Biblical History". While this booklet had been all but forgotten, being known merely in name, it has been reprinted for the first time in a work of the author—"Quellen zur Geschichte des kirchlichen Unterrichts im evangelischen Deutschland zwischen 1530 und 1600". As proof for the wide circulation of this booklet evidence is here furnished of about thirty editions, issued between 1529 and 1600.

14. The Significance of Luther's Small Catechism.

G. v. Zezschwitz II, 1 ch. 37—40.—**G. v. Zezschwitz,** Luthers Kleiner Katechismus. Seine Bedeutung u. s. Urgestalt, 1881.—**J. Gottschick,** Luther als Katechet, 1883.—**K. Knoke,** Ueber Katechismusunterricht, 1886.—**G. v. Rohden,** Ein Wort z. Katechismusfrage, ^{2}1890.—**G. v. Rohden,** Ueber christozentrische Behandlung des luth. Katechismus, 1891.—**Th. Kaftan,** Auslegung d. luth. Katechismus, 1892 (^{6}1913).—**Th. Hardeland,** Die katechetische Behandlung des Kleinen Katechismus Luthers im Geist s. Verfassers etc., 1899.—**F. Cohrs,** Katechismusversuche vor Luthers Enchiridion, 1900 ff.—**Koestlin-Kawerau,** Martin Luther. Sein Leben u. s. Schriften, 1903.—**H. Huebner,** Was d. Kleine Katechismus fuer ein grosser Schatz ist, 1904.—**M. Reu,** Die Eigenart des Katechismus Luthers u. s. katech. Behandlung (Kirchliche Zeitschrift), 1906.—**J. Gillhoff,** Zur Sprache u. Geschichte des Kleinen Katechismus, 1909.—**F. Rendtorff,** Das Problem der Konfirmation u. der Religionsunterricht i. d. Volksschule, 1910.—**O. Albrecht,** Luthers Katechismen, Critical Weimar Edition of Luther's Works, vol. 30, pp. 635 ff., 1910.—**M. Reu,** Die grosse Bedeutung des Kleinen Katech. Luthers, 1913.

A work of greatest possible moment had been cre-

ated in the form of Luther's Small Catechism. **Its great significance is found, first of all, in the fact that this book represents the conclusion of almost the whole past development** in the sphere of religious instruction within the pale of the Church. Whatever educational material the Church had evolved from the beginning as necessary to her ends, has here been summed up in a handy and convenient manner, although, of course, not every tendency could be fully realized. Whereas the mass of mediaeval auxiliary material has been eliminated, the Decalogue, never in general use as educational material until the Middle Ages, has been rightly retained. Luther was well aware of his intimate relation to the catechetical development of the past (compare his preface to the Short Form of 1520),—an attitude no doubt grounded in his conservatism and historic sense. The fact of Luther's adjusting himself to the previous work of the Church is evidenced not only by the adoption of the doctrinal parts which he found in vogue, such as the Decalogue, the Creed, the Lord's Prayer, and the words of institution of Baptism and the Lord's Supper, and, in part, also the appended prayers; but even down to such features as the wording of the catechetical texts and, in the Third Chief Part, even to the explanation itself, such adjustment of his is perceptible.

Thus Luther adopted the traditional enumeration of the Ten Commandments, keeping the Ninth and the Tenth Commandments separate and omitting the prohibition of images, an arrangement that had gained gradual vogue since the days of Augustine and exclusive vogue since the end of the Middle Ages. Likewise he retained the First and the Second Commandments in the abbreviated form peculiar to the end of the Middle Ages, merely wording them as follows: "Thou

shalt have no other gods"; "Thou shalt not take the name of the Lord thy God in vain". Nor did he formulate the Third Commandment anew, as is often maintained, when he used the form: "Thou shalt sanctify the holy day". He rather adopted the form found extant, so that the reformatory innovation is not found in a change of form but in the explanation. When, in the First Article, Luther left the old form, "Vater allmaechtiger" unchanged, the reason is the grammatical rule of the Middle High German language, according to which the attributive adjective was made to follow its noun, irrespective of the fact that, in his day, the form "Allmaechtiger Vater" which, in fact, received preference in several catechisms of the period, would have been grammatically correct. The same motive induced him to continue speaking of "the resurrection of the flesh", in consonance with the Creed as transmitted, although he himself explains in his Large Catechism that "resurrection of the body" would be preferable. With the whole Christian Church of his day he prays: "Vater unser", thus retaining the secondary place assigned to the personal pronoun in the vocative by the rules of Old High German, whereas, in his Bible translation, he follows the conventioaal usage of his time, writing "Unser Vater". Although he explains in the Large Catechism that the word evil in the Seventh Petition denotes a person—the evil one, or devil, he conforms, when explaining the same petition in the Small Catechism, to the wording found in several mediaeval forms: "Deliver us from evil". However, he raises no objections when Bugenhagen introduces in Wittenberg the other form, which had received considerable currency, "Vom Boesen" (From the evil one). He prays in the Fifth Petition with the Christian people of his time: "Verlasse uns unsere Schulde" (Schulde is plural form) while, in his translation of the Bible, he chooses the more usual form, "vergib uns unsere Schuld". Finally, with the old manuscripts and the Vulgate, and in conformity to the usage of his time, he omits the doxology at the end of the Lord's Prayer, retaining only the "Amen", to which he also restricts the subsequent explanation. Luther felt himself called to something greater than the reformation of a few inherited linguistic forms; therefore he

permitted to exist from motives of piety and wise prudence whatever could safely be retained.

However, that the traditional form was for him no inviolate shackle, he proved, for instance, by changing the "un-German" "Gemeinschaft der Heiligen" in the Third Article into "Gemeinde der Heiligen", and by adding the so-called Conclusion of the Ten Commandments, which was not found at all in the traditional forms of the Decalogue, while he removed it from the position in which it is found in the Old Testament and put it at the end. In both cases he was actuated by consideration for pedagogic necessity, which appeared to him of greater importance than traditional forms.

The **second** and most important feature in which the great significance of the Small Catechism is to be found is **the deep evangelical understanding, rooted in the article of Justification, with which its constituent parts, handed down by former ages, are here explained.**

This is evidenced in the **First Chief Part** by three important points: **first** of all, by the freedom with which he treats the Old Testament text. For it is something more than a mere leaning upon a mediaeval form when he leaves out the prohibition of images; it is also an exemplification of his evangelical standpoint over against Old Testament Law. According to Luther, the Christian, living under entirely different conditions, requires no prohibition of image worship, while what is permanent in such prohibition is found by him already in the First Commandment, properly understood. All later attempts to correct Luther, some of them projecting themselves even into the present, betray, more or less clearly, a legalistic trend, in keeping with the Old Testament rather than the New. Their authors and

advocates should read Luther's comments on the subject in his highly important book "Against the Heavenly Prophets, of Images and the Sacrament", wherein he demonstrates, with all possible clearness, that the Old Testament Decalogue contains ceremonial and civil regulations that are restricted to Israel—the prohibition of images and the celebration of the Sabbath among them; that, in consequence, the text of the Decalogue is obligatory only in so far as it tallies with the Law of Nature, while the decision as to what features are of permanent force is to be left for decision to the New Testament.

The main thesis of Luther says: "The law concerning images and the Sabbath, and everything added by Moses to the natural law and placed above it, because not contained in the natural law, is now a matter of liberty—is abrogated and no longer in force, having been given to the Jewish people alone. The same situation obtains as when an emperor or king enacts particular laws and ordinances in his country, as, for instance the 'Saxon Mirror' in Saxony, while the laws of nature continue to be in force in all countries, as, honoring one's parents, abstaining from murder and adultery, serving God, etc. Therefore let Moses remain the 'Saxon Mirror' for the Jews, without troubling us Gentiles with it, just as France pays no attention to the 'Saxon Mirror', although quite in agreement with Saxony in its observance of natural law. Why, then, are the Ten Commandments kept and taught? Answer: For the reason that the laws of nature are nowhere so well composed and arranged as in Moses".

It is once more his evangelical understanding coming to the fore when Luther, in his explanation of the Third Commandment, altogether passes over the concept "day", merely saying that we should "not despise preaching and His Word, but deem it holy, gladly hear and learn it". Appealing to Col. 2, 16 ff.; Gal. 4, 10 ff., he does not consider the Sunday as a substitute for the

Sabbath, but as a complete abrogation of it, every difference among the days of the week having been removed. All days are to be equally holy to God, which is the only aim sought for in the establishment of the holy days of the Church.

In the **second** place, the evangelical understanding evident in the explanation of the Ten Commandments is exemplified by Luther's attitude toward the letter of the law. He does not stop at the individual act named in the letter. He rather sees therein merely the coarsest outgrowth of the wrong forbidden, follows the precedent set by Jesus in the Sermon on the Mount by tracing the forbidden wrong to the sin ramifying in all kinds of wicked thoughts, words, and deeds, and, at the same time, requires of the Christian both to oppose them and to manifest a mind in which the opposite tendency prevails. Not external work—righteousness, possible even for the natural man, but an attitude that grows forth from the proper disposition of a godly heart, thus determining the whole of life—such alone is, in Luther's eyes, Christian morality.

Though this were sufficient to lift Luther's explanation of the Decalogue above most explanations belonging to the Middle Age, its evangelical character, in the **third** place, is evidenced in what Luther points out as the only root of Christian morality, namely, the fear and love of God—a proceeding that exemplifies Luther's evangelical grasp upon the Decalogue best of all —"fear" being to him nothing more than veneration (Ehrfurcht), or filial awe. That Luther traces the words "we should fear and love God" through all the Commandments, thereby welding them into a unit—that is the real reformatory achievement of Luther in

this connection, which makes his explanation of the Decalogue indeed unique. Thereby an end is made of the bargain features of Roman piety, in which work is added to work, in the belief that the resultant sum will have merited God's favor. The Christian life, instead of being regarded as a series of separate works, is recognized and emphasized rather as an organic development of something enacted by God Himself—fear and love. Instead of being shown a confusing mass of separate virtues, **one** thing alone and that indispensable, is placed before the eyes of everyone, whether a child or a person of average condition or a mature Christian: the fear and love of God, everything else being involved in that one thing as the source from which it flows. In that all other works, detached from this source, are represented as worthless, the great evangelical principle is forcibly emphasized that works cannot please God unless the person first has become pleasing to him.

Coming now to Luther's explanation of the **Second Chief Part,** we presently find that his evangelical understanding of Scripture has found clear expression in two ways, with an exposition as result which is not only the fairest pearl in the Small Catechism itself, but a catechetical achievement so choice that there is nothing in the whole realm of this kind of literature which approximates, let alone equals, it. Luther's **first** merit in the premises is the grouping of all the material in the Creed, which, up to that time, had been treated as a mass of mere unrelated detail, around the three great saving deeds of the triune God—creation, redemption, and sanctification. While the division of the Creed into three parts had taken place at the hands of Luther

as early as 1520, a precedent followed since that time in most evangelical attempts at a catechism, even Luther or any of his successors had up to that time never gone beyond the mere division of the Creed into three parts. Again and again the three articles, during the process of explanation, would separate themselves into a number of independent particles, and again and again the redemptive significance of such particles in distinction from others came up for discussion. As a case in point, we read in Brenz's Catechism: "What benefit do you find in this article: 'Conceived by the Holy Spirit, born of the Virgin Mary?' Answer: 'I receive this benefit from it that my conception in sin is not accounted as sin in the judgment of God, and that my sinful birth is sanctified through Jesus Christ.'—What benefit do you find in this article: 'Suffered under Pontius Pilate?' Answer: 'That His life is, in the judgment of God, a satisfaction for my sin, and that all my sufferings are blessed and sanctified through His.'" Luther, however, in the Small Catechism connects all the several particles, subordinates them to the main thought, conceives them as the organic members of a unit, and sets forth, in a manner truly classical, the significance of the whole for the Christian life. Seizing, e. g., in the First Article, upon creation as the main thought, he places that in the center and gives it prominence in every direction. While he gives space to the confession of God as the "Father almighty", particularly in the words: "and all this purely out of fatherly, divine goodness and mercy", having, as a matter of fact, brought out the idea of God's fatherhood before, he carefully refrains from making that the controlling aspect. That this mode of presenting the subject is most

in harmony with a true conception of the New Testament, is clearly seen in connection with the Second Article, inasmuch as the several events of the life of Christ here mentioned, while without significance separately, are of the utmost significance as joint factors of the life of Jesus as a whole. Of what benefit were the conception of Jesus by the Holy Spirit and His birth of the Virgin Mary, if they had not been followed by His life, death, and resurrection? Not one of these facts, detached from the others, has brought about our salvation; but all of them together have done so. Luther, for this reason, assigning a central position to the words: "I believe in our Lord", subordinates to this central thought all the other rich material of the article, and uses it to explain who our Lord is, whereby He has become our Lord, and whereby His lordship is extended more and more.—Similar is Luther's method of explaining the Third Article. In the eyes of all previous catechists, a few church fathers only excepted, the Third Article fell apart into five distinct particles, which were placed alongside of each other in co-ordinate relation. Luther, discovering and demonstrating the underlying unity, without straining a single particle, found by means of it the outlines of a truly evangelical way of salvation; that is, the outlines of sanctification—the guidance of souls to Christ as their Lord and Savior by divine acts covering both time and eternity. For through the Church, through the forgiveness of sins, the resurrection of the body and reception into life eternal, is wrought the **one** work of the Holy Spirit, who, in the past, has thus brought us to Christ, in the present brings us daily to Him again, and, in the future, will bring us to Him fully for all eternity.

Therewith the fundamental conception that the salvation of the Christian, from beginning to end, depends not on himself but on Christ and the Spirit sent by Him, has received classical expression.

The **second** feature of Luther's treatment of the Second Chief Part, which reveals his evangelical understanding, is shown by the fact that he is not satisfied with a mere "fides historica" in the facts of salvation belonging to the past, but that he brings these facts into vital relation to the present and to the life of the individual confessor. The Christian that confesses the First Article, according to Luther, does not merely intend thereby to signify his assent to the fact that God, once upon a time, created the world: he rather means to confess that he himself owes life and its blessings to no one else but God, who has created also him, guards and keeps him; that his whole life depends upon God, for which reason he is in duty bound to gratitude and obedience. He who confesses the Second Article, according to Luther, by no means thereby restricts himself to the assertion of the fact that Christ, once upon a time, took the several steps to our salvation, thus becoming the Lord of Christendom: he rather means to connect all this with himself, and to confess that Jesus, without whom he would have remained a lost and condemned sinner, by such acts became **his** Lord, whose own he should be and will be in time and eternity, grateful that he has redeemed also **him.** And it is just this correlation of the redemptive facts of the past with the believing subject of the present, with one's self, and the conviction thus brought about that the Christian, with what he is and what he has, rests altogether upon the grace of God, to which, for that reason, his whole life

is to be surrendered, that constitute the characteristic feature of a saving faith truly evangelical.

What Luther brings in his explanation of the **Lord's Prayer,** is not so new and original. Patterning his own work upon Old Church models (especially Tertullian and Cyprian), he, at times, does not even quite penetrate to the deepest meaning of the words (compare, for instance, the second petition). However, also here everything is truly evangelical. This is proved by the arrangement as a whole, which again takes up the First and Second Chief Parts and makes that a subject for prayer which has there been urged upon the soul as the commanding and saving will of God. This point receives further illustration through the emphasis laid by him in the Fifth Petition upon the divine will, and, in the explanation of the introduction, through the truly charming interpretation of the divine name "father", and of our relation to Him. Added as late as 1531, Luther's explanation of the introduction has become the most beautiful part of his exposition of the Lord's Prayer—in the sunburst of the catechism one of the most resplendent gems.

The addition of the Fourth and the Fifth Parts with the appended introduction to the meaning of the sacred acts of which they treat, is in itself a loud protest against the Roman "opus operatum" and every kind of thoughtless training of the masses for a merely outward observance. In particular, however, Luther's evangelical understanding evidences itself as a vitalizing force in the **Fourth Chief Part,** in that it lets the subjective element, faith, come into its own, without which a true appropriation of the blessing wrought by God in Baptism is out of the question. The strong em-

phasis placed by Luther upon the objective element in Baptism—that which God works through the sacrament, does not prevent the Reformer from bringing out the true significance of faith, in that he limits the blessing of Baptism to those who "believe such words and promises of God", and to "faith, which trusts such Word of God in the water". With such consummate success Luther, moreover, sets forth the initial sacrament as a factor influencing the whole extent of Christian life and, at the same time, as a source of numerous ethical motives, that it virtually passes under the aspect of a daily "regressus ad baptismum" ("it signifies that the old Adam in us should by daily sorrow and repentance, be drowned and die").

Likewise the institution of **Confession,** made quite unrecognizable by the parasitic growth of human additions during the Middle Ages, has been reduced by Luther to its original simplicity and purity. Its center of gravity is found in the act of absolution, which presupposes a sincere confession of sin before the Lord. The enumeration by name of individual sins has been abrogated, and if, notwithstanding, the advice is given to confess to the pastor sins of an especially oppressive character, the object is merely to secure more effectual pastoral treatment and assurance of the forgiveness of sins. The Decalogue, evangelically interpreted, is to be used in the process as the mirror in which the soul is made to see its sin. The sacramental character, borne by this act during the Middle Ages to a greater degree than any sacrament in the Roman catalogue, was resolutely stripped away. From the position of chief sacrament, Confession was reduced to a mere episode between Baptism and the sacrament of Holy Communion, bearing

upon the one as well as upon the other. While not altogether without pedagogic significance, Confession after all, in contrast to the proclamation of the Word and the administration of the sacraments, has become merely an institution of the Church.

In the **Fifth Chief Part,** finally, the evangelical understanding of the Reformer is seen in a correct definition of the essence of the Sacrament of the Altar as grounded in the words of institution; in the stress laid upon a repentant faith as the preliminary condition of a blessed reception; further, in the reiteration of the phrase "for you"; most conspicuously, however, in the statement: "Where there is forgiveness of sins, there is also life and salvation". We characterize this sentence as the most forcible evidence of evangelical understanding, for the reason that therein the reformatory conception of justification by faith is placed in glaring contrast to the corresponding doctrine of Rome. Forgiveness of sin is by no means merely an initial stage on the way to God's favor, serving as basis from which, by efforts of one's own, to work one's self through to justification and fullness of salvation. He who has received forgiveness of sin has therewith, as a matter of fact, received everything else, standing already as a saint in the sight of God.

Nor should it be forgotten that truly evangelical ideas prompted Luther to append or, at least, to expurgate, the **remaining parts of the Catechism,** which today are neglected altogether too much. The sanctification of daily labor and of daily food through God's Word and prayer is necessary to a genuine Christian life, and the more completely the life of prayer is regulated by system the better and healthier it is. Where

system in matters of Christianity has stiffened to habit, a wholesome leverage has been put in motion for life. This is a fact that must be upheld, however true it is conversely that there is no foe more greatly to be dreaded than the shriveling of the inner life to a routine of mere lifeless habit. The prayers received by Luther into his Catechism or composed by him for the purpose, free from unbiblical mediaeval additions, are genuinely evangelical; and when in this connection the accompanying features of kneeling, the folding of hands, and the sign of the cross are advocated, a remarkable appreciation is shown for symbols in private worship, whether that of the family or the individual. A thought diametrically opposed to mediaevalism is expressed in the incorporation of the Table of Domestic Duties—the genuinely biblical and reformatory one that the true Christian life must find expression and prove itself in the frame of every calling created by God, and not in a monastic flight from the world. There are no two ethical standards, a higher and a lower, the former consisting in the renunciation of earthly blessings, the latter in the use of them; there is but **one** standard, and that is the same for all. Likewise there is but **one** sphere in which such ethical standard is to be applied; namely, the several forms of the earthly calling or vocation, which, being of divine ordering, should be considered as pleasing to God. For this reason, Luther supplied the Table of Domestic Duties with the superscription: "Table of Duties; or, Certain Passages for Various **Holy** Orders and Estates".

While the great significance of the Small Catechism is largely found in the second meritorious feature, just considered—the evangelical understanding out of which

Luther's explanations were born, that book would never have gained such significance, or, having gained it, would never have maintained it, but for the additional merit of possessing great **pedagogic excellences.** The mere facts of having Luther as author, of having been received as one of the Symbolic Books, of expressing a profound understanding of the Gospel,—all these facts alone would not have secured for it its value as a school book.

Among its pedagogic excellences might be named, first, its **consummate linguistic form,** resulting in an all but architectural beauty for its several parts. From this standpoint the explanation of the Second Article lies before us as a hitherto peerless model, characterized by rythmic euphony and a noble plastic form. Read aloud, by way of illustration, the passage under consideration; note especially the words: "Who has redeemed me, purchased and won me, from all sins, from death and from the power of the devil!" Here is word-painting altogether in keeping with the deep thought portrayed. Note the minute word-painting, born out of and demanded by the principle of sense perception, when he unfolds the term, "daily bread" in his explanation of the Fourth Petition. While, here and there, the length of some period presents difficulties in the process of memorizing, for which reason there have been pedagogues that, shortly after the publication of the Catechism, resolved such periods into a series of shorter sentences, this difficulty is considerably relieved by the lucid and architectonic structure of the same period; and when these periods have once been committed to memory they constitute a treasure for the mind which will prove far less elusive than a series of asyn-

thetical sentences. The glow of personal testimony which breathes from these lines, the picturesque word-painting which, whenever called for, no succinctness of expression can prevent, and the hymn-like sweep of phrase, are features that cause such difficulties to be all but forgotten.

Other pedagogic excellences are even greater. We mention, in the **second** place, the utter **absence of** any **polemics** whatever. However fiercely Luther flamed against false teachers, not recoiling from an occasional polemical onslaught even in his sermons,—just as carefully he avoided every trace of polemics in the Small Catechism, where, in the spirit, he stood in the nursery or in the school-room. He does not inveigh in the First Chief Part against the spurious good works conceived by men; but merely aims to show, with good examples as object lessons, how genuine good works must grow forth from the fear and love of God. He does not battle in the Second Article against those who have usurped authority over Christendom, as the pope and the bishops. He is rather intent upon one thing alone, namely, to impress firmly the positive and fundamental truth that Jesus alone is our Lord and Master, and that the circumstances making Him such exclude the possibility of anyone becoming our master save He alone. Luther does not militate in the Third Article against the perversion of the way of salvation by the Romanists or the enthusiasts; but, with the background of such perversion in view, he impresses the fact upon the heart with special emphasis that the Holy Spirit alone can lead us to Christ, and that every other means is excluded from the process than his Gospel. Most strongly, no doubt, Luther was tempted to polemics in connection

with the Fourth and the Fifth Chief Parts. While, at the time when the Catechism was composed, the Baptists and enthusiasts had been defeated in Saxony, the havoc made by them confronted Luther still at every step; and, outside of Saxony, they continued their efforts without dismay and by no means without success. But Luther refrained notwithstanding from occupying himself with their pernicious doctrines. Only the question and answer in connection with the third chapter on Baptism, in which Luther stresses both the deed of God and faith, contain gentle echoes as it were of the strife, but the positive turn given to the thought obviates also here the appearance of polemics. The sacramentarian conflict was in full swing when Luther wrote his Fifth Chief Part; but, refusing space to polemical sentiments, he merely presented with special care the biblical doctrine of the Holy Supper in a positive manner, well knowing that the more positively the boys and girls are equipped in biblical truth, the more constant they will be when the time shall have come to maintain and defend their biblical faith. Instead of cold scholasticism and polemics, Luther prefers to make the youth taught by him feel the breath of true, noble godliness and the throb of personal faith and life; for he knows that thereby the way to the heart of the young is soonest found and a permanent, plastic influence exerted upon their souls. A breath of the life from God and in God—such is Luther's catechetical motive.

A third pedagogic excellence of Luther's Catechism is the fact that the Reformer **refrains from combining the five chief parts into a systematic whole** through intermediate questions, an omission not made by most of his predecessors and successors. In his "Short

Form" of 1520, Luther, too, had established such a connection in that renowned passage of his preface, at least so far as the trilogy is concerned. He writes there: "Man needs to know three things in order to be saved. First, he must know what to do and what to refrain from doing. Second, when he sees that he has no strength to do what he should, and to refrain from doing what he should not do, that he knows where to receive, seek, and find such strength, so that he may do what he should and refrain from doing what he should not do. Third, that he may know where a suitable remedy is to be found. Finally, he must desire it and seek and fetch it, or have it brought to him. Accordingly, the commandments teach man to know his sickness, so that he may see what he can do and what he cannot do; what he can refrain from doing and what he cannot refrain from doing, knowing himself to be a sinner and a wicked man. After that, faith shows and teaches him where to find the remedy that enables him to become godly, so that he may keep the commandments, showing to him God and His mercy, manifested and offered in Christ. Third, the Lord's Prayer shows him how to seek, fetch, and appropriate such mercy, namely, by proper, humble, comforting prayer: thus it shall be granted him, and he shall be saved by the fulfillment of the commandments". What Luther writes in the Large Catechism on this subject is quite similar (see Jacobs, Book of Concord, page 439 and page 448). But in the Small Catechism, written for children and the family, he does not only refrain from each and every such allusion; but, treating the Decalogue both as norm of the new life (First Chief Part) and as a mirror for sin (Confession), he, from the outset, excludes every attempt at reducing

his material to a system. For classification into a system becomes possible only when the Ten Commandments are to be considered either as a norm of the new life or as a mirror for sin: it is impossible when they are treated as both at the one and same time. According to Luther's conception, each chief part is intended to represent the whole of Christianity, but every time from a different point of view. Following no criterion but his sound pedagogical insight, Luther recognized that clear and solid satements are required by young people and ordinary folk, not a system.

Of still more importance—and we now come upon the **fourth** pedagogical excellence of the Catechism—is Luther's wise **restriction to that which is really central in the Christian faith and life,** and the resultant elimination of the technical terms of dogmatics. More than all the catechists that preceded him, more than almost all the catechists that have succeeded him, Luther remained conscious of writing not for prospective theologians but for the youth and the common people. For this reason he restricted himself to the actual food required by the Christian as a Christian and a child of God, to the actual requirements for a Christian life and a blessed end. He, too, might have dilated upon the divine essence and attributes, upon the wonderful interpenetration of the divine and human natures in Christ, down to an elaborate "communicatio idiomatum"; he could have brought in all the finest shadings of the several stages of the way of salvation and, likewise, of the manifestation of Christian morals in the diverse forms of social life. On other occasions he, pioneer-like, would indeed blaze the path in these respects; but in his Catechism he was silent about all this,

in order to bring out that which is central, to make it clear in all its aspects, and to impress it upon the young and the ordinary people. He knew that otherwise they would not see the forest for its trees. What, in connection with the First and Second Chief Parts, we have recognized as the product of Luther's profound evangelical understanding, namely, the reduction by him of the whole of Christian morals to the one root—the fear and love of God, and the grouping by him of all specific facts around the large redemptive acts of creation, redemption, and sanctification, was thus born at the time from that exquisite pedagogic tact which knows how to restrict itself to essentials. Not Luther, whose thought and expression was life, introduced dogmatics into catechetical instruction, but Melanchthon, who looked at everything from the standpoint of the theorist.

Sound pedagogic reasoning, and not error on Luther's part, prevented him from stressing the negative side in his exposition of the First and the Sixth Commandments. In the First Commandment, more than in any other, the negative feature is suggested by the positive one, especially in the phrase "above all things", at least so far as it is appropriate in the instruction of Christian children, in which "gross idolatry" can claim no right, while the stressing of the negative side would readily result in displacing the positive element from its central position and its consequent obscuration. And if the negative element should be stressed in connection with the Sixth Commandment, the children might easily be made acquainted with sins hitherto strange to them.

Much smaller is the significance of the Small Catechism so far as **method** is concerned. Pointing to the characteristic form of questions and answers, there have been those who would make Luther the author of this form of instruction or even the father of the catechet-

ical didactic conversation, without, however, having the least authority for their assertions. Long before Luther, far in the remote Middle Age, questions and answers had been in vogue as a didactic method. Moreover, the questions employed in the Small Catechism, being merely incidental to an examination or confession, have no bearing whatever upon the rôle played by the question in modern pedagogics—to be the principal feature in a didactic or evolutionary process. It must be borne in mind that the development of the didactic conversation as an exact educational method can be traced to the Reformation era only in its faintest beginnings. The pronunciation and repetition of sentences were deemed sufficient at that time. The father or the teacher would pronounce a sentence, and the child would repeat it, until the subject matter had been appropriated. In any event, the question form was calculated to arouse attention.

From the standpoint of method, it is noteworthy that Luther added pictures to his Catechism, taken mostly from Scripture. Thereby he signified that he took his stand upon the principle of perception—so important from the viewpoint of method, an inference justified by the express advice given in his preface to adduce as many examples from Scripture as possible.

In the preface he also pointedly insists upon a gradual introduction of the catechetical material. In the first place, the pastor is held to take up the mere text of the Catechism for the purpose of impressing it upon the memory. To avoid confusion by repeated alterations one year after another, he is to leave the text of the Catechism unchanged once for all. The text having been mentally appropriated, the pastor is to pro-

ceed to the explanation, so that the children may understand what has been said. For this purpose he is to impress upon their memory the contents "of these tables", that is, Luther's explanation, or "some other explanation". The caution is added by no means to change one syllable, but to adhere consistently to the form once selected. That being accomplished, the "Large Catechism", that is, an ampler explanation of the Catechism such as is found in a "great number of books", among which Luther's "German Catechism", though left unmentioned, may be reckoned, is to follow. The object is to broaden the mental horizon of the children and the common people, and, particularly, to stress whatever feature, commandment or doctrine, should require most attention. But if, owing to the largely ungrateful and vain task, the pastor should run the risk of losing his courage, Luther reminds him that Christ has promised to be our reward, provided we labor faithfully. But those who repudiate instruction are to be told "that, inasmuch as they deny Christ, they are no Christians; that they shall not be admitted to the sacrament; that they shall be refused the privilege of sponsorship; that they are devoid of every feature of Christian liberty, fit only for the pope and his henchmen, yea, the devil himself".

15. Religious Instruction in the Church Between 1530 and 1600.

E. Sachsse, pp. 201 ff.—**E. Chr. Achelis,** pp. 303 ff., 368 ff., 401 ff.—**G. Schumann** and **E. Sperber,** Gesch. d. Religionsunterrichts i. d. Volksschule, 1890 (pp: 35 ff.).—**G. Langemack,** Historia catechetica, vol. II, 1733.—**K. J. Loeschke,** Die religioese Bildung der Jugend u. d. sittl. Zustand d. Schulen i. 16. Jahrh., 1846.—**C. Moenckeberg,** Die erste Ausg. v. Luth. Kleinem Kate-

chismus, 1851 (²1868).—**J. Bruestlein,** Luthers Einfluss auf d. Volksschulwesen u. d. Religionsunterricht, 1852.—**F. Ehrenfeuchter,** Zur Geschichte d. Katechismus, 1857.—**H. Ernesti,** Zur Orientierung ueber die Katechismusliteratur, 1859.—**E. Sachsse,** Zur Gesch. d. ev. Katechismus (Halte, was du hast), 1889.—**M. A. Gooszen,** De Heidelbergsche Catechismus, 1890.—**A. Ernst** and **J. Adam,** Katechetische Geschichte des Elsasses, 1897.—**Friedrike Fricke,** Luthers Kleiner Katech. in s. Einwirkung auf die katechetische Literatur d. Reformationsjahrhunderts, 1898.—**R. Neumann,** Der ev. Religionsunterricht i. Zeitalter d. Reformation, 1899.—**Th. Wotschke,** Brenz als Katechet, 1900.—**F. Cohrs,** Katechismen u. Katechismusunterricht, RE, 1901.—**K. Knoke,** Die deutsch-luth. Katechismen i. d. braunschweig-hannoverschen Landen waehrend d. 16. Jahrh. (Zeitschrift fuer niedersaechsische Kirchengeschichte), 1901 u. 1905. —**M. Reu,** Quellen z. Geschichte d. kirchl. Unterrichts im ev. Deutschland zwischen 1530 u. 1600, 5 vols, 1904—1916.—**O. Frenzel,** Zur katechetischen Unterweisung i. Zeitalter d. Reformation u. Orthodoxie, 1915.—**M. Lauterburg,** Der Heidelberger Katechismus, RE, 1901.—**A. Lang,** Der Heidelberger Katechismus u. vier verwandte Katechismen, mit einer historisch-theologischen Einleitung (here more literature concerning the catechisms of the Reformed Church), 1907.—**Chr. Moufang,** Katholische Katechismen d. 16. Jahrh. i. deutscher Sprache, 1881.—**P. Bahlmann,** Deutschlands kath. Katechismen bis z. Ende d. 16. Jahrh., 1894.—**O. Braunsberger,** Entstehung und erste Entwicklung der Katechismen des Petr. Canisius, 1893.—**F. X. Thalhofer,** Entwicklung d. katholischen Katechismus in Deutschland, 1899.—**A. Richter,** Ev. Kirchenordnungen d. 16. Jahrh., 2 vols, 1846.—**H. Heppe,** Gesch. d. deutschen Volksschulwesens, 5 vols, 1858—1860.—**A. Vormbaum,** Die Schulordnungen d. 16. Jahrh., 1860.—**F. Paulsen,** Gesch. d. gelehrten Unterrichts vom Ausgang d. Mittelalters, vol. I, ²1896.—**G. Mertz,** Das Schulwesen d. deutschen Reformation i. 16. Jahrh., 1902.—**E. Sehling,** Die evang. Kirchenordnungen d. 16. Jahrh., 5 vols, 1903 ff.

With his Catechism Luther had laid before the Church a literary form of catechetical instruction which he thought adequate to the requirements of the people when used orally. The very name "catechism" chos-

en by him for the booklet indicates that it was not intended to be anything but a set of **oral** lessons in written form. To have produced a standard book, however, for use in all Evangelical churches and schools of Germany, was far from his mind. It is true that, after the publication of Luther's Catechism there appeared quite a number of independent catechetical productions, not only in the South German Church [particularly the catechisms of Butzer (1534, 1537, 1543) and of Matthaeus Zell (1535, 1536, 1537)—both influential preachers of Strassburg], and in the Reformed Church, but even upon territory strictly Lutheran. While these were mostly intended for the higher classes of the Latin Schools, as the works of Moibanus, Rhegius, Melanchthon, Lossius, Trotzendorf, Chytraeus, Wigand, written, in keeping with their purpose, in Latin, several independent text-books were issued for the primary instruction of the German youth and people, as those of Chr. Vischer, Hermann Bonnus, Judex, and others. Gradually, however, in consequence of the unique influence of its author, of its peculiar excellence, and of its character as the Lutheran counterpart to the Heidelberg Catechism, by which the Reformed churches had been welded into a unit, Luther's Small Catechism gradually was accorded precedence, so that other text-books containing the Christian doctrine in systematic form could maintain themselves by its side only in the upper classes of the Latin schools. The regulations for schools and churches eventually, without exception, prescribed the study of Luther's Catechism. After the appearance of the "Wittenberg Catechesis" of 1571, composed by the Krypto-Calvinists, the successive **Corpora Doctrinae**—these precursors of the Book of Concord of

1580—incorporated the Catechism; and the Book of Concord finally received it even as one of the Confessions of the Church. In the schools it was used as First Reader, for it was provided with the alphabet and some reading exercises and contained—according to the advice given by Luther himself in the preface—first the mere catechetical texts and then the texts with the explanation. The same was done in the Latin Schools, with the exception that Latin was the medium of instruction. For the advanced pupils then followed an analysis and extension, at times rather copious, of Luther's explanation. Among the best of such explanations of Luther's Catechism in the German language are those by Moerlein (1547), Friedrich (1572), Mathesius (1574), Bischoff (1599), especially, however, the "Gueldene Kleinod"—Golden Jewel—by John Tetelbach, of the year 1568. The latter was one of the earliest to carry out the correct expository principle that an explanation of the Catechism ought not to be anything else but an introduction into the treasure of religious truths contained in the **verbal contents** of Luther's Catechism—a principle traceable down to the seventeenth century. In the upper classes of the Latin Schools the Catechism was handled in Greek. Even a polyglot edition—German, Latin, Greek, Hebrew—was issued not only once but repeatedly, while the first appearance of the Small Catechism was soon followed by a German-Latin edition, which obtained great vogue. In the universities, at least the technical plan of the Catechism was occasionally followed. It was not long till Luther's Catechism had spread beyond the boundaries of Germany, being found within about sixty years after its first appearance in Bohemian, Danish, English (in the form of the Nuremberg Ser-

mons for Children), Finnish (?), Esthonian, French, Greek, (three different translations), Hebrew, Icelandic (in the form of the Nuremberg Sermons for Children), Italian, Lett, Lithuanian, Latin (four different translations), Dutch, Old-Prussian, Slovenian, Spanish (?), Swedish, and Wend. In but few regions, especially in Wuertemberg, the catechism of Brenz, in the new brief form of 1535, has maintained itself down to the present, although elements from Luther's Catechism were blended with its later editions. Specific research in late years has disclosed the energy with which the catechisms were everywhere disseminated among the youth and the common people in this era.

Not only the needed text-books, however, were published; the institutions required for the use of the books likewise were provided. Again and again the duty of the **home** to teach was made a matter of conscience, so that the inculcation of the Catechism became an important element of family worship, children and servants frequently becoming conversant with its verbal content even without being able to read or before that accomplishment had been acquired. In the Latin **Schools** the inculcation and explanation of the Catechism was a regular part of the curriculum, and the school regulations, almost without exception, devoted considerable space to this subject. In the villages the so-called "Kuesterunterricht"—instruction by the verger—already mentioned in connection with the "Instructions for Visitors in Saxony", became the established rule even beyond Saxony. This was the meager beginning of the later public school. Through inspections that recurred with great regularity, care was taken that such institutions did not pass away but were rather improved,

one set of regulations requiring the verger to give four hours' instruction daily, a requirement which, for the time being, could not but remain a dead letter. To the foregoing was added the catechetical instruction given in **church:** the reading on Sunday from the pulpit of the texts of the Catechism or of one of the chief parts together with Luther's explanation, the special catechetical lesson on Sunday afternoon, at some places also on week days, and catechetical sermons preached either in the emberday seasons only or also throughout the year on Sundays or during the week. Of all extant catechetical sermons intended for the instruction of the young, the aforementioned Nuremberg Sermons for Children, of which translations had been made into several languages (into English 1548), are the most excellent. And in some respects they have not been excelled to this day. When, through such institutions, the knowledge and understanding of the Catechism had been imparted, there followed, as a rule during Lent and usually in the parsonage, an examination in the Catechism, called also "Glaubensexamen"—inquiry into the faith, upon whose issue depended admission to Holy Communion. Such examination was accounted as the genuine **"evangelical confirmation".** At some places a course of special instruction, ranging over several weeks, preceded it (in Schleswig-Holstein in 1544, in Brandenburg-Ansbach in 1564). The privacy of the parsonage tended to be supplanted more and more by publicity, in that the examination took place before the assembled congregation in connection with a simple confession on the part of the children and with prayer on the part of the congregation (exploratio, confessio, oratio). In this form it was prescribed for the first time in 1535 for Liegnitz and pro-

posed in the "Wittenberg Reformation" of 1545; later it spread to distant places, although it did by no means become general, failing of introduction, for instance, in Electoral Saxony. By M. Chemnitz it was strongly recommended in his Examen Concilii Trident., II, 3, as the true evangelical counterpart of the Roman confirmation. In Hessen (1539, 1566, 1574) and in Strassburg (at least in 1543) the laying on of hands was connected with this act, an innovation due to Butzer's influence, while the child's part in the ceremony was augmented by the taking of the vow of obedience to the Church of Christ. Since the laying on of hands was identified with the reception of the Holy Spirit, a sacramental character was thus imputed to confirmation. Fortunately, however, this form of confirmation did not spread very far. More in regard to this point will be found in ch. 39.

The first communion thus clearly developed as goal of instruction. It must be admitted, however, that, in many cases, no more was required than to memorize the five chief parts; here and there the mere texts of the Catechism were deemed sufficient; whereas, at other places, the five chief parts were supplemented by special questions bearing upon confession or the sacrament.

Finally, private confession, which was practiced almost universally (compare Augustant XI), supplied an expedient to renew acquaintance with what had been acquired in early youth, inasmuch as the chief parts of the Catechism were made a subject of examination, as also, here and there, in the examination preliminary to marriage. The extension of this catechetical examination to adults in connection with private confession, while possibly rendered necessary by circumstances,

could, as a rule of general application, no longer be justified on the ground of being a corollary of reformatory principles, inasmuch as such a rule would have tended to militate against the maturity of the congregation as the contemplated goal of instruction.

Still other tendencies that had become manifest since 1529 developed in the era under discussion. In the Latin Schools **Biblical History** took its place alongside of instruction in the Catechism, although by no means equal to it in rank. Of the splendid "Dialogi Sacri" of Castellio more than sixty editions were issued between 1543 and 1600, while the "Historia Sacra" of Fabricius of 1564 experienced eleven editions. The explanation of the **Pericopes,** not seldom introduced in both higher and lower schools, led to the introduction of material from Biblical History, the churches, too, here and there, making this subject a part of the instruction of the young. Then, in the higher as well as the lower schools, especially in the cities, **Selections of Bible Passages,** now arranged to follow the plan of the Catechism, now to illustrate the pericopes, were in use, occasionally also school editions of the Proverbs of Solomon or of the Psalms or of Jesus Sirach. Aside from the feeble beginnings in the twenties, the oldest selections of this kind in Latin originated with Lossius of Luneburg, and Trotzendorf in Silesia, while the oldest one in German, intended specifically for the young, was composed by Veit Dietrich of Nuremberg (1546). This whole catechetical literature has only by recent research been rescued from the oblivion into which it had passed. Even a treasury of **hymns** with their melodies was, as early as this, considered necessary to the spiritual needs of the young, a view which led to the addition of the

more important hymns to the catechisms, or to the publication of hymnals intended particularly for the young. The diligent and efficient work done between 1530 and 1600, is remarkable, and, in part at least, a model for today.

Also within the **Reformed Church** diligent work has been done. Already in 1522, Zwingli instituted in Zuerich a kind of "Kinderlehre"—instruction for children. At the same place Leo Jud wrote his catechism in 1534, in which he conformed to Luther's arrangement of the chief parts; in 1535 it was issued in abridged form. Calvin composed a catechism in the French language for Geneva in 1537, which he replaced by a new one in 1541, which subsequently, in the Latin translation of 1545 and the German one of 1563, gained importance also in some districts of Germany. Consisting of 373 questions and answers, it was divided into four parts: 1. Of faith; 2. of the law; 3. of the Lord's Prayer; 4. of the Word of God and the sacraments. As a matter of convenience it was further divided into fifty-two sections, for the purpose of finishing the study of it within one year. Distinguished by virtue of its lucid arrangement and the purposeful subordination of its details to its general aim—the arousing of faith, is the catechism of John a Lasco. Written in 1546, and published in 1551, it contained the following parts: 1. Decalogue; 2. the Creed; 3. Baptism, Holy Supper, Church Discipline; 4. Prayer. Like Calvin's Catechism, it was used, for instance in East Frisia. All of these were superseded by the **Heidelberg Catechism**, which, by electoral rescript, was introduced in 1563 in all churches and schools of electoral Palatinate and given, since the synod of Dort (1618), symbolical dignity throughout

the Reformed Church. Composed by the Heidelberg theologian Ursinus in collaboration with others, especially Olevian, this catechism represents a skillful recapitulation of the previous catechetical efforts in the Reformed Church. It consists of three parts: 1. (questions 1—11) man's misery; 2. (questions 12—85) man's redemption (the Creed and the Sacraments, including the notorious eightieth question); 3. (questions 85—129) man's gratitude (dealing with the Decalogue and the Lord's Prayer). This famous threefold division was patterned after a catechism by a Lutheran author.*) While, in point of contents, the Heidelberg Catechism represents an excellent summary of the milder type of Reformed teaching, and, here and there, especially in the famous first question, even rises to heights of linguistic beauty and power; on the other hand the length, the clumsiness, above all, the spinous character of its questions as they taper to the smallest minutiae of Christian truth, are features that constitute a decided disadvantage. Later the Scripture passages, at first merely indicated, were printed in full, and the whole was spread out over the fifty-two Sundays by a division into as many parts. Being calculated for the needs of mature pupils rather than for beginners, an extract of the book was published in 1585. With this catechism catechetical efforts within the Reformed Church in Germany came to a conclusion. Nor did this church fail to provide for the necessary arrangements for catechetical teaching. The catechetical examination of old and young on Sunday was prescribed also here.

Through the educational efforts of reformatory

*) Compare M. **Reu,** Quellen, etc., I, pp. 201—203.

churches finally also the **Roman Church** was induced in the era under consideration to provide for a more general and thorough instruction of the young. Accordingly there appeared in the sixteenth century a whole series of Catholic catechisms, especially since the time that the Jesuits (1540) devoted themselves to this branch of religious work. Among them the efforts of Canisius, father confessor of Ferdinand I, deserve special mention. In 1556, he issued his small catechism, that is, a synopsis of a larger work issued in 1555, bearing the title "Summa doctrinae christianae". To the compend he assigned the title "Summa doctrinae christianae, per questiones tradita, et ad captum rudiorum accommodata". This book was for two centuries the chief catechism of the Roman Church, appearing also in German ("Der Klain Catechismus, etc."). In 1559, Canisius issued an additional catechism, intended for higher schools of learning. Despite its bulky size, it bore the title "Parvus catechismus catholicorum"; it became among Catholics the model for their explanation of the little "Summa". Even the Catechismus Romanus, also called Catechismus Tridentinus (1566), being composed under instructions from the Council of Trent and intended as a manual for priests, as well as the text books subsequently based on that catechism and set apart by Clement VIII for exclusive use (1598), could not secure for themselves precedence of the text-books of Canisius.

16. Catechetical Instruction During the Period of Lutheran Orthodoxism (1600—1676).

G. Langemack, Historia catechetica, vol. II and III, 1733. 1740.—**Ph. Schuler,** Gesch. d. katechetischen Religionsunterrichts, 1802, pp. 93 ff.—**F. Ehrenfeuchter,** Zur Geschichte d. Ka-

techismus, 1857.—**F. W. Bodemann,** Katechetische Denkmale der ev.-luth. Kirche, 1861 (containing the catechism of Tetelbach 1568, for Nuremberg 1628, of Justus Gesenius 1639, of M. Walther 1653, of Glassius 1640, for Mecklenburg 1711).—**G. v. Zezschwitz,** II, 1.—**Schumann-Sperber,** pp. 39—49.—**E. Sachsse,** pp. 186 ff.—**M. v. Nathusius** I, pp. 57 ff.—**E. Chr. Achelis,** pp. 319 ff.—**J. Steinbeck,** pp. 37 ff.—**A. Ernst** and **J. Adam,** Katechetische Geschichte d. Elsasses, 1897.—**Buenger,** Entwicklungsgeschichte des lutherischen Katechismusgebrauchs in Hannover, 1912.—**O. Frenzel,** Zur katech. Unterweisung im Zeitalter der Reformation und Orthodoxie, 1915.—**Vormbaum,** Ev. Schulordnungen des 17. Jahrhunderts, 1863.—**F. Paulsen,** Geschichte des gelehrten Unterrichts, ²1896.—**F. Sander,** Geschichte der Volksschule, besonders in Deutschland (K. A. Schmidt, Gesch. d. Erz. V 3), 1902.—**A. Heubaum,** Gesch. d. deutschen Bildungswesens seit Mitte d. 17. Jahrh., 1915.—**A. Matthias,** Gesch. d. deutschen Unterrichts, 1907.—**Joh. Arndt: F. Hashagen,** Ausgew. Predigten v. J. A. (Predigt der Kirche, vol. 26), 1894.—**G. Hoelscher,** J. Arndt, RE, 1897.—**W. Koepp,** J. Arndt, e. Untersuchung ueber d. Mystik i. Luthertum, 1912.—**Joh. Val. Andreae: J. Ph. Gloeckler,** Joh. Val. Andreae, e. Lebensbild, 1886.—**J. Bruegel,** Joh. V. Andreae (K. A. Schmid, Gesch. d. Erz. III 2), 1892.—**G. Hoelscher,** J. V. Andreae, RE, 1896.—**C. Huellemann,** V. Andreae als Paedagog, 1884.—His "Theophilus", written 1622 (prior to Comenius!) and printed 1649, has been translated into German by Oehler (V. Oehler, J. V. Andreae Theophilus, 1878). His "Evangelische Kinderlehre", upon which the Booklet for Confirmands of Wuerttemberg is based, was published 1621; the third edition (1648) is reprinted in Ph. H. Schuler, Geschichte des katechet. Religionsunterrichts, 1802, pp. 329—352.—**Wolfgang Ratichius:** G. Voigt, Wolfg. Ratichius, der Vorgaenger d. A. Comenius, 1894.—**Joh. Mueller,** Handschriftliche Ratichiana (Paedag. Blaetter) 1878 ff.; espec. 1880 pp. 497 ff.—**J. Lattmann,** Ratichius und die Ratichianer, 1898.—**A. Prall,** Paedag. Schriften d. W. Ratichius, 1902, espec. pp. 61 ff.—**H. Barnard,** German Teachers and Educators, pp. 343—370.—**R. H. Quick,** Educational Reformers, 1896, chap. IX.—**Joh. Amos Comenius: S. S. Laurie,** A. Comenius, His Life and Educational Works, 1885.—**W. S. Monroe,** Comenius, 1900.—**J. Kvacsala,** J. A. Comenius, s. Leben u. s. Schriften, 1892.—

J. Kvacsala, Die paedag. Reform d. Comenius i. Deutschland bis z. Ausg. d. 17. Jahrh., 1904.—**F. Pappenheim,** J. A. Comenius, 2 vols, 1902—1905.—**Monatshefte** d. Comeniusgesellschaft, 1892 ff.—The "Didactica Magna", translated into German by Lion, ²1904; translated into English by M. W. Keatings, 1896; "Schola ludus," ed. by Boetticher, ²1907; "Mutter-Schul," ed. by Lion, ²1907; in English: The School of Infancy, by W. S. Monroe, 1896; "Orbis pictus," ed. by C. W. Bardeen, 1891.—**Joh. Kromayer: L. Weniger,** Ratichius, Kromayer u. der Neue Methodus in Weimar (Zeitschr. f. thuering. Geschichte etc.), 1896.—**L. Weniger,** J. Kromayers Schulordnungen von 1614 und 1617 (ibidem), 1901.—**Chr. Waas,** die Generalvisitation ... von 1641—1645 (ibidem), 1909 f.; especially pp. 245 ff.—**Sigm. Evenius: P. Stoetzner,** Sigm. Evenius, e. Beitrag zu Gesch. d. Ratichianismus, 1895.—**G. Schmid,** S. Evenius (Monatshefte d. Comenius Gesellsch.), 1895.—**K. Knoke,** E. christl. gottselige Bilderschule (Katech. Zeitschr.) 1907.—Compare also **Lattmann,** Ratichius u. Ratichianer, 1898.—**Duke Ernest the Pious of Gotha: G. Kreyenberg,** Ernst d. Fr., ein Lebens- u. Kulturbild des 17. Jahrh., 1890.—**H. Petrich,** Herzog E. d. Fr. s. Leben und Wirken, 1901.—**W. Boehne,** Die paedagogischen Bestrebungen Ernsts d. Fr. v. G. 1888.—**H. Schroedel** and **H. Moeller,** E. d. Fr. ein Paedagog unter d. Fuersten, 1901.—**M. Ehr,** Beitr. z. Kirchen- u. Schulverfassung d. Herzogtums Gotha bis z. Tod Ernst d. Fr., 1891.—**Braem,** Der gothaische Schulmethodus. E. kritische Untersuchung ueber die ersten Spuren d. Pietismus i. d. Paedagogik d. 17. Jahrh., 1897.—The **"Methodus"** of 1642 has been edited with an excellent critic-historical introduction by **Johannes Mueller** in 1883; it is No. 10 of "Sammlung selten gewordener paedagogischer Schriften frueherer Zeiten" and bears the title: "Herzog Ernst des Frommen Spezial und sonderbarer Bericht, wie die Knaben und Maegdlein auf den Dorfschaften und in den Staedten im Fuerstentum Gotha kurz und nuetzlich unterrichtet werden koennen und sollen, 1642".—The "Methodus" of 1672 has been edited by **A. Prall,** Der Schulmethodus des Herzogs Ernst v. Gotha, ²1912.—The **"Kurze Begriff** der christlichen Lehre" by S. Glassius is reprinted by Ehrenfeuchter, Supplement pp. 41—62.—**Michael Walther:** Compare Ehrenfeuchter, pp. 82 ff.; R. Buenger, Entwicklungsgeschichte des luth. Katechismusgebrauchs in Hannover, 1912.

Walther's Catechism is reprinted by Ehrenfeuchter, Supplement pp. 89—126, and by Bodemann.—**Justus Gesenius:** Compare Ehrenfeuchter, pp. 79 ff.; G. v. Zezschwitz II 2 ³1874, pp. 93 ff., and Buenger l. c. Also: E. Bratke, Just. Gesenius, sein Leben und sein Einfluss auf die hannoversche Landeskirche, 1883, especially pp. 44 ff.; 82 ff.; 146; 147 ff.; C. Bertheau, Justus Gesenius, RE. 1899; K. Kayser, Die Generalvisitation des Just. Gesenius (Zeitschrift fuer niedersaechsische Kirchengeschichte), 1906; his catechism is reprinted by Bodemann, l. c. and in parts by Ehrenfeuchter, Suppl. pp. 62 ff.

When in contrast to its obscurations and perversions, Lutheran doctrine, in the form of a more accurate formulation, had been confessionally fixed in the Book of Concord of 1580, or, more specifically, in the Formula of Concord, the temptation was great to work this whole doctrinal ensemble also into the catechetical text-books, in spite of the fact that such minute formulation of doctrine had been designed for the theologians alone. It is to be regretted that such temptation, generally speaking, proved too powerful for resistance. The result was a preponderance of the doctrinal element in the catechisms of the time, whereby the religious and practical elements came to be relegated to second place. An abhorrent example of this kind is found in the "Institutiones catecheticae" of Conrad Dietrich of 1613. In itself an excellent book, calculated to meet the needs of the student and the pastor, its effect, nevertheless, has been baneful by reason of its author dragging into it every technical term of the history of dogma and of dogmatics—an evil of which we have not become altogether free even in the present. The catechist found in the catechetical instruction a welcome opportunity to review his dogmatics. While this proceeding may have been salutary for himself, stones rather than bread were

given to the children in consequence. Even the epitome of Dietrich's "Institutiones", designed for the school, and still in use today, is altogether too much under the influence of dogmatism. The same element preponderates in the catechetical sermons. The exposition of the Fifth Chief Part by Aegidius Hunnius (1592), valuable though it is in many respects, would be quite a creditable dogmatical university lecture; notwithstanding there are some that go beyond even Aegidius Hunnius. Catechetical sermons like those of John Arndt (1620) are a rare find in this era. Noble men were grieved by these evils. One splendid soul, **Valentine Andreae,** on fire for the welfare of the Church, made bitter complaint of the parrot-like recitation of the catechism as a senseless and spiritless proceeding; nor did he hesitate to scourge severely such practise in his "Theophilus" (1622). To improve these deplorable conditions, he published a book of his own—"Kinderlehre (1622). Compare ch. 35.

Then came the Thirty Years' War with its woeful devastation of church and school. Such educational facilities as had developed in the course of time were dangerously undermined, and some of them passed away altogether, for instance, the preparation of the children for their first communion. At the same time, the dire visitation of God through war and consideration for the country's youth, which had been altogether abandoned to neglect during the incessant tempest of strife, once more filled the hearts with a desire to care for them. In the midst of the turmoil of war, accordingly, there came to pass a renewal of educational labors. As early as 1628, Nuremberg issued its "Kinderlehrbuechlein"—Booklet for the Instruction of chil-

dren, remarkable for its power both to instruct and to edify. It must be admitted, however, that, in consequence of concluding each commandment with the question, "Have you kept this commandment?" it promoted the one-sided conception of the Decalogue as a mere mirror for sin. Strassburg, likewise, distinguished itself by the good care taken of its youth. John Schmidt and J. K. Dannhauer, professors at the university, especially, took a warm interest in this matter. Influenced by the example of that city, also Justus Gesenius of Hanover devoted himself particularly to such efforts. In his "Catechetical Questions", which, in the form of 1639, exerted a far-reaching influence, this faithful friend of the Church, by changing the form of every question two or three times, teaches the pupil to think, not neglecting, however, at the same time to lay stress upon he application of the truth to life. Another man that did much in this era to raise catechetical instruction to a higher level, was Michael Walther of Celle. His explanation of the Catechism, which appeared first in 1653, and which was drawn forth from oblivion by being reissued in 1861, subsequently to be much diffused over the United States (the so-called Stohlmann Catechism), excels that of Gesenius by its clear definitions, and splendid arrangements, while the superabundance of dogmatic material wrought into it constitutes an element of weakness.

Turning our attention now to the Thuringian country, we find that the Church of Weimar, under its superintendent general Kromayer, gave hearty support to religious instruction, while in **Gotha** the excellent duke **Ernest the Pious** (1601—1675) and his noble educators Evenius and Reyher, surpassed even the former in point

of thoroughness, co-ordination, and permanence. Through them the creative thoughts of **Ratichius** the great pedagogue (1635) and of the still greater **Amos Comenius** (1592—1671) found practical application, in that model schools were created throughout the region. In the school regulations of 1642, with their later extensions, attendance upon school was made obligatory in the **villages** for all children from five to twelve years of age, both boys and girls. Through the liberality of the duke the schools were furnished adequate equipment, including, in part, free books. The employment of efficient teachers was insisted upon. In 1642, or 1662 resp., scientific branches, such as arithmetic and natural history, were assigned their appropriate place, whereas formerly the curriculum was restricted to religious writing, reading and singing. Thus the **foundations of the Christian public school of today** were laid in every direction. In regard to religious instruction Comenius had required that, as a rule, the children should know by heart the hymns and psalms in vogue in their respective localities, and that, in addition to the Catechism, they should accurately know by heart, and be able to recite, the stories and principal passages of Scripture. These requirements were met in the Gotha region, in that the following subjects were required: (1) the text of the chief parts; (2) the explanation of Luther; (3) the "brief summary" of Sal. Glassius (= an explanation of Luther's Catechism); (4) a number of passages of Holy Scripture (160); (5) psalms, hymns, and prayers. After Sigismund Evenius (?), or Brunchorst as early as 1636, had published the "Christliche gottselige Bilderschule"—"Christian, Godly Instruction through Pictures; that is, Instruction of the quite

Young in Godliness through Bible Pictures", in order to render an introduction to Biblical History possible, without, however, realizing his purpose, a book of Bible stories was issued; and, upon the basis thus furnished, the Bible stories were prescribed as sixth subject (6), at least for the larger children (1662), whereby the beginning of Bible reading was made in the schools. Finally, as seventh (7) subject, the children were given a "Gospel Book", in which the Gospel Lessons were printed. Since these had to be read with the children and to be explained to them, the preparatory steps for hearing of sermons had been taken, which led to the assignment, as eighth (8) subject, of an examination at school in regard to the principal contents of the sermon. In the course of the long reign of Duke Ernest, these regulations, in due time, took root in his domain; and whatever of Christian public schools is found today in the land of the Reformation can, directly or indirectly, be traced back to these beginnings.

While, even in the model Gotha country, instruction in the Catechism occupied the foreground rather exclusively, instruction in the Bible was nevertheless part of the curriculum. Elsewhere, too, selections of Scripture passages and collections of the pericopes were used as factors in the instruction of the young; and that an introduction into Biblical History was not forgotten altogether, is evidenced, aside from those facts relating to Gotha, by the repeated publication in this era of the above mentioned "Dialogi Sacri" of Castellio, likewise of the "Historia Sacra" of Fabricius. In addition to these books, Justus Gesenius, of whom mention has already been made, issued in 1656: "Bible Stories of the Old and the New Testaments, Chronologically

Arranged for the Benefit of the Young and Unlearned, Divided into two Parts, and each Part into 54 Lessons" —a book intended as a biblical reader for the home and the school. In the preface Gesenius again emphasizes the fact that the child's mind craves stories; that, without a knowledge of Biblical History, neither instruction in the Catechism nor the sermon can be properly understood. Here already we come upon the thought that the several stages of the economy of grace cannot be apprehended at all without knowledge of the stories of the Bible in their chronological arrangement.

Among the better catechisms of our period we should number especially those of Altenburg, Quedlinburg, Frankfort-on-Oder, and Danzig. Some of these contain as appendix a selection of Bible passages and a number of psalms and hymns. Rector Maukisch of Danzig suggested ways for the reform of the method of catechetical instruction (1653), and Theo. Grossgebauer for the reform of schools in general (1661).

17. Religious Instruction in the Church During the Period of Pietism (About 1677—1750).

G. Langemack, Historia Catechetica, 3d vol. 1740.—**Ph. H. Schuler,** Geschichte des katechetischen Religionsunterrichts, ^{2}1802, pp. 107—207.—**F. Ehrenfeuchter,** pp. 48—61.—**G. v. Zezschwitz** I ch. 26; II 2^{1} ch. 32; II 2^{2} ch. 16.—**Schumann-Sperber,** pp. 49 ff.—**F. Cohrs,** Katechismusunterricht, RE, 1901.—**M. v. Nathusius,** Das Ziel des kirchlichen Unterrichts, 1903, pp. 56 ff.—**E. Chr. Achelis,** pp. 320 ff.—**J. Steinbeck,** pp. 43 ff.—**R. Vormbaum,** Evangelische Schulordnungen des 18. Jahrhunderts, 1864.—**K. von Raumer,** Geschichte der Paedagogik II, ^{6}1897.—**Phil. Spener: P. Gruenberg,** Phil. Jac. Spener, 3 vols, 1893. 1905. 1906.—**W. Thilo,** Spener als Katechet, 1840.—**W. Thilo,** Der Bibelspruch im Dienst des evangelischen Religionsunterrichts, 1846.—**W. Caspari,** Die evangelische Konfirmation, 1890,

especially pp. 84 ff.—**W. Diehl,** Zur Geschichte der Konfirmation, 1897, pp. 90 ff.—**A. Ernst** and **E. Adam,** Katechetische Geschichte des Elsasses, 1897, p. 210.—Especially P. Gruenberg, loco citato, 2d vol. pp. 58—90.—Spener's **"Kurze Katechismuspredigten"** (being the exordia of his sermons, delivered during the seventies, but published later), 1689; new edition St. Louis and Leipzig, [2]1869. His **"Einfaeltige Erklaerung der christlichen Lehre nach der Ordnung des kleinen Katechismus Luthers",** 1677; new edition Berlin [5]1864; by Barth. Ziegenbalg translated into Tamul, 1719, revised Trankebar, 1872. **"Tabulae Catecheticae",** quibus 5 capita catechismi minoris et subnexa tabula oeconomica in certa pensa distributa ... tractantur, 1683. Katechismustabellen, uebersetzt von J. G. Pritius, 1713. **"Gedanken von der Katechismus-Information",** aus Speners Schriften von einem Freund katechetischer Uebungen zusammengetragen, 1715. **"Theologische Bedenken",** 4 parts, 1700—1702. Letzte theologische Bedenken, 1711. Consilia et judicia theologica latina, 1709; a selection of his German and Latin Consilia was edited by F. A. E. Hennicke, 1838. His **"Pia Desideria"** were published in a condensed nad modernized form by Gruenberg in "Bibliothek theolog. Klassiker", 1889.—**Aug. Herm. Francke: G. Kramer,** A. H. Francke, ein Lebensbild, 2 vols, 1880—1882.—**M. E. Richard,** Aug. Herm. Francke and his Work, 1897.—**G. F. Herzberg,** A. H. Francke und sein Hallisches Waisenhaus, 1898.—**O. Schulze,** Franckes Paedagogik, 1898.—**A. Otto,** A. H. Francke II: Beurteilung und Bedeutung der Franckeschen Paedagogik, 1904.—**G. Kramer,** Paedagogische Schriften Franckes, [2]1885.—**"Der kurze und einfaeltige Bericht,** wie die Kinder zur wahren Gottseligkeit und christlicher Klugheit anzufuehren sind (1702), according to the edition of 1748 re-edited by O. Frick, 1889. The two important **School-statutes** of Francke are reprinted by Vormbaum, pp. 1—116.—**Johann Huebner: F. Brachmann,** Johann Huebner, Johannei Rector, 1711—1731, 1899; compare G. v. Zezschwitz II 2[1] chap. 32.—**Johann Jacob Rambach: C. Bertheau,** J. Jacob Rambach, RE, 1905. **"Der Wohlunterrichtete Katechet",** 1722 ([6]1730). School-statutes for Darmstadt, 1733, reprinted by Vormbaum pp. 343 ff. **"Das Erbauliche Handbuechlein fuer Kinder"** (1. Order of Salvation; 2. The Treasures of Salvation; 3. A little Hymn-book; 4. A new Prayerbook; 5. Some pious children; 6. Rules for a Christian Life;

7. Necessary rules for a moral Life), published 1734, [5]1735 (!). **"Der Wohlunterwiesene Informator"**, containing not a few modern ideas, published after Rambach's death by Neubauer, 1737, with a good biographical introduction. "Der Wohlunterrichtete Katechet" and "Der Wohlunterwiesene Informator" are based on Rambach's catechetical and paedagogic Lectures at Jena.—**Frederic the Great** and the Prussian reglement for Country-schools: **J. B. Meyer,** Friedrich der Grosse, paedagogische Schriften und Aeusserungen, [2]1890.—**Dr. Huebler,** Friedrich der Grosse als Paedagog, [2]1900.—**E. Clausnitzer,** Zur Geschichte der preussischen Volksschule unter Friedrich dem Grossen, 1901.—**A. Heubaum,** Geschichte des deutschen Bildungswesens etc., 1905, especially part 4.—**E. Fischer,** Preussische Volksschulverordnungen, 1907.—**H. Kiehl,** Joh. Julius Hecker (Jahresbericht des Wilhelm-Realgymnasiums), 1908.—**Val. Ernst Loescher: M. von Engelhart,** Val. Ernst Loescher nach seinem Leben und Wirken, [2]1856.—**P. Schulze,** Zur Neubegruendung der Dresdener Volksschule im Beginn des 18. Jahrhunderts (Franz Wilhelm Kockel, Aus dem Leben eines saechsischen Schulmannes, pp. 151—176), 1900.—**W. Mueller,** V. E. Loescher, RE, 1902.—Compare **H. Stephan,** Neuzeit (part 4 of Krueger's Handbuch der Kirchengeschichte).—**F. Uhlhorn,** Geschichte der deutsch-lutherischen Kirche I, 1911.—**P. Monroe,** Text-book in the History of Education, 1905.— **S. C. Parker,** History of Modern Elementary Education, 1912.—**F. P. Graves,** History of Education in Modern Times, 1913.—**F. P. Graves,** A Student's History of Education (1915), 1917.

Spener, the Father of Pietism (1635—1705), it is held, inaugurated a new era in the history of religious instruction, the assertion being made that it was Spener and Pietism that once more directed the attention of the Lutheran Church to the necessity of educating its youth. Such contention, however, is possible only for one ignorant of the catechetical labors of the Lutheran Church during the periods between 1530 and 1600 and between 1600 and 1676. Quite true it is that Spener emphatically stressed the duty of educating the young, and that

he devoted himself most energetically to such task. That, however, had been the case also before him; and he himself repeatedly confessed that the strongest impetus received by him in this respect emanated from Strassburg with its model arrangements for the care of its youth. It is likewise true that it was a matter of heart and conscience with him to prompt the young to apply to heart and life what had been recognized as saving truth, and thus "to bring the head down to the heart". Accordingly there is a constant recurrence in his catechism of the question: "What comfort and inducement to godliness do I find herein?" On the other hand, he expressly admits that the Gotha and the Quedlinburg catechisms are distinguished before others by just such elements of edification. It is further true that Spener insisted upon the use of Scripture during the process of instruction as the final source from which all proofs must be drawn; but the self-same purpose was behind the selections of Scripture passages and collections of pericopes in vogue elsewhere. The only advance made by Spener in this respect is his effort to put at least the New Testament into the hands of the pupils, so that, by looking up passages for themselves, they might become better acquainted with the Bible itself. This, it is admitted, constituted an element of progress. Finally also this is true that it was Spener who secured general diffusion for **confirmation** as the concluding solemnity of instruction for the sacrament. According to Lutheran principles, however, the chief feature of confirmation is not what Spener stresses—the solemnity proper and the vow, but the examination as to the catechumen's faith and knowledge; and this, with the restoration of the old church regulations after the Thirty

Years' War, had likewise been restored. In the second place, it was not Spener who first dignified and developed confirmation as the final solemn feature of the process of instruction: he rather had found it in that form in a Hessian village near Frankfort-on-Main, where, as generally in Hesse, it had maintained itself ever since its introduction in 1539, whereupon he incorporated it in his program. What is to be affirmed of the other counsels and impulses emanating from him, is true also of his catechetical efforts. They must not be regarded as a voice in the wilderness, but rather as one of the high, penetrating notes in a concert of godly desires and suggestions for improvement. What had been advocated before him and found advocacy alongside of him on the part of others; what, here and there, had long ago been realized since the great war, received from Spener energetic endorsement; and reinforced by his weighty personality, it spread farther and farther. To the title of a reformer of religious instruction, however, he has absolutely no claim. The catechism published by him in 1677 under the title "Simple Explanation of the Christian Doctrine", an outgrowth of his catechetical sermons, does not come up to some of the catechisms named in chapter 16. By largely dragging into it matter of a dogmatic and devotional character, he gave his book such a size as largely to neutralize its merit. Though primarily intended, not for the young, but for fathers, school-masters, and pastors it exceeded all limits set by precedent and convenience. For the dissemination of Biblical History, in spite of the warm recommendation he gave to the Bible, Spener did nearly nothing.

As to his **method** of instruction, Spener was indeed

somewhat in advance. While he was by no means either a model catechist, as can be seen from his own catechism, or conversant with the "leading question", whereby the unknown is reached through the known, Spener, more resolutely than anyone before him, broke with the mnemonic method—the pronunciation of ready-made answers until the pupil should be able to repeat them, and introduced the "dividing" or "analyzing question". Thus at least a logical division of the subject matter became possible, a method in which his catechetical charts stood him in good stead.

At the same time, the disciples of Spener, more than he himself, started out upon dangerous paths. Confirmation was exalted at the expense of Baptism, being viewed as the consummation of the second birth through the inner operation of the Holy Spirit, of which, as pietists taught, Baptism constituted merely the beginning. Confirmation, as the consummation of regeneration, was looked upon as a renewal of the baptismal covenant, to which both God and men were parties. The result of such teaching was that all other religious instruction was secondary to that of catechumens, with confirmation as its concluding solemnity. Moreover, it was considered the task of the catechist to lead the catechumen inwardly through the several stages of the way of salvation in such a manner that vital experience should accompany the process, until, in regeneration and conversion, the new life had broken through, to find expression in the vow henceforth to be God's alone. It is manifest that such treatment of the subject caused the gradual introduction to the objective acts of God and their doctrinal representation to recede into the background, and, on the other hand, the sub-

jective element of inner experience to be unduly stressed, aside from the emotional jugglery and self-deception largely in evidence. Certitude of salvation was grounded, not in the objective act of God, but rather in the subjective experience of grace, notwithstanding its tendency to instability. Such shifting from objective fact to subjective experience resulted in the total departure from the order of the Catechism by many of Spener's disciples, who substituted therefor the so-called "Ordnungen des Heils"—successive stages of the order of salvation, an expedient much in vogue until about 1750.

Among the catechisms patterned upon that of Spener and, at the same time, sound in doctrine, special mention should be made of the Dresden "Cross Catechism", which has been in use at many places of both Germany and America down to the present, and of that of Flensburg. On the other hand, the Herford Catechism of 1690 and that of Mecklenburg of 1717 have kept rather free from such influence. The latter, although in revised form, and here and there also the former, have been in use to this day. In Wurtemberg there came into vogue from this time on the "Booklet for Catechumens", based on the "Booklet for Communicants" by Osiander (1590), and the "Instruction for Children" by Val. Andreae (1621), revised (1723), by Hiemer, a work which, in its revised form is today yet the basis for catechetical instruction, while the Brenz-Luther Catechism is employed for other religious instruction in both church and school.

Influenced in part by Spener, in part also from Gotha, where he had been reared, although the influence of other men, opponents of dead orthodoxy, cannot be

questioned, was **August Hermann Francke,** the great educator and theologian, whose activity was, at many points in Germany, a great blessing for the cause of school and religion. His orphanage school soon developed into a veritable model. In accordance with the Gotha precedent, he made room for scientific branches; for it was his opinion that a child should not only be possessed of a good handwriting but also be able to write a letter independently, and, in addition, have the needed knowledge of its natural environment—of geography and history, even of the elements of surveying, besides manual skill in knitting and patching, which was deemed requisite for boys as well as girls. One half of the time devoted to instruction, however, was given to religion, which accounts for the presence of the same features that Duke Ernest had introduced in the Gotha country. More stress, however, was laid upon training in prayer; the Catechism was analyzed and applied by the question method; and the Bible was not only daily read in school and explained to the intellect through appropriate comments, but also a survey of the book both as a whole and in detail was given together with instruction in regard to its devotional use. In the higher school—paedagogium—additional lessons in Biblical History were given in accordance with Castellio and Fabricius. From all over Germany pupils congregated in the Halle institutions, for the purpose of being educated as teachers in the Paedagogium or the Normal School. These, when they subsequently took positions here and there in the States of Germany, and Normal Schools, established elsewhere upon the model of the Halle institutions, secured for the views of Francke wide publicity. So fertile was the soil in which

they became imbedded that they were largely incorporated into the Prussian Regulations for Country Schools (1763), which were in force throughout Prussia, and after 1773 also into the school regulations of Saxony. Therewith the principles of the Halle institutions, much changed, it is true, had conquered all Germany.

In the first half of the eighteenth century instruction in Biblical History gained ground also in the public schools. In 1711 we find it enjoined upon the schools of Dresden, in 1713 upon those of Electoral Saxony, in 1716 upon those of Prussia. In 1714 appeared the "Twice Fifty-two Stories from the Old and the New Testaments", a book composed by Huebner, a Hamburg School Superintendent. While it was not, as has been claimed, the first Biblical History, its well selected material and the questions appended to it, made this book a great favorite till far into the nineteenth century. In the Prussian Regulations for Country Schools above mentioned, Saturday was fixed as the day for instruction in Biblical History. The eminent Valentine Loescher also, a member of the orthodox school, advocated the re-introduction of Biblical History as a branch of religious instruction. In the first quarter of the eighteenth century, probably under the influence of Francke, lectures on catechetical theology began to appear in the universities, with Buddeus and Rambach as first lecturers.

18. Religious Instruction in the Church During the Period of Rationalism (About 1750—1830).

Ph. H. Schuler, Geschichte des katech. Religionsunterrichts, 1802, pp. 226 ff.—**G. v. Zezschwitz** II 2^1, ch. 17. 18.—**Schumann-Sperber,** pp. 61—87.—**J. Steinbeck,** pp. 48—53.—**K. F. A. Kahnis,** Der innere Gang des deutschen Protestantismus, ^{3}1874.—**K. v.**

Raumer, Geschichte der Paedagogik II, ^{6}1897.—**Chr. E. Luthardt,** Der Rationalismus im Gebiet der Schule (Moderne Weltanschauungen), ^{3}1891.—**M. Schian,** Die Sokratik im Zeitalter der Aufklaerung, 1900.—**Christ. Wolff and his Theology: H. Stephan,** Christ. Wolff, RE, 1908.—**Johann Lorenz Mosheim: K. Heussi,** J. L. Mosheim, 1906.—**Joh. Bernh. Basedow: G. Hahn,** Basedow und sein Verhaeltnis zu Rousseau, 1885.—**O. H. Lang,** Basedow, his life and educational work, 1891.—**H. Lorentz,** Entwicklung und Bedeutung der Paedagogik Basedows (Jahn—Fleckeisen's Jahrbuecher), 1893.—**A. Pinloche,** Geschichte des Philanthropinismus, 1896.—**Dr. Bahlke,** Die Stellung der Philanthropisten zum Religionsunterricht, 1901.—J. B. Basedow's paedagogische **Schriften,** ed. by H. Goering, 1880.—**J. J. Rousseau:** His **Emile,** or treatise on Education is translated into English by W. H. Payne, 1893.—**W. Boyd,** The Educational Theory of Rousseau, 1911.—**Karl Friedr. Bahrt: G. Frank,** K. Fr. Bahrt (Raumers Historisches Taschenbuch), 1866.—**L. Leyser,** K. Fr. Bahrt, der Zeitgenosse Pestalozzis, sein Verhaeltnis zum Philanthropismus und zur neueren Paedagogik, ^{2}1870.—**Moses Mendelsohn,** Phaedon oder ueber die Unsterblichkeit der Seele, 1767 (Reprint in Reclam's Universalbibliothek).—**Chr. G. Salzmann: E. Ackermann,** Salzmanns ausgewaehlte Schriften, 2 vols, ^{2}1901.—Besides his "Krebsbuechlein" (1780, reprint in Reclam), "Ameisenbuechlein" (1806, reprint in Reclam), and "Konrad Kiefer" (1796) must be compared, especially: "Ueber die wirksamsten Mittel, Kindern Religion beizubringen" (1780, new edition by P. Schuetze, 1905), and "Die Familie Ehrenfried, oder erster Unterricht in der Sittenlehre fuer Kinder von 8—10 Jahren (1808); "Heinrich Gottschalk in seiner Familie, oder erster Unterricht fuer Kinder von 10—12 Jahren" (1804); "Christliche Hauspostille", 1792—93. Compare also Bahlke's publication mentioned above.—**Johann Heinrich Pestalozzi: L. W. Seyffarth,** J. H. Pestalozzi nach seinem Leben und seinen Schriften dargestellt (1872), ^{6}1903.—**H. Kruesi,** Pestalozzi, his life, work and influence, 1875.—**A. Pinloche,** Pestalozzi and the foundation of the Modern Elementary School, 1901.—**P. Natorp,** J. H. Pestalozzi, 3 vols, 1905.—**W. S. Monroe,** History of the Pestalozzian Movement in the United States, 1907.—**J. Natorp,** Pestalozzi, sein Leben und seine Ideen (1908), ^{2}1912.—**H. Holman,** Pestalozzi, 1908.—**J. A. Green,** Life and Work of Pestalozzi,

1913.—**H. Debes,** Das Christentum Pestalozzis, 1880.—**L. W. Seyffarth,** Saemtliche Werke Pestalozzis, 12 vols, 1899—1902.—**F. Mauer,** Ausgewaehlte Werke, 4 vols, [5]1897—1906.—**J. A. Green,** Pestalozzi's Educational Writings, 1912.—**"Abendstunde eines Einsiedlers"** (1780), reprinted in Ostermann, Paedagogisches Lesebuch, 1905.—**"Lienhard und Gertrud"** (1781—1787), reprint in Reclam; translated and abridged by Eva Channing, 1896.—"Wie Gertrud ihre Kinder lehrt" (1801), reprint in Reclam; English translation by L. E. Holland and Fr. C. Turner, 1898.—**A. Israel,** Pestalozzi-Bibliographie, 3 vols, 1903.—**Gust. Friedr. Dinter: Chr. Palmer,** G. Fr. Dinter (K. A. Schmidt's Enzyklopaedie), [2]1878.—**W. Amelungk,** Dinters Grundsaetze der Erziehung und des Unterrichts, 1881.—**Fr. Seidel,** Dinters Schriften in Auswahl, [2]1887—1889.—**A. Schultz,** G. Fr. Dinter, Sein Leben u. seine Schriften, 1908.—**Fr. H. Chr. Schwarz: K. B. Hundeshagen,** F. H. Chr. Schwarz, RE, 1906.—**F. D. E. Schleiermacher: A. Heubaum,** F. D. E. Schleiermacher (Rein's enzyklopaedisches Handbuch der Paedagogik), [2]1902.—**G. von Rohden,** Schleiermachers Paedagogik, 1884.—**E. Platz,** Schleiermachers paedagogische Schriften, [3]1902.—Compare: **H. Stephan,** Neuzeit (vol. 4 of Krueger's Handbuch der Kirchengeschichte), 1909.—**F. Uhlhorn,** Geschichte der deutsch-lutherischen Kirche II, 1911.—**P. Monroe,** Text-book in the History of Education, 1905.—**F. P. Graves,** History of Education in Modern Times, 1913.—**S. C. Parker,** History of Modern Elementary Education, 1912.—**F. P. Graves,** A Student's History of Education (1915), 1917.

Owing to the influence of subjectivism, which gradually came to dominate the disciples of Spener, there arose a new school which was soon to work its will in the Church, that of Christian Wolff (1679—1754). Beginning with the application to church doctrine of the method of mathematical demonstration, in all sincerity, it is admitted, the original fidelity of this school to the doctrine of the Church could not prevent it eventually from making reason the arbiter of revelation, thus becoming the mother of that rationalism which ultimately

recognized no other source of knowledge than reason alone, and whose ethics was the rankest utilitarianism. While, at first, there was a faithful transmission of doctrine also in the sphere of catechetics, the view was entertained that the hidden life therein was to be found and set forth by means of analysis (Loesecke, Baumgarten). The fact is that reason was not invariably even taught to think, while no permanent influence at all was exerted upon the will. Wherever subsequently the principles of the so-called philanthropist Basedow attained to vital influence, there followed presently an open break with biblical truth; and the demand was made for the withdrawal of Luther's Catechism and the substitution of other text-books. This is not surprising when we remember that Basedow, while arousing wide interest in the school, made it his purpose to dissolve the old bond of union between Church and school and to restrict the scope of education to useful citizenship in this present world,—a purpose which he endeavored to carry out by removing confessional teaching from the curriculum and confining instruction to mere ethics. That there is no morality after the mind of God save upon the basis of true religion, and no permanent power for good save as it is rooted in the heart, had been forgotten. Even where orthodox doctrine was insisted upon throughout; and, accordingly, Luther's Catechism was not withheld, there was no organic unfolding of its substance. Independent dogmatic and ethical expositions, anything but congruous, were added to the Catechism, while the very heart of saving Christian truth—faith in the crucified and risen One as the sole root of a true moral life, was expunged or, at least, concealed. Questions that continue to make their spectral appear-

ance in some catechetical expositions of the present day, such as: "How many religions are there?"—"What is natural religion?"—"What are the sources of religion additional to Scripture?", and the dividing of "duties" into "the love of God, the love of self, and the love of the neighbor", are a remainder of the heritage from that period. The Hanoverian Catechism of 1790, Seiler's Catechism of 1779, long in use in Bavaria, are to be accounted as better representatives of this type of catechism. Men like Salzmann in Schnepfenthal (Thuringia), and Dinter of Koenigsberg (1760—1831) should be named as strong exponents of these ideas. While Dinter tries to adjust himself in some way to the biblical standpoint, the catechetical works of Parisius, Mayer, and others betray a lamentable religious vacuity, in that they serve as medium for a deistic natural philosophy and anthropology rather than for saving Christian truth.

Notwithstanding, this period marks an advance beyond all the catechetical labors of the past, and is, within the limits defined, to be considered as the foundation of the better conditions obtaining in the present. According to what has been said, the improvement, is not, indeed, to be found in the sphere of the material of instruction, but rather in that of **didactic method,** although even in the former we come occasionally upon a commendable restriction of the subject matter of instruction to that which is essential for religious life. Such educational method being linked to that of Socrates, who, pursuant to obstetrical methods, endeavored to draw forth into the light of day the germs of truth slumbering in the minds of his disciples, it has been called the Socratic method. Mosheim already, in his "Ethics of Holy

Scripture", which appeared in 1735, had recommended the application of the educational method of Socrates to the religious training of the young. His method proceeded upon the postulate, however, that, in accordance with precedent, the matter of instruction must first be imbedded in the memory, whereupon it is to be made a matter of the understanding through the question method, for the purpose of rendering possible the formation of convictions and a life rooted in virtue. Mosheim's ideas, however, remained without demonstrable effect upon the catechetical polity of the decades immediately following. The introduction of the so-called Socratic method came later. The chief factors that brought it about are Basedow (Method of Instruction, etc., 1764), the Zurich Questions of 1772, and a work of the frivolous and licentious C. F. Bahrt (1776), which he called "Philanthropinischer Erziehungsplan"—Philanthropy as Basal Educational Factor; nor should Moses Mendelsohn's "Phaedon" of 1767 be forgotten in this connection. So far as the original representatives at least are concerned, it was the aim of this method to draw forth from the child by skilful questions the several articles of faith and ethical principles, without having previously put anything into it. This method was based upon the view that everything is found in the child, albeit hazy and inchoate. However erroneous this conception, and however ineffective in attaining to anything beyond the confines of natural religion wherever its principles were consistently applied, yet one important result was achieved: war was declared most energetically upon irrational, mechanical memorizing. The proposition: "Nothing is to be memorized unless it be understood", may have been given at times one-

sided application; but it turned out to be a true guiding principle, in that there has been developed an educational method which addresses itself to the intellect of the child, trains it for mental co-operation, and enables it, by the dialectic method of questions leading from the known to the unknown, from the near to the distant, to achieve results. By taking the child into partnership in the work upon its mind, its interest—its mental presence and sympathy—is aroused; thus the method in question becomes of the greatest moment for its whole future development. The greatest achievement in this respect is to be attributed to Dinter, who, despite his rationalism, more than any other representative of the Socratic method, proceeded, not from the child's emptiness but from biblical postulates. About the dialectic method of instruction much can be learned today yet from his "Discourses upon the Chief Parts of Luther's Catechism" (1806 ff.).

While the Socratic method enjoyed full sway till the turn of the century, a counter movement was ushered in at the beginning of the new. Its protagonist was **Pestalozzi** ("How Gertrude Teaches her Children" appeared in 1801). Although in many respects occupying common ground with the Socratic method, Pestalozzi intended to reach not only the head but the whole man, including the heart. Accordingly, instead of but occasionally drawing upon the intuitive faculty, he desired to make the principle of intuition fundamental to the educational system. The movement was furthered by Schwarz, of Heidelberg, through his influential "Catechetics" (1818), wherein, notwithstanding all his concessions to the Socratic dialectic method, the fact is stressed that there is much in religious instruction which

postulates another source than something already in the soul. After also Schleiermacher (1764—1834), notwithstanding his demand for the retention of the dialectic method, had lifted up his mighty voice against the Socratic method, the Socratic period, so closely linked to rationalism, was at an end; and, far and wide, men returned to the faith and theology of revelation. For Schleiermacher had maintained that the acroamatic method had to go hand in hand with the dialectic, since the teaching of general truths to the children was not sufficient:—Evangelical Christians they are to be, who, at the end of instruction, are to recognize as their own the faith of the Church, as summarized in the Apostolic Creed.

19. Catechetical Labors Since the Renewal of Faith. Since About 1830.

G. v. Zezschwitz II 2^1, ch. 34—50; II 2^2, ch. 19.—**Schumann-Sperber,** pp. 83—122.—**J. Steinbeck,** pp. 53—63.—**G. Thomasius,** Das Wiedererwachen des evangelischen Lebens in Bayern, 1867. —**R. Rocholl,** Geschichte der evangelischen Kirche, 1897.—**G. Ecke,** Die evangelischen Landeskirchen Deutschlands im 19. Jahrhundert, 2 vols, 1897 and 1904.—**H. Stephan,** Die Neuzeit (vol. 4 of Krueger's Handbuch der Kirchengeschichte), 1909.—**Fr. Uhlhorn,** Geschichte der deutsch-lutherischen Kirche II, 1911.—**F. Schindler,** Kritischer Wegweiser durch die Literatur des Konfirmandenunterrichts etc., 1899.—**F. Cohrs,** Katechismusunterricht, RE, 1901.—**H. Scherer,** Fuehrer durch die Stroemungen auf dem Gebiet der Paedagogik und ihrer Hilfswissenschaften, part II: Religions- und Moralunterricht, 1907.—**J. Berndt,** Methodik des Unterrichts in der evangelischen Religion, pp. 131—140, 1909.—**H. Lewin,** Geschichte der Entwicklung der preussischen Volksschule, 1910.—**W. Ostermann,** Geschichte der Paedagogik, pp. 120—291, ^{40}1910.—**E. Thraendorf,** Allgemeine Methodik des Religionsunterrichts, pp. 14—36, ^{5}1912. —**Wilhelm Harnisch: R. Rissmann,** W. Harnisch in seiner Bedeutung fuer die Entwicklung der deutschen Volksschulpae-

dagogik, 1887.—**Metzmacher,** Weiter- und Umbildung der Pestalozzischen Grundsaetze durch Harnisch, 1901.—Harnisch's "**Volksschulwesen**" has been republished by Bartels, 1893.—**F. A. W. Diesterweg: G. Voigt,** Diesterweg und die evangelische Volksschule, 1891.—**E. v. Sallwuerk,** Leben, Lehre und ausgewaehlte Schriften Diesterwegs, 3 vols, 1899—1900.—**Johann Fr. Herbart: W. Kinkel,** Joh. Fr. Herbart, sein Leben und sein Wirken, 1903.—**O. Fluegel,** Herbarts Leben und Lehren, 1907.—**G. Voigt,** Die Bedeutung der Herbartschen Paedagogik fuer die Volksschule, ^{4}1908.—**Ch. de Garmo,** Herbart and Herbartianism, 1895.—**Chr. Ufer,** Introduction to the paedagogy of Herbart, ed. by Ch. de Garmo, 1894.—**W. J. Eckoff,** Herbart's A B C of sense-perception, 1896.—**Sallwuerk** and **Bartholomaei,** Herbart's paedagogische Schriften, 2 vols, ^{7}1903 and 1906.—**H. M.** and **E. Felkin,** Herbart's Science of Education, translated, with a biographical introduction, 1895.—**Tuiskon Ziller: T. Ziller,** Grundlegung zur Lehre vom erziehenden Unterricht, 1865.—**T. Ziller,** Allgemeine Paedagogik, ^{2}1892.—**T. Ziller,** Einleitung in die allgemeine Paedagogik, ^{2}1901.—**G. Froehlich,** Die wissenschaftliche Paedagogik Herbart-Ziller-Stoy's, 1901.—**E. v. Sallwuerk,** Das Ende der Zillerschen Schule, 1904.—Compare the short but good chapter on Herbartianism in **F. P. Graves,** A Student's History of Education, 1915, pp. 333—369; and the excellent chapter on The Herbartians in: **S. Ch. Parker,** History of Modern Elementary Education, pp. 375—430, 1912.—**F. W. Doerpfeld: A. Carnap,** F. W. Doerpfeld. Aus seinen Leben und Wirken, ^{2}1905.—**E. Hindrichs,** F. W. Doerpfeld, ^{2}1906.—**F. Wienstein,** F. W. Doerpfeld, Sein Leben und seine Schriften, ^{2}1907.—Doerpfeld's gesammelte **Schriften,** 12 vols, 1894 ff. Of importance are: "Denken und Gedaechtnis", ^{10}1906; Der didaktische Materialismus, ^{5}1915; Religioeses und Religionsunterrichtliches, ^{2}1895; Zur Methodik des Religionsunterrichts, ^{5}1906.—Compare, especially, the historical articles in: **Rein,** Enzyklopaedisches Handbuch der Paedagogik, ^{2}1902 ff.; also **W. Rein, A. Pickel** and **E. Scheller,** Theorie und Praxis des Volksschulunterrichts nach Herbarts Grundsaetzen, 8 vols, ^{3}—^{5}1901—1908.—**History and Practice of Sunday Schools in Germany: H. Dalton,** Geschichte, Wesen und Weise der evangelischen Sonntagsschule, 1887.—**H. von der Goltz,** Das Beduerfnis besonderer Jugendgottesdienste, 1888.—**Reinhard,** Zur

Geschichte der Kindergottesdienste und Sonntagsschulen in Deutschland, 1888.—**L. Tiesmeyer,** Die Praxis der Sonntagsschule, 1877.—**F. Dibelius,** Der Kindergottesdienst, 1881.—**Al. Schumann,** Der Kindergottesdienst in seiner gesteigerten Bedeutung fuer Gegenwart und Zukunft der evangelischen Kirche, 1909.—**Der Sonntagsschulfreund,** ed. by Fleischmann, 1869—1918.—**Der Kindergottesdienst,** ed. by Tiesmeyer, Zauleck, and Volkmann, 1891—1918.

While rationalism ruled church and school, the old catechisms, which had largely maintained their hold upon the home, remained in those dreary days the supply of food. Quite a number of catechetical works with biblical content having appeared as early as the first quarter of the nineteenth century, there occurred, since 1830, a general return to the faith of the fathers, and a training of the young in an evangelical, often even a confessionally Lutheran, sense. Far and wide in North Germany the influence of Nitzsch, Klaus Harms, and Hengstenberg was felt, while Southern Germany experienced that of Brandt, Bomhard, Thomasius, Harless, and Loehe. Harnisch, in order to combat the influence of Dinter, wrote in Prussian territory his "Aid for Teachers"—Hilfsbuch fuer Lehrer (1834); Rudelbach advocated in Saxony the restoration of the practice of "Christenlehre"—instruction in evangelical doctrine on Sunday afternoon (1840); Ackermann strove in Bavaria for the chief parts of the Old Church faith, that is, for the truths restored by the Reformation; while Boeckh issued a fine explanation of the Catechism. In 1845 Loehe published his splendid catechism. However, instead of yielding to the temptation to introduce into the catechism once more the whole ancient bulk of dogmatics, as might have been expected from the universal return to the theology of the fathers, he

gave expression to the important principle that catechetical instruction should be restricted to the task of setting forth the treasure contained in the wording of the Enchiridion according to the rules of Exegetics. It was Jaspis, of Pomerania, who recalled the other truth, that Biblical History is the best illustrative material for instruction in the Catechism (1850); and in Mecklenburg-Strelitz a splendid catechism was introduced in 1849. Between 1850 and 1860 the number of confessional Lutheran catechisms increased steadily. Special mention should be made of Caspari in regard to Bavaria, of Ernesti in regard to Brunswick, of Seebold in regard to Hanover, of Nielsen in regard to Schleswig-Holstein. But within the Union, too, there was considerable activity, Baden, for instance, receiving an excellent catechism in 1856, which served as a foundation for the one which later came into vogue in the Rhine country. Wuertemberg remodeled its exposition of the Brenz-Luther Catechism and revised its "Booklet for Catechumens". Catechetical instruction became the order of the day in the school curricula; and most of the old educational appliances in church and school, although in changed form, were resuscitated. The several State Churches issued territorial catechetical expositions. Bulky manuals appeared for the service of teachers and pastors, for instance, those by Wangemann, Arndt, Kaehler, Nissen. Catechetical sermons, too, came into use once more, those of Loehe, Heubner, Ahlfeld, and Caspari possessing special excellence. The origin of Luther's Catechism is investigated; the oldest editions of it, as far as attainable, are edited (Harnack, Moenckeberg, and Schneider); also collections of parables and stories are issued as illustrative material (for instance,

Caspari, "Geistliches und Weltliches"). Among the expositions between 1860 and 1870 special eminence pertains to Buchrucker's Exposition and his Catechetical Manual (Der Katechismusunterricht), wherein he energetically advocates the dialectic method. From among the vast multitude of catechetical works issued in the following decades for children, we select as most worthy of special mention those by Steinmetz and Beck. From among the works issued for teachers we select particularly those by Schuetze, Muenchmeyer, Schumann, Zezschwitz, and Steinmetz, together with the "Exposition of the Catechism" by Kaftan, which deserves the palm for its exquisite discrimination in regard to material. Among the works of the school of Ritschl, that by B. Doerries, "The Faith", is most instructive. Just at present, a strong current in modern pedagogy and theology makes once more for the elimination of the Small Catechism from the instruction of the young; compare ch. 35.

A phase of the renewal of faith in this period was a steadily increasing appreciation of Biblical History as educational material. If, in contrast to the tendency of rationalism to make reason the arbiter of religion, revelation was to be stressed as the basis of religion, the introduction to the history of revelation and thereby to the historic genesis of Christianity logically follows as an integral part of the education of the young. Especially Harnisch and Zahn laid stress upon this feature. It was the former who emphasized the truth that the proper foundation for a profitable instruction in the catechism was Biblical History. In the public schools, instruction in Biblical History was confined to the treatment of selected stories, whose content was committed

to memory by the children and brought home to their understanding through devotional explanations. Nissen, in his "Talks upon Biblical History"—Unterredungen ueber die biblische Geschichte, has given to the teacher valuable hints in this respect. The Bible stories of old Huebner (1714) and those issued by the Calw Publication House served far and wide as text-books. For the higher schools, however, a connected introduction into the "History of the Kingdom of God" was required—a need that was met by the text-books of Harnisch, Zahn, and, later, also of Kurtz and Thomasius. As manual for mothers and other instructors of the little ones served largely Franz Wiedemann's "How I Tell my Children the Stories of the Bible". In proportion as the views of the great scriptural theologian Hofmann, of Erlangen, became common property, it was deemed desirable in the interest of public school education to combine the individual stories into a coherent presentation of the plan of salvation, at least in the upper classes. It was particularly Buchrucker's merit to be an advocate of this plan, and, as a concrete expression of his views, to compose an excellent manual for the pupil in the form of his "Bible History", and for the teacher in the form of his "Instruction in Bible History". Where this scope was deemed too wide, stress was laid, at least in the upper class, upon the presentation of Bible characters. Especially the labors of Wangemann were influential in this respect. At the present time so much stress is laid upon instruction in Biblical History that it has been urged to postpone instruction in the Catechism to the upper grade. Of late the trend in modern pedagogy and theology is perceived also in the teaching of Biblical History, in that to the

Old Testament and, in part, even to the New, not only their value as the revelation of the history of redemption, but their historicity itself, is largely denied. Large parts, such as the account of creation and of the patriarchs, by many even the account of Jesus' infancy and that of the resurrection, are treated as legendary. There are even those who expressly demand tales as material of instruction for the lower grades, while even those must be reckoned with who desire the child to experience inwardly all stages of religious "evolution", from naive paganism to evangelical Christianity—a theory which would explain Christianity as the highest of successive cultural epochs ("Kulturstufentheorie"); compare ch. 34.

Instruction in the **Bible,** a branch of religious education previously touched upon, was retained in this period, both in the form of Selections of Bible Passages (Spruchbuecher), which, however, were largely a mere collection of proof material for the truths of the Catechism, and in that of Bible Reading, and, in connection therewith, of Bible Literature. A question much under discussion at this time was whether the children were to be given a complete Bible or merely a "School Bible", or Biblical Reader; that is, an epitome intended for school purposes, to be replaced by a complete Bible at the end of the school period. The "Biblical Reader" by Voelker-Strack, likewise those of Bremen and Wuertemberg received considerable vogue.

The **Hymnal,** too, maintained its hold upon the public school. The better known melodies—since the efforts of Layritz and Zahn more and more in their original rhythmic forms—were practiced; a treasure of choice hymns, the reduction of which to a smaller num-

ber, like that of the Scripture passages to be committed to memory, is the object of frequent, though often misdirected, effort, was learned by heart and explained; the forms of the main service were discussed; and the pericopes were read and briefly explained. There was also an introduction to the most important events of **Church History,** thus realizing one of Augustine's conceptions. It is now also felt with increasing force that the pupils should be made acquainted with the constitution of the Church, with her tasks in the present, with her duty toward both foreign and inner missions, without, however, specific forms being developed for such instruction (cf., for instance, Warneck, Missions in the School). The conviction is gaining ground that time is lacking to do justice to this mass of material in the period preceding confirmation. Wherever the instruction of the confirmed youth on Sunday afternoon continues (Christenlehre), such aids are put to use; the Young People's and Young Men's Societies, which owe their origin to the Church's interest in the young after their confirmation, are made to render service. For the reasons here named and some others, the plea is made to change the confirmation practise, or, at least, the time of confirmation, in that confirmation should cease to be identified with graduation from grammar school. The supplementary care of the confirmed youth is still an unsolved problem, inasmuch as, in consequence of the recrudescence of unbelief, problems altogether new are pressing for solution in the sphere of religious education.

Since 1863 the **Sunday school,** introduced from America, has found a welcome in the cities, although

rather in the form of a religious service for children, with or without division into groups.

Much was accomplished by the last century in regard to **method,** for which the Socratic method, notwithstanding its alliance with rationalism, furnished the basis. However, the attempt was no longer made to draw everything forth from the child as a new product; rather the material was first presented to it, in order to be made clear to the understanding through the dialectic method, thus becoming an incentive for the will and food for the heart. Especially Herbart, the pedagogue (1776—1841), who in turn linked his methods to those of Pestalozzi, was a great power during the whole century through his "Outlines of Pedagogic Lectures" (1835). Through him and his school the peculiarities of the inner life of the child came to receive recognition, one-sided though it often was, as is seen from his "Formalstufentheorie", that is, a didactic theory adjusting itself closely to the successive steps by which the soul rises to its full development. The progress chronicled by the last century in the education of the German public school teachers rendered possible a thorough application of this theory to religious education. The catechists with a theological education, however, rather steered clear of this theory. Finding that both the catechetical material and the inner life of the child required a combination of the acroamatic with the dialectic method, such catechists endeavored to attain their object—the influencing of the whole personality—by a direct adaptation to the pupil of the specific demands arising from the catechetical lesson, the hymn, or, preferably, the Bible story.—Among the influential

representatives of public schools Doerpfeld, especially, has restricted the Herbartian theory to sound limits.

Among the works embracing the whole sphere of catechetics, the following require special mention: Kraussold's Catechetics (1843); likewise the works of Palmer (1844), Zezschwitz (1863—1872), Schuetze (1876), Kuebel (1876), Th. Harnack (1882), Buchrucker (1889), Sachsse (1897), v. Nathusius (1904), Gottschick (1908), and Steinbeck (1914), to which must be added the catechetical treatises found in the text-books of practical theology, especially those of Krauss, Knoke, and Achelis. Suggestive and variously instructive is a booklet written altogether in the spirit of modern theology—"Neue Bahnen", by O. Baumgarten (1903); likewise a work from the same standpoint by Kabisch, "Wie lehrt man Religion?" (1912). Instructive in regard to method are the treatises upon religious instruction found in the works on Method or Didactics in the Public Schools by Doerpfeld, Kehr, Schumann, Staude, Thraendorf, Rein, Reukauf, and others.

The history of **method** will be treated in ch. 34—36.

20. Catechetical Labors in America.

G. Weber, Geschichte d. akatolischen Kirchen u. Sekten in Grossbritannien, 1845 f.—**Original letters** relative to the English reformation, edited by the Parker Society,, 2nd vol., 1848.—**Three Primers** put forth in the Reign of Henry VIII., 1848.—**First Prayer Book** of Edward VI compared with successive revisions, 1883.—**A. F. Mitchell,** Catechisms of the second Reformation, 1886.—**H. Bonar,** Catechisms of the Scotish Reformation, 1886.—**P. L. Ford,** The New England Primer, a reprint of the earliest known edition, 1899.—**E. F. K. Mueller,** Bekenntnisschriften der reformierten Kirche, 1903.—**M. Reu,** Quellen z. Geschichte d. kirchlichen Unterrichts, part I, vol. 1 and 2, 1904. 1911.—**A. Lang,** der Heidelberger

Katechismus und verwandte Katechismen, 1907.—**F. Watson,** English Grammar Schools before 1660, 1908.—**W. H. Frere and W. H. Kennedy,** Visitation Articles and Injunctions of the Period of Reformation, 1910.—**L. G. Pray,** History of Sunday Schools and of Religious Education, 1847.—**I. C. Power,** The Rise and Progress of Sunday Schools, a biography of Rob. Raikes and William Fox, 1863.—**S. Gilbert,** The Lesson System; the Story of its Origin and Inauguration, 1879.—**H. C. Trumbull,** Yale Lectures on the S. S., 1888—**I. H. Harris,** Rob. Raikes, The Man and his Work, 1899.—**M. C. Brown,** Sunday School Movements in America, 1901.—**S. B. Haslett,** Pedagogical Bible School, 1903.—**O. G. Michael,** Sunday School in the Development of the American Church, 1904.—**E. W. Rice,** Origin and Expansion of the S. S., 1906.—**H. F. Cope,** The Modern S. S. in Principle and Practice, 1909.—**H. H. Meyer,** The Graded S. S. in Principle and Practice, 1910.—**H. F. Cope,** Evolution of the S. S., 1911.—**J. R. Sampey,** International Lesson System, 1911.—**J. R. Hurlbut,** Organizing and Building up the S. S., 1911.—**R. P. Shepherd,** Religious Pedagogy in the Modern S. S., 1911.—**Proceedings** of Religious Education Association, 1903. 1904. 1905. 1907. 1908.—**The Encyclopedia** of Sunday Schools and Religious Education, 3 vols., 1915.—**De Garmo,** Principles of Religious Education, 1901.—**G. U. Wenner,** Religious Education and the Public School, 1907.—**A. N. Riley a. o.,** The Religious Question in Public Education, 1911.—**H. Chapell,** The Church Vacation School, 1915.—**State Teachers College of Colorado,** Special Bulletin of Religious and Moral Education, 1913.—**S. C. Parker,** History of Modern Elementary Education, 1913.—**W. P. Burris,** The Public School System of Gary, Ind., U. S. Bureau of Education Bulletin 591, 1914.—**W. J. Mutch,** Religious Day School (Encyclopedia of S. S's. etc.), 1915.—**R. S. Boville,** Daily Vacation Bible School Association (Encyclopedia of S. S's. etc.), 1915.—**Proceedings** of Religious Education Association, 1910. 1916.—**H. H. Meyer,** Co-operation in Christian Education, 1917.—**S. A. John,** Die Sonntagsschule, ihre Bestimmung u. Arbeit, 1897.—**C. W. Hertzler,** Die religioes sittl. Erziehung d. kirchl. Jugend, 1913.—**F. W. Schneider,** Barclay's Handbuch zur Heranbildung v. Sonntagsschullehrern, 1916.—**H. E. Jacobs,** History of the Ev.-Luth. Church in the United States, 1893.—

A. Graebner, Geschichte d. luth. Kirche Amerikas, 1892.—**Geo. J. Fritschel,** Geschichte der luth. Kirche Amerikas, 1896 f.—**J. L. Neve,** Kurzgefasste Geschichte der luth. Kirche Amerikas, ²1915 (here further literature).—**J. C. W. Lindemann,** Schulpraxis.—**J. Schaller,** Notwendigkeit d. christl. Gemeindeschule fuer die christl. Familie, Kirche und Staat.—**G. M. Grossmann,** Die christl. Gemeindeschule, 1895.—**J. R. E. Hunt,** The Luth. S. S. Handbook, 1911.—**R. Bunge,** Weide meine Laemmer, 1912.—**E. H. Engelbrecht,** Why Lutheran Parish Schools, 1915.—**G. H. Gerberding,** The Lutheran Catechist, 1910.—**J. H. Hertzer,** Evang.-luth. Katechetik, 1911.—**M. Reu,** Katechetik, 1915.—**Symposium** on the Sunday School, Lutheran Church Review, 1896.—**T. Schmauk,** The General Council Sunday School System of Grading and Instruction, 1897 ff.—**M. Reu,** Wesen u. Aufgabe der Sonntagsschule (Kirchl. Zeitschrift), 1900. 1901.—**M. Reu,** Grundsaetze zur Herstellung von Sonntagsschulliteratur (Kirchl. Zeitschrift), 1911.—**M. Reu,** Wartburg Lehrmittel fuer ev.-luth. Sonntagsschulen, 1911 ff.—**M. Reu,** Wartburg Lesson Helps for Luth. S. S's., 1914 ff.—**Chr. P. Wiles,** The Challenge of the S. S., 1916.

The same inconclusiveness which characterizes the history of **England** between the years 1530 and 1550 confronts us also in **the catechetical literature of those years.** As a case in point, the "Goodly Prymer" by Marshall, first issued in 1534 and reprinted in 1535 as a private publication, is uncompromisingly evangelical. In the second edition, in the form given to "the invocation of the Saints" in the Litany, a concession is indeed made to the weak (compare the foreword, p. 123 f.); but, with the exception noted, the "by grace alone" pervades the whole book, which contains unabbreviated the "Short Form" of Luther, of 1520; while, at the same time, other influences are in evidence, as, for instance, in the Dialogue (p. 216—221), where the prohibition of image worship is enumerated as a specific commandment. When, however, on the other hand, Henry VIII issues

the injunction in 1536: "The curates shall, in their sermons, deliberately and plainly recite of the said Pater Noster, the Articles of our Faith, and the Ten Commandments, one clause or article one day, and another another day, till the whole be taught and learned by little; and shall deliver the same in writing, or show where printed books containing the same be to be sold to them that can read or will desire the same", the mandate in no way transcends those of medieval times, since the necessity for an explanation of these parts is ignored. While later, in 1537, an authorized explanation of the Lord's Prayer, of the Hail Mary, of the Apostolic Creed, of the Ten Commandments, and of the Seven Sacraments, edited by Archbishop Cranmer and an episcopal commission (the so-called Bishops' Book), was published under the title: "The Godly and Pious Institution of a Christian Man", it was a Catholic, not an Evangelical explanation which thus resulted. Almost on the same level was the explanation of 1543: "The Necessary Doctrine and Erudition of a Christian Man" (also called King's Book). As soon as Henry VIII had died, Jan. 1547, and Edward VI had ascended the throne, Cranmer, in 1548, issued an English translation of the Nuremberg Sermons for Children, which had been translated by Justus Jonas into Latin (Osiander was their chief author, whose niece had married Cranmer). The book bore the title: "A Short Instruction into the Christian Religion; for the Syngular Commoditie and Profite of Children and Young People". What was thus made accessible to the people of England was nothing less than Luther's Small Catechism with the very best explanation extant—a work which was circulating on the continent at that time in High German.

Low German, Latin, and Polish (compare Reu, Quellen z. Geschichte d. kirchlichen Unterrichts). It was not Luther's Catechism, however, that gained vogue afterward, but the "Instruction to be Learned of every Child", a catechism which, in 1549, was made part of the first edition of the "Book of Common Prayer". In 1549 it appeared as part of the Order of Confirmation; it had to be committed to memory before confirmation and was recited on that occasion. Starting out with an elucidation of sponsorship, it presents, in connection with a meager explanation, the Apostolic Symbol, the Decalogue, and the Lord's Prayer. Since 1552 the Commandments, which previously had been compressed into short sentences, were issued literally according to Ex. 20 (Reformed influence; Butzer had come into the country and Calvin was now Cranmer's and Edward's adviser; compare, however, Marshall's Primer—a still earlier factor). After the section treating of the sacraments, edited by Bishop Overall, had been added in 1604, the catechism remained unaltered, and is in force in that form all over the Anglican (Episcopal) Church to this day, with this exception only that, since 1662, it has ceased to be a part of the Order of Confirmation, but has become an integral part of the Book of Common Prayer. In 1553 Poinet edited a more elaborate catechism for adults or teachers; but its vogue was short-lived, in spite of King Edward VI's imprimatur. Greater influence was exerted by that published by Nowell with the approval of the archbishops and bishops; but it failed likewise to become an official textbook for instruction. The doctrinal treatise of the sacraments, which was added to the catechism of 1549 in 1604, is based on Nowell. Composed originally in Latin,

it was presently translated into English and Greek; and, if we may judge by the curricula extant, it served the cause of education for a considerable time both in the sphere of language and religion.

In Scotland it was Knox who emphatically advocated the religious instruction of that country's youth. In his "Book of Discipline", he laid down the following rule for all those places where the establishment of a higher school of learning was impracticable: "Either the reader or the minister must take care of the children and youth of the parish, instructing them in their first rudiments, and especially in the catechism, as we have it now translated in the Book of our Common Order, called the Order of Geneva". As a religious exercise for Sunday afternoon he enjoined: "After noon the young children must be publicly examined in their catechism in audience of the people, and in doing this the minister must take great diligence to cause the people to understand the questions propounded, as well as the answers, and the doctrine that may be collected thereof". Nor did he forget home instruction; for he wrote: "Every master of household must be commanded either to instruct, or else cause to be instructed, his children, servants and family, in the principles of the Christian religion". The catechism to which he referred was that by Calvin (Latin, 1545; see p. 134). Later the Presbyterian Church of England, thereupon the Church of Scotland, introduced the small Westminster Catechism, which had received parliamentary approbation in 1648; this is still in use. While the large Westminster Catechism (likewise approved by parliament in 1648), owing to its derivation from the "Compendium theologiae" by the Basel theologian Wolleb, is

rather a text book of dogmatics than a catechism (it contains 196 questions with answers, in part extremely lengthy), the small Westminster Catechism has received praise for great lucidity and commendable restriction to matters essential to the faith; but, with its 107 questions, it resembles the Heidelberg Catechism, in that it is still rather voluminous and doctrinal. It is equipped with a large number of proof-passages. The title of the authorized edition is: "The Shorter Catechism, Agreed upon by the Assembly of Divines at Westminster, with assistance of Commissioners of the Churches of Christ in Scotland, England, and Ireland, and approved Anno 1648, by the General Assembly of the Church of Scotland, to be a Directory for Catechizing such as are of Weaker Capacity, with the Proof from the Scripture". It is divided into two parts. After some introductory questions, this catechism treats of he subject: "What Man is to Believe concerning God", which is followed by: "What Duty God Requires of Man". The first part is joined rather loosely to the Creed, the words of which, however, together with those of the Decalogue and the Lord's Prayer are deferred to the close of the book. The second part contains an explanation of the Ten Commandments, a treatise upon faith and repentance, an explanation of the sacraments and the Lord's Prayer.—Also the **Congregationalists,** for a long time, would use no other than the Westminster Catechism.—The **Reformed of Holland** used the Heidelberg Catechism, which, at the Synod of Dort, had become the Confession of all Reformed Churches. Likewise the **Palatines.**

From these premises conclusions may readily be drawn regarding the catechetical aids and the manner

of catechetical instruction in general which obtained among the emigrants to **America** from England, Holland, and the Palatinate. The families that had been members of the Episcopal Church in the home country brought with them the Book of Common Prayer with the catechism of 1549 as part of its contents; in this the children were instructed previous to confirmation. The members of the Presbyterian Churches of England, Scotland, and Ireland brought the small Westminster Catechism with them, and the Congregationalists likewise. The Dutch Reformed, and later also the Palatines, brought the Heidelberg Catechism. It is likely that instruction was largely confined to the home, although, in keeping with home usage, Sunday was probably devoted to religious instruction. As a case in point, we read that instruction was given to the young on Sunday in Roxbury, Mass., in 1674; in Norwich, Conn., in 1676; in the Pilgrims' Church, Plymouth, 1680. At the last-named place it was decided "that the deacons of the church be requested to assist the minister in teaching the children during the intermission on the Sabbath", that is, during the forenoon and the afternoon services. The Rev. M. Jones established such instruction in 1683 in Newton, L. I., N. Y. The Schwenkfeldians of Berks and Montgomery Counties, Pennsylvania, had a similar institution in 1734. When John Wesley was in America, some time between 1735 and 1738, he is said to have founded a Sunday school in Savannah. In 1738 the Church of the Brethren in Germantown, Pa., gave its youth instruction on Sundays. It is said that Christopher Saur used tickets, or printed cards, on that occasion. In 1740 the Rev. J. Bellamy opened a Sunday school in Bethlehem, Conn., which is in

existence today yet. When it is said in his memoirs that "he is believed to have been the first pastor in the land, if not in the world, who began, and through all his ministry kept up, a Sabbath school in his congregation, regularly spending an hour in the interval of public worship, on the Sabbath, in catechizing and instructing one class of children and another of adults, in the Word of God", the statement is indeed incorrect, but it furnishes indirect proof that such a period of instruction on Sunday was not at that time a very widely prevalent custom. Ludwig Hoecker, a Seventh Day Adventist, is reported to have established a Sunday school in Ephrata, Pennsylvania (Lancaster Co.), in 1740, "to give instruction to indigent children as well as to give religious instruction to those of better circumstances". In 1744, a Mrs. Greening established a school in Philadelphia. Among the entries in the church book of the early Presbyterian Church in Westerly, N. J., there is one of the year 1752, according to which it was required "statedly to hear the children read a portion of ye Holy Scriptures and repeat ye Assembly's Catechism".

Alongside the above-named catechisms, of which the Westminster Catechism was specially named in the entry quoted, and the Holy Scriptures, it was especially the religious writings of men like **Cotton, Harris,** and **Watts** that served the purpose of religious instruction in the home and at school. John Cotton, who had arrived in America 1632, published a catechism in 1646, under the title "Milk for Babes, Drawn out of the Breasts of both Testaments, chiefly for the spiritual nourishment of Boston Babes in either England, but may be of Like Use for any Children, a Catechism". A reprint of this little work was undertaken in England

(Cambridge, 1656); it was in New England, however, that it went through a large number of editions. The grandson of the author called this book "peculiarly the catechism of New England". He said of it: "It will be valued and studied and improved until New England ceases to be New England". We need not marvel, therefore, that we find it incorporated in the book that, for a century, had vogue as the chief aid to education—"the New England Primer". The New England Primer was composed probably by Benjamin Harris, possibly also printed by him for the purpose of taking the place of his other book, "The Protestant Tutor". The first edition was evidently issued between 1687 and 1690; for, as early as 1691, there was announced "the second impression of the New England Primer, enlarged". The contents of the booklet were not always the same; but it generally included the simple alphabet, also rhymed and illustrated alphabets, the words, consonants, double letters, Italic and capital letters; "easy syllables for children", forming a syllabary of words from one to six syllables in length; the Lord's Prayer; the Apostles' Creed; pictures of birds, animals and fishes, each with a rhyme; "lessons for youth", which are admonitory Scripture verses; Dr. Watts' cradle hymn; "verses for little children" and prayers and advice for them; John Rogers' poem and the picture of his martyrdom in 1554; the Westminster Assembly's "Shorter Catechism"; John Cotton's "Spiritual Milk for Babes", and a "Dialogue between Christ, youth, and the devil". Some editions included proper names of men and women, the Ten Commandments, and the names of the books of the Bible, given in their order. In this table of contents also the third author, whose writings were for a long

time of great influence in the home and at school, appeared already, namely, the well known composer of hymns Isaac Watts. Samuel Johnson said of him: "For children he condescended to lay aside the scholar, the philosopher, and the wit, and to write little poems of devotion, and systems of instruction adapted to their minds and capacities, from the dawn of years through its gradations of advance in the morning of life". His juvenile hymns, which he published in 1715 under the title "Divine Songs", and which were re-published by him in 1720 in enlarged form under the title "Divine and Moral Songs for the Use of Children", have had profound religious effects. On account of their child-like simplicity and warm tone, they enjoyed a phenomenal spread. A hundred editions were issued until 1750. According to Wilber (Life of Watts, p. 372) 80,000 to 100,00 copies on an average were printed toward the end of the century. Julian, in his "Dictionary of Hymnology", of which the first edition appeared in 1892, speaks of this hymn-book and two other writings which shall presently be mentioned as "the most popular text-books for religious education fifty years ago". Nor was Watts's popularity by any means restricted to England. His writings, on the contrary, constituted a most important factor in the religious education of the American youth. Besides the hymnal, his two catechisms, published in 1730 under the title "Plain and Easy Catechisms", deserve mention, of which "The First Catechism" presents as chief contents a survey of the way of salvation and a "Catechism of Scriptural Names" (Who was Adam? Who was Eve? etc.); while the other—"The Second Catechism"—contained an exposition of the Ten Commandments, and instruction on

the sacraments and prayers (also the text of the Lord's Prayer). Finally there is to be mentioned his "Scripture History". While it is to be maintained that Watts's collection of hymns was not the first juvenile hymnal, John Spangenberg having issued such a book as early as 1544, and several others after him, his was the first book of the kind to be published in the English language; likewise his "Scripture History" must be recognized as the first English Biblical History.

New impulses for the religious education of the young proceeded from the **Sunday school movement,** called into being in England by Robert Raikes, of Gloucester (1735 or 1736—1811), and soon afterward transplanted to America.

E. W. Rice summarizes in the Schaff-Herzog Encyclopedia the results of Raike's life and labors in the following manner: **"Robert Raikes"** (the 14th of September of 1735 is usually given as the date of his birth; but in the baptismal register of the Church of Saint Mary de Crypt in Gloucester we find the entry: "Sept. 24, 1736. Robert, son of Robert and Mary Raikes, of this parish"; could it be that he was already one year old when he was baptized?) "was editor and proprietor of the Gloucester Journal, Gloucester, England, and a strange mixture of the "dandy" and of the Reformer. Before he was of age, he began to visit the two prisons of Gloucester, to relieve the horrors of prison life, and to reform the prisoners. His sympathies were widened, his charities deepened; his failures in prison reform set him thinking, until he reached the conclusion that 'vice is preventable'. Twenty years later, when he was forty-four years of age, he began a 'new experiment' as he called it, of 'botanizing in human nature'. Going into the suburbs of the city, where many youths were employed in the factories, his heart was touched by the groups of ragged, wretched, cursing children. He knew their parents, homes, and habits; none ever entered the House of God. It was useless to speak to such parents. He had tried to reform adults and had failed. George Whitefield had tried to reach the

masses in Gloucester, but with meager results. Raikes was moved, therefore, to apply his maxim that 'vice is preventable'. 'Begin with the child, for idleness is the parent of vice', and 'ignorance is the cause of idleness'; therefore, 'begin by instructing the child'. These seem like trite statements now, but they were the result of long, deep thought by Raikes. Here was his mission. But the Rev. Thomas Stock, headmaster of the Cathedral School, whom he met in his walk, was the man to help him. He started his first Sunday school in Sooty Alley in 1780, paying Mrs. Meredith for teaching the wretched little street children, whom he persuaded to come to her kitchen for instruction. Mrs. Meredith found the boys 'terribly bad', and soon the pupils were transferred to Mrs. Mary Critchley's home in Southgate Street, whose house extended to Grey Friars, facing the South porch of the Saint Mary de Crypt Church. Bad as the boys were, the 'girls were worse'. The children were required to come with clean hands and faces, hair combed, and with such clothing as they had, though shoes and clothes were sometimes provided. The boys were 'strapped' or 'caned' by Raikes himself, for misbehavior; the girls were subdued by other means. The children were to remain in school from ten to twelve; then go home; to return at one, and, after a lesson, to be conducted to church; after church service to repeat portions of the catechism; then to go quickly home about five, without playing in the streets. Attentive scholars received rewards of Bibles, Testaments, books, combs, shoes, and clothing. The head teachers were paid a shilling a day. Raikes engaged four women in his schools, and procured other employment for them as rewards of diligence which 'may make it worth sixpence more'. The Rev. Thomas Stock 'went around to the schools Sunday afternoon', says Raikes, 'to examine the progress made, and to enforce order and decorum among such a set of little heathen'. The boys were in classes of five, the advanced pupils acting as 'monitors' or teachers, teaching the younger pupils their letters. The girls in a separate room, with white tippets on their shoulders and white caps on their heads, were in classes also, with 'monitors' or sub-teachers over them. The monitors and sub-teachers were unpaid and voluntary, selected and directed by the paid masters or mistress. For about three years Raikes looked upon his schools as an experiment.

When William Fox, William Wilberforce and the Wesleys—John and Charles—and Jonas Hanway, came as the guests of Raikes and his neighbors, he explained his plan, asked their counsel, and took them to the school to hear the children repeat prayers, the catechism, answer Bible questions, and sing Watts's hymns. It is recorded that they were astonished, 'caught the fire', and extended the movement. When satisfied that his scheme had past the experimental stage, Raikes published a brief notice of it in the **Gloucester Journal** of Nov. 3, 1783, which was copied into the London papers. The **Gentleman's Magazine** also published a letter of Raikes of November 25, 1783, in full, and a little later, another description by Raikes was given in the **Arminian Magazine** edited by John Wesley. These and many other published accounts extended knowledge concerning the new movement, while many pulpits repeated the story and praised the institution".

Raikes was primarily concerned not with religious but with intellectual and moral instruction; nor did he have in view all the youth of the metropolis, but only that part of it which was neglected and left to its own devices. But in order to lift that element morally and intellectually, the means of religious instruction—the catechism, Watts's hymns, and church attendance were to him welcome instrumentalities, which he gladly enlisted in his service. And because there were in England at that time no public schools, supported by the State and accessible to all without charge (until 1833 the whole elementary education was left to the family, the Church, and private schools—for tuition), it is not unlikely that the attendance was recruited from other quarters as well as those originally in view. In spite of violent opposition on the part of certain elements in the Church (the archbishop of Canterbury was moved to call together bishops and clergy to see what should be done to stop the movement; William Penn seriously considered the introduction of a bill in parliament

for the "suppression of Sunday schools"; in Scotland, teaching on Sunday by laymen was pronounced an innovation and a breach of the Third Commandment) the thought of Raikes found support in a surprisingly short time, and the movement arising therefrom reached enormous dimensions. In Bolton, there was, as early as 1787, a Sunday school with eighty volunteer teachers; the Sunday school at Stockport had thirty teachers in 1794; it is said that there were 156,400 Sunday schools by 1800. On the seventh of September, 1785, the "Sunday School Society" was founded at the initiative of William Fox and with Jonas Hanway as its first president, "for the support and encouragement of Sunday schools in the different counties of England". In 1808 the British Sunday School Union was organized in London. Though this organization was at first merely a union of teachers for mutual counsel and aid, it presently recognized the establishment of new schools as its main purpose. Since 1804 it has furnished lesson plans, issued lesson helps, arranged reading courses, etc. The census undertaken at the instance of parliament in 1818 disclosed the existence of 5463 Sunday schools with 477,225 pupils. Many circumstances worked in unison to bring about this extraordinary development. H. F. Cope mentions the following four factors: "1. the awakening interest in the general education of the young which arose in various places; 2. a wide-spread development of humanitarian sentiment, which led to the organization of many important relief and betterment societies; 3. the remarkable religious revival which is today best remembered in the work of Whitefield and Wesley; 4. the industrial revolution, together with upheavals of the French revolution and

American independence". The Sunday schools of England, speaking by and large, have retained the character impressed upon them by Raikes. Cope enumerates the following characteristics: 1. "Organized and conducted independently of church control; 2. without denominational oversight and promotion; 3. designed to combine elementary general education with religious instruction; 4. lacking the urgency of a secular system of general education".

We need not wonder that the waves of this movement reached **America** without long delay. Yes, the Sunday school has here grown into an institution of farther-going and deeper-reaching influence than in England; from it vigorous impulses have been communicated to other countries. The secret of such power was probably first of all the failure of the United States to pay much attention to the training of its youth, leaving instruction in the elementary branches to the family and Church. In the State of Indiana, it is said, not even one-sixth of all the children went to school during the first quarter of the nineteenth century. In the large cities the so-called Lancaster system was in vogue, according to which, as, for instance, in Philadelphia, as late as 1834, 218 pupils fell to one teacher, who, with the assistance of monitors, became responsible for their instruction. What could be done for the individual pupil in view of such herding?

The government of Massachusetts required towns to maintain schools by that eminently important law of 1647. This law reads, in part, as follows: "It being one chief point of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times, by keeping them in an unknown tongue, so in these latter times, by persuading from the use of tongues, that so at last the true sense and meaning of the

original might be clouded by false glosses of saint-seeming deceivers, that learning might not be buried in the grave of our fathers in church and commonwealth, the Lord assisting our endeavors.—It is therefore ordered that every township in this jurisdiction, after the Lord has increased them to the number of fifty householders, shall then forthwith appoint one within their town to teach all such children as shall resort to him to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general, by way of supply, as the major part of those that order the prudentials of the town shall appoint; providing those that send their children be not oppressed by paying much more than they can have them taught for in other towns". Parker shows that many of the Massachusetts towns failed to obey the spirit of the law of 1647. The reading texts used were religious books like the "New England Primer" and similar primers, until Spelling Books, above others Webster's "Speller" of 1783, took their place.—"In colonial Pennsylvania, in contrast with Massachusetts," Parker says (p. 62 f.), "no general system of public schools was developed, but elementary education remained entirely in the hands of the churches and neighborhood organizations which were actuated by religious motives. Wm. Penn had contemplated the organization of a system of public schools, but his Utopian ideals were not realized. The second general assembly of the colony (1683) passed a law requiring that all children be taught so that they could read the Scriptures and write by twelve years of age. The law soon became a dead letter, however, owing to changes in the government and the conflicting interests of such a cosmopolitan colony. The assurance of liberty of religious worship attracted in Pennsylvania a great many Protestant religious emigrants and exiles. These included Quakers, Baptists, Presbyterians, Methodists, German Lutherans, members of the German Reformed Church, Moravians, and others. They were generally believers in the Protestant principle of training to read the Bible as the road to salvation, and each group of religious enthusiasts set up a school as an essential part of its religious organization. These church schools predominated in the eastern portions of the state. In the more thinly settled and frontier parts of the state, where these compact religious communities were not found, the more

mixed communities tended to establish subscription (voluntary), or 'neighborhood' schools. These were generally the result of the voluntary co-operation of a few families, often stimulated by some energetic and wealthy father who desired that his children should have at least an elementary education. The neighborhood schools were most common in the western part of the state. Together with the Church schools they provided nearly all the elementary education available down to 1834."

Another factor in the success of the American Sunday school was that the Church took the Sunday school under her wings as a Church and soon fostered it as the sole church school. While, at first, it rather bore the character of the schools founded by Raikes (compare especially the "First Day or Sunday School Society" of Philadelphia, founded in 1791 through the influence of the Episcopal bishop White, the Roman Catholic Matthew Carey, and the Universalist Benjamin Rush), it presently made all children the object of its efforts. While, wherever the Church had no day schools and the State had failed to establish public schools, the Sunday school was the only school in existence, and thus compelled to give instruction in the elementary branches in order to be able to teach religion at all, such secular instruction tended to disappear as the public schools gradually began to increase, until nothing but religious instruction remained. And inasmuch as with the spread and improvement of the public school the parish day school fell into disuse, and instruction in religion was excluded from the public school, the Sunday school became **the** school of the Church, alongside which there was no other. No wonder that the forces grew which cared for it and made an effort to reduce it to a system.

It appears that the Methodist Church was the first

one to cultivate the Sunday school in the new phase of its development. After John Wesley had repeatedly expressed himself as in favor of the schools of Raikes (for instance, on July 18, 1784: "I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but that some of these schools may become nurseries for Christians"); and every Methodist pastor, on the basis of the "First Discipline of the Methodist Episcopal Churches", had come to feel in duty bound "where there are ten children whose parents are in the society, to meet them at least one hour every week", it was not surprising that the first American bishop of the Methodist Church, Francis Asbury, in 1786, organized a Sunday school in the house of Thomas Crenshaw, Hanover County, Virginia. In 1790, the Methodist Conference at Charleston, South Carolina, ordered that these schools should be established, "in or near the place of worship"; provided for the appointment of teachers, and fixed the sessions "from six in the morning till ten, and from two o'clock in the afternoon till six, when it does not interfere with public worship". The next year (1791) a Universalist Sunday school was established in Philadelphia, the same year a Friends school and, in Pawtucket, Rhode Island, a Baptist Sunday school. At an early time organizations for the establishment of such schools came into being. Cope, on the basis of Brown's investigations, furnishes the following statistics bearing upon this point: "The organization of the 'First-Day or Sunday School Society' of Philadelphia, in 1791, was followed by the organization of the 'Evangelical Society' to promote Sunday evening schools in Philadelphia; the Pennsylvania Union in Pittsburgh, 1809; the 'Female Union Society'

in New York, 1816; the 'New York Sunday School Union', 1816; the 'Boston Society for the Moral and Religious Instruction of the Poor', 1816. All these were of local influence only, but a wider scope was designed for the 'Philadelphia Sunday and Adult School Union', 1817; for it planned to promote the organization of new schools in villages and the country. In 1821 it employed what was probably the first American Sunday school missionary, who organized sixty schools in six States. Doubtless this work prepared the way for the 'American Sunday School Union' ". The assertion is not a contravention of truth that the most important features incorporated in the program of the American Sunday School Union at a later day and, in one form or another, constituting at this very day some of the most characteristic principles of its work, were prefigured in this Philadelphia Union. That the Sunday school was to be interdenominational was one of the most important of these; for we read already in the statutes of the Philadelphia Sunday and Adult School that it should be the purpose of the Union: "To cultivate unity and Christian charity among those of different names"; and in the document by which the public was invited to support the work of the Union, we read: "The comparative fewness of Christians calls for all practicable and profitable union among themselves. Divide and conquer is the maxim of their great foe. Unite and triumph be then the maxim of Christians". Many publications were issued to promote the founding of Sunday schools and Sunday school Associations, for instance, a "Model Constitution", "a System for the Internal Regulation of Sunday Schools", which included the "classing", or grading of the school in four

stages; provided for two sessions of the school each Sunday, issuing thorough rules of discipline with a complete scheme of rewards and penalties for pupils, teachers, and officers, based upon record of attendance, lessons and behavior. In 1821 the Union printed 25,000 Sunday school hymnals, 8000 class-books, 2000 Teachers' Guides, by John Angell Daniels, 81,000 premium books, and, for the third time, half a million of red and blue tickets.

At the initiative of this Philadelphia Union there came about, in 1824, the organization of the **American Sunday School Union,** which resulted in the bursting of local fetters by making the whole country the sphere of its efforts. The aim announced was as follows: "To concentrate the efforts of Sabbath-school Associations in different sections of the country; to strengthen the hands of the friends of pious instruction on the Lord's Day; to disseminate useful information; to circulate moral and religious publications in every part of the land; and to endeavor to plant a Sunday school wherever there is a population". The principles underlying the work were to be: "No sacrifice of principle essential to salvation; no compromise of duty; no interference with the internal management of smaller associations; all discordant elements must be banished, and (there must be) union with Christ and union with each other". Upon this basis the fundamental Christian truths, as maintained by all denominations, were to be inculcated. While the individual members of the A. S. S. U. were given leave to maintain their denominational independence, they were, in this work, to ally themselves with the representatives of other denominations for the purpose of teaching "the truths that Christ

taught and as plainly as He taught them". The work of the A. S. S. A. was of the utmost importance for the development of the Sunday school in our country. A literature for Sunday school pupils and teachers of great volume was published by it; lesson plans were prepared and recommended to all schools; teaching-helps, from the Bible to the most modest text-cards, were placed at the disposal of its constituents; new schools were organized with greatest enthusiasm and zeal. At the assembly of 1830 the resolution was passed "within two years to establish a Sunday school in every destitute place where it is practicable throughout the valley of the Mississippi". From Cincinnati, seventy-eight missionaries proceeded accordingly into the territory to be occupied, and organized 2876 schools on the shores of the Mississippi and in the adjoining territory. In 1832 the A. S. S. U. summoned the representatives of the Sunday school cause from all over the country, thus bringing about, on the third of October of that year, in the City of New York, the **first national convention.** Questionaires previously sent out, together with the answers, produced valuable material in regard to the actual condition and the further needs of the Sunday school. On the basis of this material, Cope summarizes the situation at that time in the following manner: "1. There were several distinct types of schools; infant schools, mission schools, adult schools, evening schools, as well as the general schools. 2. Lesson plans were many. Some spent over an hour in class memorization of long passages of Scriptures; others simply told biblical and other stories; some assigned one verse for each day of the week, the whole being the basis of recitation and comment on Sunday; the tendency was to adopt

the limited portions designed by the A. S. S. U., all schools aided by the society being required to use the same lessons; everywhere the emphasis was on biblical material. 3. Nearly all schools were directed by superintendents. 4. Libraries of general literature were established in many schools.*) The type of book afterward known as a "Sunday school book" was almost a specific creation. 5. Special "Bible classes" for church members and "adult classes" were organized. 6. Many schools met on Sunday afternoon, the sessions often being two hours in length. 7. In the frontier regions schools were organized before churches and became the parents of the latter. 8. In the cities there were many mission schools not immediately connected with specific churches". At this first national convention, by special resolution, the rule was laid down that schools were to be established not only for neglected and vicious children, but "that the Sunday school should embrace all classes of the community". The second national convention took place in 1833. It urged the establishment of Sunday schools in penitentiaries and reformatory schools, and advised the formation of groups for the home study of Holy Scripture.

There was no national convention within the next twenty-six years. All kinds of reasons can be assigned for this. Not the least of them was the arousing of

*) There were no public libraries at that time, nor did any specific juvenile literature exist in English; President Humphrey of Amherst could enumerate, at the beginning of the nineteenth century, but six juvenile publications, and in these he included Webster's Spelling Book, Robinson Crusoe, and Pilgrim's Progress! 1812, in Boston, the first Sunday school library was instituted; 1830 the A. S. S. A. printed two hundred books for Sunday school libraries.

denominational consciousness during this period, whose vigorous development naturally involved a conflict with an association for expressly promoting the Sunday school, which lacked the invigorating force of denominational consciousness; ignored, as a matter of principle, everything distinctively denominational; actually usurped authority over the churches with a message concerning Christ without trace of denominational color; and assumed a task originally that of the Church, which the latter could not abandon without becoming unfaithful to itself. Thus it came about that the denominations organized their own Sunday school associations. The Methodist Episcopal Church called into being its own organization for the cultivation of the Sunday school in 1827; the Unitarians followed in the same year; the Lutherans (thereof later) in 1830; the Congregationalists in 1832; the Baptists in 1826 or 1840 respectively; the Southern Baptists in 1857; in the Presbyterian Church there was formed in 1833 "The Board of Managers of the Presbyterian Tract and Sabbath School Book Society", in which the subsequent Sunday school work of that church took its rise. Through such denominational enterprises those twenty-six years became a period of a widely ramifying opposition to the supra-denominational idea advocated by the A. S. S. A. and its national convention. The historians of the A. S. S. A. affect to characterize this movement as sectarian; however, it is not only intelligible:—it was necessitated by the very character of the Church. While the A. S. S. A. found its activity circumscribed in this way, it henceforth devoted itself with redoubled energy to the publication of periodicals, teachers' manuals, and Sunday school literature in general, and also the found-

ing of Sunday schools wherever they had not as yet been called into life by individual denominations. Of special importance was the publication of the "Sunday School Journal", in which the pedagogic views of Sturm, Comenius, Milton, Francke, Rousseau, Pestalozzi, Froebel, and the existing or recent systems, as, for example, that of Lancaster and those of Bell, Gall, Stow, and Wimpriss, were made subjects of discussion and considered from the standpoint of their possible use for the Sunday school cause. An improvement of method was thus inevitable; and that was an undoubted gain for all schools, including the denominational ones. Of great influence upon the Sunday school and the cultivation of the Christian spirit in America in general was the production of a Christian juvenile literature. The constructive principles in the premises were, according to E. W. Rice: "1. The literature must be suited to the development of the child mind; 2. pure in tone; 3. serious rather than sensational; 4. ingenious, but not absurd; 5. popular rather than polished; 6. thoroughly biblical and evangelical; 7. truly American, written by American writers, statesmen, and philanthropists, redolent of American mountains, forests, prairies, rivers, history, and yet filled with the spirit of the Word, not of the world". In 1845 the Union began to publish its Sunday school library of a hundred volumes of from seventy-two to two hundred and seventy-two pages each, which was sold for ten dollars. Three other series of a hundred volumes each followed. If we add to these publications the juvenile periodicals and papers ("The Youth's Penny Gazette" with full-page illustrations appeared in 1843); the hymnals, for which men like Mason and Hastings produced the melodies; the great num-

ber of schools henceforth organized; the arousing of missionary interest (as early as 1836 there was incorporated in its program of work "to assist in carrying the Gospel to every family in the world, and to insure the religious instruction of every child that is born"), it is readily seen what a stream of blessing there proceeded from the A. S. S. A., even after its activity had received a check through the organization of denominational schools and school associations. Nor should it be forgotten that the lesson plans developed by this body were used by denominational Sunday schools far and wide, in that the lessons selected by the Association were adopted by them and explained from the denominational standpoint.

In 1859 the third national convention was in session in Philadelphia. On this accasion the western section was largely represented. Conspicuous on the floor of the assembly, besides Clay Trumbull (since 1871 secretary of the American S. S. A. and chairman of the executive committee of the National Sunday School Convention, and soon afterward editor and in part owner of the Sunday School Times, died in 1903, Congregationalist), was Benjamin Franklin Jacobs (a Baptist and business man of Chicago, author of the "Uniform Lessons", a prominent representative of the Sunday school cause in Illinois, an indefatigable worker on the staff of the lesson committee, and, later, president of the Sunday School Union, died in 1902), and John Heyl Vincent, of Joliet, Ill. (Methodist, leader in the movement for the International Uniform Lessons, one of the founders of the Chautauqua Assembly with its regular course for Sunday school teachers (1874), since 1888 bishop of the Methodist Episcopal Church). After the

Civil War, in 1869, the fourth national convention met in Newark, N. J., and the fifth in 1872 in Indianapolis. A twofold important action on the latter occasion deserves special mention: the plan of the Uniform Lesson Leaves was adopted and a committee created for elaborating them (composed of twelve members, afterward by the addition of two Canadians increased to fourteen), and the National Convention was changed to an **International** one, which has been in session bi-ennially ever since. In 1889 there followed the first **World Sunday School Convention,** which met in London,—a result chiefly of Jacobs's initiative. At its fifth convention, 1907 in Rome, its name was changed into World's S. S. Convention. Its purpose, policy, and field were defined as follows: "That this Association shall hold conventions and gather information concerning the condition of Sunday schools throughout the world by correspondence, visitation, and other methods; that it shall seek to extend the work and increase the efficiency of Sunday schools and missionary organizations and otherwise, especially in those regions of the world most in need of help; that it shall seek to improve, so far as possible, the methods of organization and instruction in Sunday schools and promote the formation of the Sunday School Unions and Associations". By agreement the world field was divided for the purpose of financial administrative responsibility: Europe, Australia, South Africa, India,—the British Section of the Executive Committee, North and South America, Japan, Korea, Phillippines, Turkey, North Africa—the American section of the committee. China to be jointly administered by the British and American sections. In 1913 the assembly met in Zurich. The chief feature

was the resport of the Six Commissions of the Association on the S. S. conditions, needs, and opportunities of the world, covering continental Europe, South Africa, the Orient, Latin America, and the Mohammedan lands. The eighth convention had been announced for 1916, with Tokio, Japan, as meeting-place. In 1914 existed 190,841 schools, with 1,739,096 officers and teachers and 19,456,160 pupils, an aggregate from which 12,000 schools and about three million pupils have to be deducted as non-evangelical or even non-Christian. To the world association belonged in 1913, in a hundred and forty countries, 28,701,489 members in 297,866 schools, with 2,624,896 officers and teachers.

The attempt is made to use everywhere within the confines of the **International S. S. Association** the same lessons, which are treated independently by the several denominations, in accordance with their convictions. In this way there is an effort to do justice to the individual denominations and, at the same time, to give visible expression to the unity of the churches composing the Association. This is the result of a compromise between the supra-denominational principles of the A. S. S. A. and the demands of the denominations since 1872—a result that has made itself widely but by no means universally felt, in that there are many Sunday schools today, for instance most Lutheran ones, which are, indeed, numbered in the statistics of the International S. S. A., without, however, conforming to its lesson plan. However, in order to do justice to the tasks that, irrespective of the recognized independence of the denominational Sunday school associations, all Sunday schools have in common, especially in regard to method, which is impossible at the conventions of the International

Sunday School Association, there was organized in 1910 a **Sunday School Council of Evangelical Denominations.** At the present time, there belong to it one hundred and fifty Sunday school editors, publishers, and secretaries, representing all the more important Evangelical denominations in the United States and Canada. To bring the later discoveries in the spheres of psychology, pedagogics, and sociology to bear upon the courses of the Sunday school is one of the tasks which it has set itself. The resolutions passed hitherto evince the fact that salutary and dangerous effects (unifying tendencies whereby the New Testament center is shifted) are liable to emanate from the Council upon the present Sunday school.

In regard to the **teaching material** used by American Sunday schools, the general statement is justified that, since the Sunday school has been able to leave elementary instruction to the public school, which meanwhile had come into being or acquired greater fitness for the task, all instruction has been based on the Bible, either directly or indirectly. Only a few more recent arrangements depart in some grades of the lesson plan from this practise, dealing with general subjects, which they attempt to turn to account religiously—with tales, matters from natural history and daily life. In regard to the **method** employed in introducing the pupils to Scripture, several periods stand out from the others with more or less distinctness. At first the **memory method** was deemed sufficient. The schools were held to commit to memory shorter or longer sections of Holy Scripture and to recite on Sunday what had been thus memorized. Spurred by the promise of a reward, some children committed a hundred verses and more

during the course of one week, in some instances even a whole book of the Bible. While there is no doubt that it is a benefit to have in one's memory a treasure of Bible passages, serious difficulties stood in the way of success. Even where the Sunday school period occupied two full hours, it was consumed by the recitation of the memorized material, no time being left for an explanation and an application to life. That by such a method no religious insight, still less religious life, was possible, goes without saying. A step of progress was therefore taken when, in 1825, Gall's method was introduced in the Sunday schools of the United States. Dr. James Gall, of Edinburg, Scotland, had applied in 1810 to the Sunday school the method known as "Nature's Normal School", according to which the individual lesson was composed of a short Bible narrative, which, having been told by the teacher, was explained by the question and answer method. But the whole process was so mechanical that it was impossible either to impart knowledge to the pupil or to stir his soul. Then, in 1829, the Rev. Albert Judson proposed to the American Sunday School Association a lesson plan which embraced five years and was calculated to bring before every class one and the same lesson, with a regular review at the end of every quarter. This plan was accepted and carried out in the form of books or leaves containing the elaborated lessons, and, through the influence of the A. S. S. A., widely adopted. In distinction from the Uniform Lessons introduced in 1872, the period inaugurated by the adoption of Judson's plan can be designated as the **First Uniform Lesson Period.** By this method, the pupils were led in a space of five years through the whole Bible, and held to really study and

meditate upon the Bible. Of course, everything of a confessional character was passed over. Among the "helps" elaborated for the purpose the three-graded "questions" of Judson maintained their hold for a long time, especially the "Union Questions", which, at a later day, were published by John Hall in revised form in five little volumes, afterward, after an extension of the course, to be increased to seven, and, finally, the review year having been included, even to twelve. For beginners, "The Child's Scripture Question Book" was issued, and for adult Bible classes McDowell's and Tyng's lessons. From the standpoint of method, this is Cope's judgment: "The examination of a textbook of 1830, with the assigned lesson, analysis of the narrative, series of questions, explanation of unfamiliar words, exposition of the doctrine and applications on practical lessons, shows that these 'lessons' were at least as good as those in the average 'quarterlies' of sixty years later". When denominational Sunday school associations had once been formed, there resulted a great variety of lesson plans and methods, for which reason this period by the historians of the Interdenominational Lessons is contemptuously designated as the period of the **Babel Systems.** In many schools the Uniform Lessons of 1829 or 1830 were continued; others devised their own; in some cases we already find the attempt to adapt the lesson to the respective stages of development of the child, the Unitarians leading with eight graded texts. The Episcopal Church made the Church Year the basis of its lesson plan. John H. Vincent published in his "Sunday School Teacher" a course with the title: "Two Years with Jesus". The capable, albeit somewhat pas-

sionate, Edward Eggleston, in 1867 published another in his "National S. S. Teacher"; and showed with great skill in his "Manual: a Practical Guide to S. S. Work", how to use the plan. An uncompromising opponent of the "Uniform Lesson"—the same lesson on the same day for all classes—, he was convinced that the schools required a variety of lessons, "just as day school would need more than one 'reader' or one course in arithmetic". On the other hand, it seemed imperative to the National Convention of 1869 to do something toward introducing uniformity into the Sunday school. At this juncture B. F. Jacobs came forth with a plan conceived by himself. He conceived the idea of a uniform set of Bible selections for all Sunday schools, on which different publishers and denominations might prepare their own helps. The independence of the denominations thus being safeguarded, while, at the same time, all the schools were joined together by the one lesson, Jacobs's plan was adopted with an overwhelming majority in spite of the energetic opposition of Eggleston, who denounced the proposition as a movement backward, of which he asserted that "it would pull down good schools, produce a dead level uniformity"; that (after 1880) "the system of rigid adherence to one lesson for all the school, combined with selections now and then of subjects fit only for a theological seminary, is not in accordance with practical wisdom". A lesson committee was created, which was composed of twelve members, but soon augmented to fourteen and made international by the addition of two Canadian representatives. Therewith the period of the **International Uniform Lessons** had begun. After these lessons had dominated the whole field for thirteen years, a special series was demanded in 1885, at

least for the younger pupils. In 1890 the London S. S. Union called for "a system of graded lessons, in which the same subjects shall be considered, but with different Scripture chosen, first for the primary classes, and then for the more advanced classes". Taking the hint, Erastus Blakeslee issued upon his own responsibility a graded lesson system, which formed a six-year course of connected and orderly Bible study. But the leaders of the International S. S. Association, who had put through the Uniform Lesson System in opposition to Eggleston and others, for quite a time lent a deaf ear to these wishes, although it was obvious that beginners and adults have quite distinct needs, which cannot be met by graded helps alone, because due discrimination in the selection of suitable texts or lessons is required. It is significant that it was the Primary Workers who, during the process of the transactions, demanded with increasing firmness separate teaching material for their classes, thus becoming the real bearers of the movement on behalf of the graded lessons. The increasing interest in the study of the inner life of the child and its gradual development, which set in in our country from twenty to twenty-five years ago, became an added factor in the movement. At a conference held in 1903 one of the speakers said quite plainly: "The old education put the material first, and the child second; the new education puts the child before the material". But much effort and heated battling were necessary until the Louisville convention of 1908 adopted the recommendations of a conference of leading personages—both men and women—in the International S. S. Association, which had met in January of that year in Boston. These recommendations were : 1. That the system of general

lessons for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday schools of North America. Because of its past accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development; 2. that the need for a graded system of lessons is expressed by so many schools and workers that it should be adequately met by the International S. S. Association, and that the Lesson Committee should be instructed by the next International Convention to continue the preparation of a thoroughly graded course covering the entire range of the Sunday school". Hardly had the first copies of the Graded Lessons been given out when the Southern Baptists and Presbyterians ranged themselves in just opposition to the material selected, on the ground that liberal tendencies were manifest therein (absence of doctrine, presence of extra-biblical lessons, omission of many important topics, and liberal interpretation of Scriptures). These strictures did not remain altogether without fruit. Graded Lessons are now extant for Beginners (four to five years of age) two years; Primary (six to eight years) three years; Juniors (nine to twelve years) four years; Seniors (seventeen to twenty-one years) four years. From 1908, accordingly, dates the period when, alongside the International Uniform Lessons, the **International Graded Lessons** exist in the International Sunday School Association by right. Among the schools in which the graded lessons have been used for a period of years, and modern psychology and pedagogics exert their sway—often, indeed, at the expense of Bible truth, and whose influence upon the Sunday school in our

country has been strong, whether for good or evil, there should be mentioned especially the Model Sunday school at Columbia University, New York City, the University Congregational School at Hyde Park, Chicago, and the Hyde Park Sunday school, Chicago, both closely in touch with the University of Chicago.

In the **Lutheran Church** there was at first complete dependence upon the catechetical labors of the home Church. It is seen in the plea of Springer, when, on the last of May, 1693, he asked the home Church in Sweden for two hundred copies of the Catechism. The German emissaries were connected with the pietistic movement of the mother Church. As a case in point, Boltzius, of Charleston, reports how he handled the Catechism evening by evening for young and old. In his notes we find the characteristic sentence: "Yesterday evening we reviewed the Seventh Commandment, and today we take up the Eighth. Some of the adults in the congregation were deeply stirred. In explaining the commandments to the ordinary hearers we find it necessary not only to indicate the sins prohibited and the virtues enjoined therein in general terms, but to specialize them accurately according to the local circumstances". Muhlenberg's fidelity in the instruction of the neglected youth is well known. With greater regularity, however, than was possible for Muhlenberg in view of his many travels, "Kinderlehre"—rehearsing the doctrine of the Gospel with the young—was conducted by Brunnholz, who, by reason of impaired health, was tied down to one place. He instructed the youth in the Small Catechism, and the older folk and the servants in the way of salvation and Biblical History. This arrangement of material evidences Francke's influence. It is to be re-

gretted that, later, rationalism entered from Germany, which did not fail to exert its influence in the catechetical text books, and nowhere with less disguise than in the catechism issued by F. G. Quitman in 1812 or, possibly, 1814 (Evangelical Catechism, Hudson, 1814). It is true that the opposition to such perversion was at times rather feeble; but altogether the Lutheran confession was never allowed to die in catechetical instruction. To this time belong the "Text Books for the North Carolina Youth", prepared and edited by Prof. John Caspar Velthusen in 1787 at the request of Nuessmann, the emissary to the German Lutherans in North Carolina. The purpose was to publish the following series of books: 1. A catechism; 2. a set of questions based on the catechism; 3. a biblical manual for everyone; 4. a selection of biblical narratives together with a brief sacred history; 5. the most useful facts of every-day knowledge; 6. a manual of civic knowledge; 7. a geographical manual. Of these projected books at least the first two made their appearance and are extant still, namely, "Helmstaedtischer Katechismus oder christlicher Religionsunterricht nach Anleitung der Heiligen Schrift"—Helmstaedt Catechism, or Instruction in the Christian Religion at the Hand of Holy Scripture—, and "Fragebuch fuer Eltern und Lehrer, oder Anleitung zu Fragen und Gespraechen ueber den Katechismus mit Ruecksicht auf die Faehigkeiten und Alter der Jugend" —Book of Questions for Parents and Teachers, or a Guide to Questions and Conversations on the Subject of the Catechism, with Special Consideration of the diversities of Age and capacity on the Part of the Young. In his catechism, which is primarily a first-class collection of Bible passages, Velthusen confesses faith in the

Triune God, in the eternal sonship of God, in the virgin birth, in the vicarious atonement through the death of Christ. However, in teaching the appropriation of salvation he pays tribute to the rationalism of his times both in regard to terminology and subject-matter, thus preventing the doctrine confessed and advocated by him from being consistently applied.—To this period belong also the following catechetical writings, written from altogether different standpoints: H. Muehlenberg, A Companion to the Catechism, or a Course of Instruction in the Christian Religion, for the Benefit of the Young; A. Wackerhagen, Inbegriff der Glaubens- und Sittenlehre, Philadelphia, 1804; Anfangsgruende der Religion, oder Katechismus fuer kleine Kinder (anonymous) Lebanon, 1814; G. Vorberg, Handbuch fuer die Konfirmierten, New York, published also in English under the title: Way-marks for the Confirmed, 1815; Ph. F. Mayer, Instructions in the Principles and Duties of the Christian Religion, for Children and Youth, 1816; David Henkel, Deutscher und Englischer Katechismus; J. G. Lochmann, Hauptinhalt der christlichen Lehre, and Evangelical Catechism, Harrisburg, 1822.

As educational institutions there were **the parish and the catechumen schools.** The Pennsylvania Synod alone had as late as 1812 one hundred and sixty parish schools; and **the instruction of the young on Sunday** (Christenlehre) was still found in many congregations. When the Sunday school began to make its way in America in its new form, the Lutheran Church, too, at once adopted it as agency of instruction alongside the others. Some German-Lutheran congregations were the pioneers in this respect. It was on the seventh of May, 1804, that a widow of Philadelphia began a Sunday

school with five or six children in the Saint Michael's and Zion's Congregations. Saint Paul's Church followed the example. At the sessions of 1811 and 1812 the North Carolina Synod enjoined the founding of such schools. In 1819 Christ Church, of York, and Zion's, of Harrisburg, established such schools. Through the efforts of Adam Keller a Sunday school was established in Saint John's, of Philadelphia, with nineteen teachers and an attendance of sixty scholars in the forenoon and of one hundred in the afternoon on the first day. In 1828 such a school came into being in Lancaster, and in 1829, in Reading. Growth was slow, particularly for the reason that the day schools were still in commission in considerable numbers, thus lessening the need for the Sunday school in its new form. In 1838 the Pennsylvania Synod numbered twenty-six, in 1844, already seventy-three schools. In 1830, that is, no later than six years after the American Sunday School Union had been founded, the General Synod established a Lutheran Sunday School Union; and subsequently influential men like S. S. Schmucker (Plea for the Sabbath School System, delivered on the anniversary of the Gettysburg Sunday school, 1830), S. A. Seiss (Thoughts on Education, address to the Sabbath School Union, Cumberland, Md., 1859), and Benjamin Kurtz (Sermon on Sabbath Schools) advocated the cultivation of this institution. Inasmuch as the day schools would not thrive in the Church as far as it spoke English, the Sunday school became a necessity in view of the inadequacy of catechetical instruction. C. T. Heyer, later prominent as a missionary to the heathen, who had officiated as teacher in the Newark parish school in his youth, traversed extensive territory in the

thirties as the representative of the Lutheran Sunday School Association. More rapid progress was made since about 1840, the year in which congregations as influential as Saint Matthews and Saint James, of New York, established schools. In German quarters it was especially Brobst that was solicitous for the welfare of the Sunday school, in view of the ignorance of many children even in families connected with the church. He, therefore, not only published his "Fragebuechlein fuer die Anfangsgruende der Religion", but also a booklet in which he gave instruction how to open and close the Sunday school in a liturgical manner. In 1854 he, together with Vogelbach and B. M. Schmucker, had been appointed to address a letter to the congregations in the interest of the Sunday school. He accomplished his task so perfectly that an English translation of his letter was issued as late as the eighties. Hymnals and lesson leaves for Lutheran schools, intended as introduction to the Scriptures and evangelical doctrine, were published; and the Catechism was arranged to meet the requirements of the Sunday school. As long as catechetical instruction was in favor, Luther's Catechism was in vogue, which had been translated into English long ago—of special merit was the translation of C. F. Schaeffer, made by the author at the direction of the Pennsylvania Synod—; but also new catechisms were produced. Among the expositions of the Lutheran Catechism, that published in 1863 by Mann and Krotel in German and English at the direction of the Ministerium of Pennsylvania merits special attention; it is based upon the explanation of Caspari. In the "Augsburg Sunday School Teacher" a manual for the teacher was created; nor were the requisite juvenile and Sun-

day school papers lacking. H. J. Schmidt (then professor at the college and Seminary at Gettysburg) composed in 1842 a "History of Education", which, contained in its second part "a plan of culture and instruction based on Christian principles, and designed to aid in the right education of youth, physically, intellectually, and morally"—the only work of this kind so far produced by the American Lutheran Church. Nor was it supplanted until H. Ziegler's "Catechetics, Historical, Theoretical, and Practical", appeared in 1873. In 1852 we first come upon the announcement that teachers' meetings are held on a week-day evening, namely, by B. M. Schmucker.

We call special attention to the following books in connection with the catechetical literature of this period: John G. Morris, "Catechumen's and Communicants' Catechetical Exercises on Luther's Catechism"; adapted from the German, Baltimore, 1832.—S. W. Harkey, "Lutheran Sunday School Questions Book, or a Help to the Systematic Study of Sacred Scriptures. Compiled from the German", Frederick, Md., 1838.—John G. Morris, "Popular Exposition of the Gospels for Families, Bible Classes, and Sunday Schools" (2 vols.), Baltimore, Md., 1840.—Benjamin Kurtz, "The Serial Catechism, or Progressive Instruction for Children, adapted to their growth in grace and knowledge", Baltimore.—The same: "Easy Catechism for Young Children", 1843.—John G. Morris, "Luther's Catechism, Illustrated by Additional Questions and Answers", 1844.—C. A. Morris, "An Easy Catechism for Young Children".—C. Phil. Krauth, "Lutheran Sunday School Hymn Book", 1855.— S. A. Seiss, "Training Little ones for Christ", Baltimore, 1853.—Clemens Miller, "Luther's Catechism", Baltimore, 1859.—T. T. Titus, "Sunday School Question Book".—S. S. Schmucker, "Evangelical Lutheran Catechism, designed for Catechumens and the Higher Classes in Sabbath Schools", Baltimore, 1859.—W. I. Mann and G. F. Krotel, "Luther's Small Catechism, Explained in Questions and Answers for the Use of the Church, School, and Family", 1863.—M. Sheeleigh, "Out-

lines of Old Testament History"; same author, "Outlines of New Testament History", about 1865.—E. I. Koons, "Questions on Luther's Catechism", 1869.—G. F. Jager, "Katechismus der christlichen Lehre in Fragen und Antworten", Kutztown, 1833. —H. W. Scriba, "Anfangsgruende des Christentums; aus dem Franzoesischen", Chambersburg, 1834.—J. G. Schmauk, "Erstes Buch fuer deutsche Schulen", Philadelphia, 1844.—F. P. Peixoto, "Leitfaden, wonach der kleine Katechismus Luthers erklaert wird", Summytown, Pa., 1845.—S. K. Brobst, "Fragebuechlein fuer die Anfangsgruende der Religion", 1846.—The same author, "Gebete fuer Sonntagsschulen", 1847.—The same author, "Fragen und Antworten aus dem Neuen Testament", 1849.— C. A. Morris, "Liederbuechlein fuer Kinder, gesammelt und herausgegeben von den Lehrern der deutschen Sonntagsschule in Yorktown", 1849.—F. C. Wyneken, "Spruchbuch zum kleinen Katechismus Lutheri", Baltimore, 1849.—S. K. Brobst, "Gesangbuch fuer die Sonntagsschulen der Evangelisch lutherischen und deutsch-reformierten Kirchen", Allentown, Pa., 1863.—C. F. Spring, "Katechetische Unterweisung zur Seligkeit", New York, 1868.

When, in 1872, the lessons of the International Sunday School Association began to appear, they were introduced more or less in their schools by the English synods of the East. They received a hearty welcome especially in the General Synod, where they were explained in the "Augsburg Teacher" and the church papers. Nor was the General Council altogether proof against them. Instruction at Sunday school was supplemented more or less by instruction in the Catechism. The text book in use was the catechism edited by Krotel and Mann; also "Luther's Small Catechism, with Scripture texts", by authority of the General Council in America, Philadelphia, 1883; or the reprint by Stohlmann of Michael Walther's catechism as remodeled by Luehrs. The English translation of the last book was revised by H. E. Jacobs, but also in its German form it enjoyed

great vogue. Wischan and Spaeth's "Mein erstes, zweites, drittes Sanntagsschulbuch"; a Biblical History in the German tongue issued by the Pilger Book Store of Reading; E. Greenwald's Questions on the Gospels and Epistles of the Church Year, Lancaster, 1873—1874; Ludwig's catechism with passages, already mentioned and, as appendix, the "Plan of Salvation", the English (1873) and the German (revised in 1897 or 1906) "Sunday School Book of the General Council", Wonneberger's "Sonntagsschulharfe", and others were of service to many congregations and pastors. Especially in the General Council the inadequacy of Sunday school instruction based upon the International Uniform Lessons was keenly felt. There was ground for such misgivings. In connection with the International S. S. Association the thought readily insinuates itself that the Sunday school is an independent institution along with the family and the Church; Baptism does not come into its own where those lessons are in use; but little, if any, real knowledge of sacred history is imparted; Law and Gospel are easily confounded; the central facts are not brought to the fore with sufficient clearness; appreciation for the special instruction of catechumens is suppressed rather than aroused; and the instruction of those confirmed, wherever those lessons enjoy a monopoly, does not take place in organic connection with the things learned during the period of catechumenal instruction. Moreover, the Uniform Lesson System does not take sufficient account of the psychological and pedagogical facts (see above). For these reasons it was a necessary enterprise worthy the highest praise, that the General Council, in the face of severe opposition, decided in 1895 to create its own Sunday

school system, which was to rest throughout upon a Lutheran basis and adapted to the stage of development of those to be taught. In the person of **Dr. Theodore Schmauk,** the new system found a capable and purposeful worker. It is true that several men had previously advocated a graded system, for the reasons assigned in the preceding sketch, and some noteworthy preliminary work had been performed; but this was the first time that a **Lutheran** Sunday school system had been created, and the first time that a whole ecclesiastical body concurred in such creation. The system is divided into Primary, Intermediate, and Senior Departments. The Primary Department, in turn, is divided into Kindergarden, Children's and Junior Department (from the third to the ninth year); and Wonderland, Sunshine, Pictureland and Sunrays are designed as teaching instrumentalities for this department with its several grades. "In Mother's Arms" and "At Mother's Knee" are preliminary to the whole, in that they address themselves to the mothers. The Intermediate Department is composed of seven grades (from the tenth to the sixteenth year); teaching aids to be used are Bible Story, Bible Readings, Bible History, Bible Geography. Bible Biography, Bible Teachings, Bible Literature. Instruction in the Catechism with confirmation is to occur between "Bible Teachings" and "Bible Literature", or, rather, run parallel with these grades. The second part of the Intermediate or the Senior Department thereupon, with the aid of the "Commentary", devotes itself to the study of Scripture proper. This system has found a welcome far beyond the boundaries of the General Council. The General Synod is still connected with the International S. S. Association, using its Uniform, or

Graded Lessons; but no later than 1911 this body authorized its Sunday school Committee to join itself to other English-speaking bodies for the purpose of creating in co-operation with them a specific Lutheran Sunday school literature. In the East there is used for instruction in the Catechism, in addition to the literature already mentioned, the catechism of the author of this text book on catechetics; Loehe's catechism, translated by Horn; and Trabert's and Stump's catechisms. On the basis of Kaftan's work (ch. 19), J. W. Horine, in his "Catechist's Handbook" (Philadelphia, 1909) has given the catechist a valuable aid to the understanding of Luther's Catechism.

When, in the third and fourth decade of the last century, a stream of German and Scandinavian immigrants poured into **the West,** the inchoate congregations and church bodies brought with them from the old home not a few agencies for the religious instruction of the adolescent youth; but it became necessary to devise some altogether new. Instruction in Catechism and "Christenlehre" they brought with them; the parish school, however, was a cis-Atlantic enterprise. In the home country there was indeed the State school, attendance upon which was obligatory upon every child; religious instruction belonged to the regular curriculum; and, at that time, the Church was still in a condition to exert strong influence upon its attitude and management. But the school was a State school; and if the Church had any authority at all in connection with it, it was only by reason of being a State Church. Inasmuch as, in the United States, Church and State are fortunately separated by constitutional enactment, and a religious training of the young by a State which re-

mains aloof from religion as a matter of principle, is out of the question; and inasmuch as the Church, on the other hand, could not dispense with it for the sake of its own existence; finally, inasmuch as education should be an harmonious unit, and no one but the Church is able to penetrate with the Spirit of Christ and properly present the sum of secular knowledge, there arose for these new congregations and church bodies the necessity to establish independent parish, or congregational, schools. In these they endeavored to gather their adolescent youth, and to train them by a graded instruction in religious and secular branches for efficient membership in Church and State. It was principally Loehe who advocated these schools; and it was he who collected funds, a teaching force, and scholars for the first Lutheran Normal School in America (Saginaw City, 1852). The Synod of Iowa, founded by Loehe's pupils, has never quite forgotten the task; however, the process of development caused Missouri to become the chief bearer of this idea. Its care for the parish school is and remains the most splendid chapter in the history of that synod. In Lindemann's "Schulpraxis" the principles are laid down according to which its schools are managed. In his "Schulblatt" it has created an organ for the advocacy of its pedagogic endeavors which has survived all other organs of similar tendency. In the preparation of schoolbooks and other lesson helps it has usually been guided by sound pedagogic principles. It is gratifying that the Missouri Synod, at an early stage of its development, not only realized the necessity of cultivating the language of the country in its schools, but even of founding purely English parish schools. In 1917 Missouri had in its two Normal

Schools (River Forest, Ill., Seward, Nebr.) three hundred and nineteen students. Throughout the body there are 2206 parish schools with 1136 male teachers, 324 female teachers, and 1173 pastors teaching school. The pupils number 95,706. There remain to be mentioned the Normal School at Waverly, Iowa (Synod of Iowa), Woodville Normal (Synod of Ohio), New Ulm (Wisconsin and Minnesota Synods). The Scandinavians have a normal course in connection with several of their institutions. Where unfavorable conditions render the establishment of complete parish schools impossible, faithful congregations call into being institutions approximating to parish schools in point of character and design (ch. 31). There is, e. g., a winter, or catechumen, school, frequently paralleled by a summer school term of two months; a Saturday school; and a Sunday school. The last named has gradually made its way also in the West, so that, at present, every synodical body has a special Sunday school committee, which has to make provision for the needed Sunday school literature. After years of purposeless efforts sound principles are gradually beginning to find recognition. The Sunday school systems of the Iowa and Missouri Synods deserve specific description.

One of the factors operating in them is the **catechetical literature** devised by the western synods. Stephan and Walther introduced from Saxony the "Dresden Cross Catechism" (composed in 1688 by the ministerium of the Cross Church in Dresden). This was later generally replaced in the sphere of the body founded by these men by the large and small Catechism of C. Dietrich (First edition, 1613). The pupils of Loehe, in the Iowa Synod particularly, disseminated his cate-

chism (first edition, 1845), which had been composed with a special view to the conditions among the Lutherans in America. Also the Swedes, Danes, and Norwegians, made use of the catechisms of their respective homelands, as of that of Pantoppidan. At present almost every synod has its own synodical catechism, although not a few brought from Germany or Scandinavia are still in use. Almost invariably they are bilingual. The catechism of the Missouri Synod has been edited by Schwan; that of the Wisconsin Synod was based upon the Dresden Cross Catechism, but has been replaced by one edited by Gausewitz; that of Ohio is based upon Dietrich's, but is about to be revised. Since 1904 also the Iowa Synod has its own catechism—that edited by the author of this textbook on catechetics, translated into English by C. G. Prottengeier. Embodying the expository principles of Loehe (1845) and Tetelbach (1568), it is distinguished from others in point of content in that all supplementary material, such as taken from dogmatics and sacred history, has been carefully eliminated, a feature with which another stands correlated—a remorseless restriction to subjects essential to a Christian life and blessed end; in point of form, by the adoption of the thetic presentation. Since 1917 it is to be found, in both German and English, also in abbreviated size and in the form of questions and answers. The Augustana Synod has likewise its own explanation; the Norwegian Synod uses largely Dietrich's Catechism; while the United Norwegian Church employs the explanation by Sverdrup.

To the religious care of the confirmed youth besides the family and congregational worship are devoted the Bible Classes of Sunday schools, the "Christenlehre" (a

catechetical Sunday service), and the devotional meetings and educational courses of the Young People's Societies. Among the textbooks on Bible History those of Reading (Pilger Book Store, Reading, Pa.), the old Huebner Bible History (1714), and those issued by the Missouri Synod enjoy a large circulation. Among those in English, that published by the Augustana Synod deserves special mention; the latest, with several novel features, is by the author of this textbook. In his book "How I tell the Bible Stories to my Children", the latter intends to furnish a contribution to the art of story-telling as applied to Biblical History. Among aids for the catechist, there are helps for the instruction in Biblical History by Wegener, Simon (German), and Rupprecht (English); by Stellhorn (German), and Schuh (English) for instruction in the Catechism; also the writings of Schaller and Reu on instruction in the Bible are of note (both English). Professor Dau has published material relative to instruction in the Catechism in the Missourian Quarterly. Among theoretical dissertations there are to be mentioned as of note, in addition to Lindemann's "Schulpraxis"—already mentioned, Grossmann's "Parish School" (German), Herzer's (German), and Gerberding's (English) Catechetics. The book of the Methodist Herzler contains some good sections. A sourcebook by the author in seven volumes is evidence that the Lutheran Church of America has taken part in historic research work in the field of catechetics.

The efforts to introduce **the moral and religious element** into **the public schools** cannot and shall not receive notice here. The publications of the Association of Religious Education (headquarters in Chicago) contain considerable material in regard to this subject, as

in regard to religious training of our people in general. However, the effort to complement public school education by religious day schools, we cannot thus pass over. What Charles De Garmo says in his "Principles of Religious Education" (p. 63): "From the standpoint of the development of religious intelligence the American (public school system) must be pronounced the most fragmentary, partial, inefficient, haphazard system in the world", is more and more recognized as true; likewise, that the work of the Sunday school cannot be recognized as an adequate complement. G. Boville, of New York City, has briefly put the matter as follows: "The Church has enrolled about 15,000,000 children of school age in Sunday schools, for whom are provided fifty-two half hours of instruction; there are 10,000,000 more children of school age not enrolled in any Sunday school". In order to give the Sunday school pupils more religious instruction, and the others at least a little, this man gathers during the summer vacation the children of an East side precinct in New York City every day for six weeks in such churches as were opened to him, and gets college students to supervise and instruct them, and thus "to bring together idle children, idle churches, and idle students of the colleges". Instruction is, in part, of a religious character—"on broad non-sectarian lines". In view of the success of Boville in New York, the **National Daily Bible School Association** was organized, in order to arouse interest in this matter also at other places. In 1914, two hundred and ninety-seven such schools were conducted in sixty-seven cities, with 1940 teachers and 64,535 children. Already before this another method had been tried in a small way. Since 1898 the pastor of a Congregational Church

in Elk Mound, Wis., H. R. Vaughn, in conjunction with the teacher-training institute of that place, gathered the children for two weeks in the summer every day in the country and the smaller towns, in order to give them, with the assistance of the regular teachers in the public schools and in classes corresponding to those in the public schools, instruction in Biblical History, and, by narratives from the history of missions and the Church, to arouse in them enthusiasm for everything noble and good. Such schools, for the general dissemination of which there has been no propaganda, are conducted in a dozen villages and smaller towns of Wisconsin, but also in some larger cities, for instance, in Eau Claire, Madison, Beaver Dam, and Rockford, Ill. W. J. Mutch, Professor of Education in Ripon College, is at present the soul of the movement. In the summer of 1918 the Lutheran churches of Madison, Wis., conducted for two weeks a Bible school, which in some respects conformed to the movement fathered by the Rev. H. R. Vaughn, but was governed by Lutheran principles. A kindred plan is prosecuted in Colorado—the so-called "Greeley Plan" of Bible study. It is a co-operation between the State Teachers College of Colorado at Greeley and the churches, whereby courses in religion given in the churches and approved by the college are accepted for credit. In 1907 the Lutheran pastor **G. A. Wenner,** as chairman of a committes appointed by the "Federal Council of Churches of Christ in America" proposed a still other plan. He desired that the legislature "should authorize all children in the public schools to attend, at the option of their parents, on Wednesday afternoons, either the public schools or schools of religion in their own churches". The salient point here is

weekly **confessional** instruction. While considerable progress was thus signalized, the instruction is still inadequate.—A confessional religious instruction during the week is made possible also by the **"Gary Plan"**, which W. E. Wirt, superintendent of the public schools of Gary, Ind., began to carry out in 1913. His desire was to care well for the child and not merely give him formal instruction. He wanted more of the child's time, so that the child might live most of his waking hours under the supervision of the school. On this theory the Gary schools were conducted from 8:15 a. m. to 4:30 p. m. for six days in the week, and the school undertook to provide for the child's play, as well as his welfare in other lines. During these additional hours, Mr. Wirt thought the children should be sent in small parties to receive the benefit of any welfare agency, and among these stood the Church. Mr. Wirt informed the various churches in Gary that he stood ready to send to them for week-day instruction any and every child whose parent should sign a card desiring to have it so sent, and that the school would allot the church from one up to six hours per week of each child's time, according as the Church felt capable of using such time. This hour included the going from and returning to school. There was no attempt to control or supervise the use which the Church made of this time, and no credits were given for it. Children not so sent remained in the school and were occupied in some manner not counting in their formal studies. The parent then, in signing the church card, chose for his child an elective course in religious subjects, but in taking this elective the child lost nothing in his formal studies. It remains to be seen how this plan will work when tested by time, and whether other

cities are willing to introduce it. Even though the Church should be accorded sufficient time for instruction, one fault would remain nevertheless: instruction in the secular branches would continue untouched by the Spirit of Christ; and two views of the world, in conflict with each other, would, during these years of development, compete for mastery in the soul of the child without the possibility of an adjustment.

II. The Subject of Religious Instruction: the Pupil and His Inner Life

J. F. Herbart, Lehrbuch der Psychologie, 1816.*)—**V. Lazarus,** Das Leben d. Seele in Monographien ueber s. Erscheinungen u. Gesetze (1856), ^{3}1883.—**L. Struempell,** Grundriss d. Psychologie, 1884.—**W. F. Volkmann,** Lehrbuch d. Psychologie (1876), ^{4}1894.—**P. Natorp,** Einleitung in die Psychologie, 1888.—**J. Rehmke,** Lehrbuch d. allgem. Psychologie (1884), ^{2}1905.—**H. Spencer,** Principles of Psychology, 1870.—**G. J. Romanes,** Mental evolution in animal, 1883.—**G. J. Romanes,** Mental evolution in man, 1888.—**Theod. Ribot,** L'hérédité psychologique (1873), ^{6}1902 (German: Die Erblichkeit, 1879); Les maladies de la memoire (1881), ^{4}1898 (German: Das Gedaechtnis u. s. Stoerungen, 1882).—**W. James,** The Principles of Psychology, 2 vols, 1890; Psychology, shorter course, 1892.—**H. Muensterberg,** Psychology and Life, 1899; Grundlinien der Psychologie, 1900.—**E. Mach,** Die Analyse d. Empfindungen u. d. Verhaeltnis d. Physischen zum Psychischen, ^{2}1900.—**Th. Ziehen,** Leitfaden d. physiologischen Psychologie, ^{8}1908.—**F. Jodl,** Lehrbuch d. Psychologie, ^{3}1909.—**W. Wundt,** Vorlesungen ueber die Menschen- und Tierseele (1863), ^{4}1906; English by J. E. Creighton and E. B. Titchener, 1894; Grundzuege d. physiologischen Psychologie (1873), 1908; Grundriss d. Psychologie (1896) ^{10}1911.—**O. Kuelpe,** Grundriss d. Psychologie, 1893; English by Titchener, 1895.—**N. Ach,** Die Willenstaetigkeit u. d. Denken, 1905.—**A. Messer,**

*) Arranged according to schools.

Empfinden u. Denken, 1908.—**E. Meumann,** Vorlesungen z. Einfuehrung i. d. experimentelle Paedagogik (1907), ²1911; Intelligenz u. Wille, 1908.—**H. Ebbinghaus,** Grundzuege d. Psychologie (1897 ff.), ³1911; English by M. Meyer; Abriss d. Psychologie, ³1910.—**E. B. Titchener,** Textbook of Psychology, 1910. 1912. —Psychology of Feeling and Attention, 1909; A Beginners' Psychology, 1915.—**James M. Baldwin,** Elements of Psychology, 1893; Development and Evolution, 1902.—**K. O. Beetz,** Einfuehrung i. d. moderne Psychologie, 1907 f.—**Th. Elsenhans,** Lehrbuch d. Psychologie, 1912.—**J. M. Baldwin,** Handbook of Psychology, 1889. 1891.—Zeitschrift f. Psychologie.—The American Journal of Psychology.—The Psychological Review.—**J. F. Herbart,** Allgem. Paedagogik a. d. Zweck der Erziehung abgeleitet, 1806; Umriss paedag. Vorlesungen, 1835; English by H. M. and E. Felkin, 1895.—Compare John Adams, Herbartian Psychology applied to education.—**T. Ziller,** Grundlegung z. Lehre v. erziehenden Unterricht, 1865.—**O. Willmann,** Didaktik als Bildungslehre, ²1894 f.—**Fr. Froebel,** The education of man, translated by Hailmann, 1887.—**M. Jahn,** Psychologie als Grundwissenschaft d. Paedagogik (1895), ⁶1911.—**P. Barth,** Die Elemente d. Erziehungs und Unterrichtslehre auf Grund d. Psychologie d. Gegenwart (1906), ²1908.—**W. Lay,** Experimentelle Didaktik, ³1910.—**G. Schumann** and **G. Voigt,** Lehrbuch d. Paedagogik, II: Psychologie, ¹¹1901.—**Ostermann** and **Wegener,** Lehrbuch d. Paedagogik, I: Psychologie, ¹⁰1910.—**K. Heilmann,** Handbuch d. Paedagogik, I: Psychologie u. Logik, ¹²1908.—**L. Hohmann,** Paedagogische Psychologie, 1906.—**L. Habrich** (Roman Catholic), Paedag. Psychologie, ⁴1911.—**K. Lange,** Ueber Apperzeption, e. psychologisch-paedagogische Monographie, ¹²1912; English by the Herbart club and ed. by Ch. de Garmo, 1894.—**James Sully,** Outlines of psychology, with special reference to the theory of education, 1884.—**P. Radestock,** Habit and its importance in education, English by Caspari, 1887.—**D. Kay,** Memory; what it is and how to improve it, 1889.—**Th. Ribot,** Psychology of attention, 1890.—**Jos. Baldwin,** Psychology applied to the art of teaching, 1892.—**G. Compayré,** Psychology applied to education, 1894.—**W. T. Harris,** Psychologic foundations of education, 1897.—**Froebel's** educational laws for all teachers, 1897.—**W. James,** Talks to teachers on psychology, 1898.—**H. H. Horne,** Psychological principles of education.—

E. D. Starbuck, Psychology of religion, 1899.—**W. James,** The varieties of religious experience, 1902.—**G. A. Coe,** The psychology of religion, 1916.

21. The Inner Life of the Pupil in its General Aspect.

The subject of religious instruction by the Church is the child or the pupil, whose instruction and education becomes her object. He must be accurately understood, and the peculiarities of his life must remain under observation if instruction and education are to be a success.

The pupil is constituted of **body** and **soul**—the former his material, the latter his psychical, constituent. Materialism denies the independence of the soul, explaining psychic phenomena as mere physical, or cerebral, products. The facts of experience, however, as, for instance, the continuity of self-consciousness in face of the incessant organic changes, also in the brain; the unity of consciousness; the impossibility for a movement of material atoms to produce anything but another physical movement; the strife between soul and body and the rule of the latter by the soul,—facts such as these, and Scripture as well, require as postulate behind the motions of the brain an invisible and independent quantity, essentially different not from the brain alone but from all matter whatever, and permeating and determining the whole body. This is the being which we call soul. Accordingly two worlds essentially different from each other are merged in the pupil in wondrous union.

Between the body and the soul (the physical and the psychical) there exists a vital **reciprocity.** Grief and mental anguish act upon the lacrymal glands; wrath, upon the liver; fear, upon the intestines; terror

and shame produce a pallor or a flush upon the cheeks: while, conversely, we are mentally refreshed by a sojourn out-doors; unconsciousness is caused by lack of blood in the brain; and, defects in the sense-organs inhibit the orientation of the soul to the world without. Such reciprocity between soul and body is effected by the **nerves.** When a reaction of the soul takes place in consequence of a stimulus from without, in that an object of the external world acts upon it through the organs of sense, or such action proceeds from the body itself or any of its members, such process, in either case, is brought about through the centripetal (centrum petere), or sensory, nerves; while the soul acts upon the body through the centrifugal (centrum fugere), or motor, nerves. With lightning rapidity the stimulus produced at the peripheral end of the sensory nerves is transmitted to the brain, whence it meets the soul, whereupon the will, by the motor nerves, is quickly prompted to action. By a severance of the respective nerves both sensation and motion are inhibited, while congenital weakness or sickness after birth has the effect of reducing their strength or, at least, disturbing the regularity of their operation, as is seen in the case of imbecility and neurasthenia.

Inasmuch as the health and regularity of such reciprocal processes are of transcendent importance, and the pupil lacking them requires special treatment, the teacher of religion should make also the body of his pupil an object of attention, seeing to it that he receives good air, adequate food, proper clothing, and, in regular alternation, a due amount of rest and exercise, a method whereby good health is maintained. The organs of sense—those gates of the soul, especially eye and ear,

should be guarded against everything that might tend to weakness. The nervous state of the pupils will be a further object of solicitude for the teacher of religion. He will support the weakness of the feeble-minded, who are quite capable of receiving external impressions but cannot concentrate their attention upon any one object for any length of time, thus being shut out from any but the most meager intellectual gains. He will have patience with neurotic or neurasthenic pupils, never forcing upon them mental over-exertion, safeguarding them against fatigue, arranging for frequent changes in the nature of their work, and applying the well-known and sufficiently attested remedies called for by their condition. But, above all, he should know the inner life of the pupil, so that its peculiarities may guide him in the effort to reach his inmost heart, to take hold of his whole personality, and to bring about permanent impressions.

The **soul** is an indivisible simple essence; but this unity manifests itself in three different ways: the simple soul knows, or cognizes; it feels; and it wills. Accordingly we speak of the intellect, the emotions, and the will of the soul, of which the one conditions the other, and all three of which must be stimulated if the whole personality is to be affected.

1. The Intellect.

The intellect is reflected in three several stages, sensation, concept, and thinking. In the first main stage we make the additional distinction of sensation, perception, and intuition.

a. Sensation becomes possible when a stimulus proceeds from some external object, is received by the nerves, and is conducted to the brain. For instance,

when the light waves emanating from the sun impinge upon the eye, an impression is made by the light upon the optic nerves terminating there, which is conveyed by them, as by electric wires, to the brain. The result is that a centralized excitation is effected in the brain, whereupon the soul, which must be carefully distinguished from the brain, its organ, in a manner unknown to us is put in motion. In other words, it has a sensation. Accordingly, in producing a sensation three processes merge into one: a physical one, in that the external object confronts the eye and acts upon it; a physiological one, in that the stimulus is conducted by nerves to the brain, where it makes an impression; and a psychic one, in that the soul receives a sensation. Instead of from an external object, the action may proceed from some state of the body; for instance, hunger, fatigue, etc. The sensations thus arising are called bodily sensations, in distinction from sense-sensations, which are brought about by the organs of sense. In both we have an exhibition of the first and simplest activity of the intellect. Whatever else may have taken place in the soul, the beginning of **consciousness** does not take place until there is a sensation. Among the sensory impressions are numbered, in conformity to the several organs of sense, sight, or light, sensations; auditory, or sound, sensations, which two are the main factors in the enrichment of mental life; and the sensations brought about by the senses of taste, touch, and smell, also called membranous, or peripheral, sensations brought about by the senses of taste, smell, and touch. The three last-named, similar to the body sensations, serve largely the interests of the animal life. All sensations are , in turn, differentiated in regard

to quality, to indicate the varying character of their content; in regard to strength, to indicate the various degrees of intensity (at times the threshold of stimulus is barely reached, as in the whisper; while on other occasions the excitation mounts to the summit of stimulus, as in the cry); lastly in regard to tone, in that they engender the concomitant phenomena of pleasure and displeasure.

When the soul does not only feel external stimulation but isolates one sensation from others occurring at the same time; when it traces it back outwardly and ascertains the object causing it, no matter whether it is in the body itself or outside of the same—that is, when the soul projects the sensation outwardly, there is **perception:** the object from which the stimulus proceeded has been perceived. Therewith the beginning has been made of a further development of mental life; for, presently, the soul can visualize the object in question, and put to work every one of the senses to explore it in whole and in part. For instance, the sense of sight, of smell, of touch are brought to bear upon the rose, and in this way a clear and complete image of the object in question is produced. The image thus gaining shape in the soul is called **intuition.** The more completely the several characteristics of an image have been visualized the more distinct it becomes in the soul; the degree of certainty with which it is distinguished from others determines the degree of clearness with which the image has been formed. A successful further development of the mental life, reliable knowledge, and a correct judgment are impossible, save upon the basis of distinct and clear intuition. For this reason it is of infinite importance that the religious teacher should

lead the pupil to a distinct and clear intuition of things religious. Following Luther's, Ratichius', Comenius', and Pestalozzi's example, he will apply the principle of miniature painting, and at the same time point out, with special care, fundamental features of the religious life by marking the characteristic qualities of its typical representatives. This method will lead to the production in the pupil's soul of clearly defined images of faith, love, fidelity, etc:; and as soon as the teacher ascertains during the progress of instruction that the traces of such image tend to indistinctness or, even, effacement, nothing being left but lifeless concepts of religious realities, he will at once return to the fundamental work of producing vivid intuitions.

b. A higher stage of mental life is reached through what is called **concept.***) Intuition postulates the facing by the soul of some object of the external world, which it is able to perceive through the organs of sense. Were there no other faculty of the soul, the latter would

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*) The terms "concept" and "conception" are often used interchangeably. Here, however, we distinguish them from each other. We use the term **"concept"** in its original sense: that which by outward means is brought into existence inside of a body; that which remains in the inside when the outside factor is removed; the image remaining in the soul when the object producing it is taken away. The faculty of the soul to form and retain such images in the mind is "imagination", understood in its original sense: the faculty whereby the "soul beholdeth the likeness of things that be absent". By **"conception"**, however, we mean the first stage of the thinking faculty of the soul, that is, that constructive act of the soul whereby two or more attributes are grasped into a unity of thought, and also the product of such act (p. 238). So "conception", as we use it here, is not possible without logical thinking, while "concept" precedes all logical thinking.

resemble a mirror reflecting an image only as long as it is confronted by the external object: there would be no remembrance of former objects of perception and intuition. The great feature of the soul is its faculty to retain the image of the object in question, even though the latter have been taken away. The soul places the object inwardly in front of itself, as it were, thus producing what is called a concept. In view of the absence of the object from which the stimulus proceeded, the image remaining in the soul, indeed, lacks the vividness incidental to sensation (the concept of tooth-ache does not cause pain); but the concept is as complete or deficient, as distinct or indistinct, as clear or confused as the preceding intuition,—another fact suggestive of the duty of the religious teacher to provide clear, distinct, and complete intuitions. It is only through the faculty of forming concepts that a coherent mental life becomes possible for man, the grasping of not merely the fleeting moment, but also of past and future—a compact continuity, a history of his life. An inner world rises, and takes form, which constitutes the most characteristic factor of the inner life.

A coherent unity of the mental life, indeed, would be impossible even now were the soul not capable of putting the images retained by it in motion, to associate them, and to recall such as have become obscure. But this faculty, too, is possessed by the soul; and we speak, accordingly, of an association and reproduction of concepts. A concept just formed lives in the soul clear and strong; but when, amid the perpetual changes of the outer world, new concepts continue to arise, those previously formed do not retain their original clearness and strength; they wane and pale as new ones enter; or,

to use a figure, they are crowded back and sink below the threshold of consciousness, consciousness being the sum total of clear and strong concepts. In this way the world of concepts is kept in constant **motion;** and that of which the soul is **conscious** is kept separate from that of which it is **unconscious.** For to retain all concepts ever formed with the same degree of clearness and strength; i. e., to remain conscious of them, is a power that the soul does not possess. Such power would destroy its primal essence. Says Kant: "Our soul resembles a full treasure vault in which a dim lamp is burning, whose glow is insufficient to cast its light upon more than a limited number of objects". This "narrowness of consciousness" is another characteristic mark of the life of the human soul. In a state of sleep or swoon every trace of consciousness disappears altogether. Yet, the soul does not lose even one of the concepts ever formed in it; they persist in it, or, rather, the soul retains them, even below the threshold of consciousness. Nor does the soul permit new concepts to remain unconnected with those that have already become integral parts of its life and consciousness. It strives to link, or **associate,** the new ones with those previously formed. If the new concept agrees with the old in content, both fuse into one, which thus gains greater clearness. If the new concept is opposed to the old one, there is indeed a fusion, but only by the way of assimilation, whereby opposite elements are neutralized. If, on the other hand, the new concept is disparate, that is, unlike and dissimilar, the soul is, indeed, unable to fuse it with the old one: it must keep them separate, while it does fuse the simple concepts into a single total; as, for instance, round, yellow, and fragrance are fused

into the one total concept rose. Or, the new concept is co-ordinated with previous ones that are already a part of consciousness, at least in regard to space or time; that is, mechanically or, on the other hand, logically. The soul is intent upon connecting and linking its concepts; and the more intimate such connection the more easily and tenaciously it retains them. And the more surely it will **reproduce** them; for the **reproduction** of concepts is the next stage in the development of mental life. Although concepts may have passed below the threshold of consciousness, the soul can cause them to rise again, as it were, and become conscious of them once more. Such reproduction, however, in most cases, does not take place immediately, but mediately. Reproduction is called immediate when a concept that has sunk beneath the threshold of consciousness, rises spontaneously into consciousness, without the stimulation or co-operation of any conscious concept. This, however, is rendered possible only when its formation, in the first place, has been accompanied by profound interest and vivid emotion. When, on the other hand, a concept that had dropped below the threshold of consciousness is lifted into consciousness through another, conscious, concept, a mediate reproduction is effected. Such reproduction takes place according to the following laws: (1) If the soul has formed several simultaneous concepts, it recalls through the one that has remained in its consciousness those of which it had become unconscious. As a case in point, the dog always seen by me in accompaniment of a certain man, recalls his image to my mind after he is dead. (2) Concepts which have successively passed into consciousness recall each other in their original order. The begin-

ning of a melody, for instance, calls to mind the remainder, on the ground that the latter appeared in consciousness after the former. (3) Similar concepts recall one another. For instance, the thought of the judgment upon Sodom and Gomorrha lifts into consciousness that of the flood. (4) Contrary concepts recall one another. For instance, the prodigal son recalls, in view of the several unhappy features of his present life, the opposite, happy, ones of his past.

Also these features of the mental life of his pupil suggest to the teacher of religion various hints and duties in regard to his teaching. Reflecting upon the limitation of consciousness, he will refrain from offering manifold things in rapid succession and thus assailing the soul of the pupil by new concepts while it is still engrossed with the old ones. The power of the soul to retain and recall concepts once formed, acts as an incentive for the teacher to keep concepts of what is sinful and vile as far as possible from the pupil; but, on the other hand, to fill his soul with clear moral and spiritual concepts, setting, in word and deed, an example of a true Christian life. The tendency of the soul to connect its new concepts with those already a part of its consciousness, points to the duty on the teacher's part to unite every new cognition with the existing sum of knowledge, so that, everything confronting and influencing the soul as a compact unit, one concept may afterward lift another into conscious life through the power of association, and the one support the other. And in view of the fact that a reproduction of previous concepts is facilitated and assured by the interest with which they had been formed in the first place and subsequently revived, whereby, according to the law that

like concepts fuse into one, they have been clarified and strengthened, he will, by every means possible, endeavor to interest his pupil in religious instruction. This includes that he will insist upon frequent reviews ("If review becomes necessary, it is already too late"). He will pay particular attention to the recapitulation of essentials and to discriminating drill work. An understanding of the principles here involved will cause the teacher to appreciate the significance of religious habits and customs and their cultivation from early youth.

The soul's faculty of unaltered reproduction we call **memory.** This can and should be strengthened by appropriate exercise; but the memory should not be overloaded, since that would have a weakening effect. When the soul purposely appropriates several concepts in definite order it "memorizes". Such memorizing may be "logical", or "judicious", in that the concepts to be committed are viewed from the standpoint of order and inner connection, a process, whereby appropriation, retention, and reproduction are facilitated and the powers of the soul enhanced. However, if the purpose is an unaltered reproduction of the material memorized and such mastery of the concepts in question that they can be turned to account at any time, mechanical memory must be combined with the judicious one in order to render a verbatim appropriation possible. Occasionally a concept not germane to the subject may be utilized to serve as aid in the apprehension of the order and a surer reproduction of it. E. g., in order to remember better the beginning of the several stanzas of a poem, a sentence may be formed of the initial letters or words. This is what we call ingenious, or "mnemonic" memorizing. Also in religious instruction the teacher is occupied with

the appropriation of facts and truths, of verses and stanzas. While the teacher is bound to drill his pupils in the art of judicious memorizing, he will not overlook the value of mechanical memorizing in connection with the former. Above all, he will guard against the mistake of insisting upon the memorizing of the several members of a series before sufficient light has been thrown upon them from the viewpoint of content and connection. Otherwise memorizing becomes a burden; and, however valuable the material to be memorized may be, or in the future, may really prove to be, the effort of appropriation, which might prove exceedingly fruitful, does not bring any gain to the pupil.

Instead of being compelled to reproduce the concepts acquired in an unaltered state, the soul is able to change and combine them into new forms. The soul may dispose of them with as much freedom as the type-setter of his types, which he rearranges for combinations ever new. The soul may eliminate or abstract, supplement and combine. This faculty of the soul is called **phantasy.** The soul forms abstractions when it eliminates what is incidental and retains what is essential; when definite attributes and activities that adhere to certain objects and cannot be thought of as existing by themselves are conceived as independent of their object.*) On the other hand, the soul

*) The attribute round and the activity of motion I cannot conceive with my **senses** as real and independent of any object. They rather coalesce (concrescere) with the object—the globe, a fact which has given rise to the name assigned to such object—**concretum.** However, the **soul** is able to detach its attention from the object as such (abstrahere); to note only the roundness and rolling movement of the globe, thus producing the concept roundness.

is able to add to the abstract and general the concrete and the special, and thereby to supplement, illustrate, and vivify the former. Finally, the soul may take existing concepts, and, by new combinations, create new forms. Through phantasy, accordingly, the soul becomes an artist, creating for itself, on the basis of existing things and through powers inherent in itself, a new world—a world of its own. Rich and varied becomes the inner life through the power of phantasy: through this power the soul becomes familiar with the past, intimate with the future, sympathetic of the weal and woe of others, participant in the activities of their life, willing to help. For as phantasy through vivid images stimulates the emotions, even so it stirs the will to action. Why, then, should the instructor of religion fail to quicken and nurture the phantasy of the pupil by supplying details and cultivating clear apprehension? He would, in that case, leave unused the key to the emotions and will of his pupil; he would fail to lead the pupil to joy that thrills, to sincere grief, to a noble thirst for action, to a fiery enthusiasm for all that is good, true, and beautiful. To be sure, Holy Scripture, which, fairly brimming with pedagogic wisdom, never wearies to paint the glory of eternal life in images ever grateful and changing, would, in this respect, have remained without a lesson for such a preceptor.—That the healthy phantasy dare not be confounded with the uncontrolled imagination, despite many points of similarity, is a fact to which it is hardly necessary to call the attention of the teacher of religion. If the former requires cultivation, the latter requires repression and emancipation from its thrall. Fantastic conceptions, such as delu-

sions, illusions, hallucinations, are mental products which have their origin in a departure from the normal relation of perception and intuition.

However, the earlier concepts, in consequence of their preservation and reproduction by memory, do not only constitute the material for the creative imagination, but provide also the means to interpret and understand new objects presenting themselves to the soul. When the child, after it has already become acquainted with several other birds, for the first time catches sight of a crane, it not only receives an image transmitted to it through its organs of sense, but is also at once by the similarity of the new bird reminded of the birds seen with more or less distinctness on previous occasions. Spontaneously it compares the new bird with the old ones, and cognizes the evident resemblance alongside of the points of difference, thus perceiving the crane, too, as a bird. Such capacity of the soul to interpret new concepts by others, already formed; to understand them; to correctly associate them with those preceding, we call **apperception** (adpercipere). Every perception of a new sense impression in the form of a definite object of the external world; every cognition and recognition by the senses of things, persons, phenomena; every comprehension of words heard or read, the interpretation of rhetorical figures, etc., takes place through such illuminating interpenetration of new sense impressions by concepts previously gained; that is, through apperception. The soul leans, as it were, upon the old concepts as a foundation from which to dominate the new material, to cognize it, to put it in its proper place, and thus to master it. Old concepts serve the soul as key to the new cognitions that it assimilates for its

own enrichment, but eventually also to the clarification and correction of its past possessions. Once cognized, the new, in turn, sheds light upon the old, so that learning is not only an acquisition but frequently also a transformation.

From the fact of apperception results a principle of great didactic importance also for religious instruction: from the old to the new; from the known to the unknown; from the near to the remote. Correlated to the fact of apperception is the sacred duty of the teacher to acquaint himself with the concept-mass at the command of his pupils, a duty which he performs by observing them at play; by scrutinizing their literature; by gaining knowledge of their home life; perhaps also by the imposition of an occasional literary task; by the unceasing and careful attention paid to the questions and answers during the process of instruction. From the world of concepts with which he has thus acquainted himself, it behooves the teacher to draw forth what may serve as point of contact for the new things to be offered. From these the needed light is to be cast upon the new, in order to facilitate its apprehension by the pupil, and then to lead him step by step from the old into the new, without gaps and leaps, thus rendering possible its thorough comprehension, co-ordination, and, therewith mastery, and, finally, the clarification and correction of the old. "For what one has no related thoughts, no points of contact, no adequate concept material, for that he has no eye, no understanding". If the teacher of religion does not come down in his language to the vocabulary of the children, or if he speaks of things altogether beyond their horizon, they will indeed hear his words, but merely as a sound, which, though perceived

by the ear, is not understood by the mind, or even misunderstood. The reason is that, in the concept realm of the child, there is no image that might serve as a clew to the mysterious words and images employed by the teacher. While such remissness on the teacher's part will cause the pupil to lose **attention** and **interest,** and to abandon hope of ever obtaining mastery of the new, it is precisely the subjecting of the new to the light of the old which arouses the pupil's attention and interest. The pupil concentrates his attention upon the one point by which he is to be made to understand. There begins a process of observation and comparison of the old with the new; a joint seeking and searching. Every find, that is, every step of progress upon the way to thorough comprehension, arouses joy and courage for further effort. There has been aroused an interest in the task which renders occupation with it a matter of willingness and gladness; which enables the pupil to attend to his task with all his soul; which prompts him never to desist until the task shall have been wholly performed, and mastery of the new shall have crowned his effort.

c. **Thinking** forms the third stage in the development of the intellectual life of the soul. In its elementary form, indeed, in which it serves as an expression of all that consciously takes place in the soul, it is united with sensation and, even more, with concept. How, but for the thinking activity, could the soul render possible the orientation of itself to the outer world; how could it visualize and cognize the object from which the stimulus proceeds? How could it be able to recognize, associate, and combine its concepts? How, but for the thinking faculty, could it be able, by the

use of phantasy, to dispose freely of the existing concepts and cognize the new by means of the old, and to classify them accordingly? However, from this type of thinking, more or less elementary, we have to distinguish the **logical** type; and the principles which determine this latter take us to higher ground. The soul is able not only to perceive and compare occurrences outside of itself, to understand relations of time and space and to retain accidental mechanical associations, but also the inner, or essential, relations, that is, to determine logical connections. The soul can examine the objects of its conception as to whether they are inwardly related as cause and effect, reason and result, purpose and means, genus and species, object and attribute, etc. It has the faculty of associating that which belongs together, and of separating that which does not belong together—processes whereby not only order and clearness are brought about in the existing mental content, but also new facts inferred from those already existing and clearly cognized. Such activity we call logical thinking, and the faculty exercising it is called **reason.** Thus, when, in physics, a natural phenomenon is recognized as the cause of a natural force; when, in history, one event is conceived as the result of another; when, in language, the nature of an element of the sentence is shown at the hand of a number of examples, or a poem is analyzed in regard to the connection or the motives back of the treatment of the theme, etc.—always the object is to prove the inner, or logical, relations between the concepts in question: that is, logical thinking.

If complete control of the entire concept world is impossible but for the exercise of the faculties here de-

scribed, how can the teacher of religion fail to cultivate logical thinking? He will not be satisfied with a disconnected serial arrangement of the stories of the Bible or with mechanically joining the several features of a single narrative; rather he will induce the children to ask questions in regard to the logical connection, the impelling motive, ground and consequence, cause and effect. He will take pains to set forth the underlying laws of divine and human action, which, despite the changes that have taken place in present forms of life, are still in force today, clamoring for observance in every sphere of Christian life. He will not proceed to the specific treatment of a new section of the Catechism without previous logical analysis; and when specific facts have been cognized, he will not permit any of them to remain isolated, but ascertain the points of contact with previous mental gains, thus weaving all things into unity—the unity of the Christian view of life. Thus the pupil will be made to see the value of religious instruction; his interest in it grows; he puts on the armor against many a doubt and assault that, at a later day, shall be launched against his faith.

The most important forms in which logical thinking moves, or deposits its results, are the conception, the judgment, and the conclusion. The soul forms a **conception** when it combines into a unity of thought the (essential, necessary) marks of individual objects or cases. This is a fourfold process: reproduction, reflection, abstraction, and combination. If, e. g., the conception of a tree is to be formed, it must first reproduce the images of all trees formerly seen. Then it will be necessary to consider what common marks all these trees possess, which of the marks discovered are

essential and which unessential, so that the latter may be distinguished from the former; and, finally, those essential must be combined into a rounded-out, complete, conception, the thought unit. The totality of the objects covered by one and the same conception is called its extension, while the totality of essential marks is called its content. By observation of the extension the genus is determined, while the distinguishing marks are determined through observation of the content. Combining the two and expressing the result in terms, a definition is rendered. E. g., the tree is a plant (genus), consisting of root, trunk, and branches (content of the conception, distinguishing marks). Thus the soul has formed a **judgment,** inasmuch as two conceptions (tree, plant) have been associated and their relation has been fixed. It is the very essence of the judgment that clearness is gained in regard to the relation of two conceptions; and when the conviction thus gained is embraced in a sentence, a judgment has been delivered. However, the soul is not only able to gain clearness in regard to the relation of two conceptions and to express its judgment accordingly, but also to bring one judgment into relation with another, and thus to produce a new, a third, judgment. Inasmuch as a third judgment results here from two preceding ones, the resultant one is called a **conclusion.** The soul may draw a conclusion in three various ways: by the method of deduction, in that the specific is deduced from the general. E. g. all men are mortal (major premise); Caius is a man (minor premise); hence Caius is mortal (conclusion). Secondly, by the method of induction, in that a number of specific judgments are first formed, whereupon a general conclusion is drawn. E. g., heat expands iron:

also water; also air etc., in consequence it is likely that it expands every object. Thirdly, by the method of analogy, in that, from an agreement of two or more objects in one or several respects the conclusion is drawn that there is agreement in still other respects. E. g., a hen protects its chicks; should not, therefore, a mother protect her children?

Kant makes a further distinction between "Verstand" (understanding) and "Vernunft" (reason). "Verstand" he defines as the faculty of the soul daling with finite relations and dependent being, while "Vernunft", the highest faculty of the mind, according to him deals with infinite and independent being; it is the faculty of "ideas". However, "Vernunft" connottes no further advance in the soul's activity, but merely a difference in regard to the object with which the same faculty is occupied. While it deals with the supersensible, the absolute, the infinite, the perfect, the divine, it is after all the same faculty that is in question, the same in its essence, forms, and laws. For this reason no further description of it is required.

In the activity of the thinking faculty the soul reaches indeed the highest point of intellect life; but this is not to be understood as if rational thinking were impossible save at the end of a long process of cultural growth. Rational thinking is found in the pupil rather as an original, native power of his soul. Its existence is evinced in many a question asked by the child in the first years of its life, just as the whole potential tree is already found in the acorn, which, likewise, betrays and asserts its individuality in the first years of its development. But as the little oak-tree can develop its pre-existent and pre-determined powers only where weather, soil, nurture, etc., are favorable, the thinking faculty of the soul can realize complete maturity only where sensation and conception are in a nor-

mal state of development; and this innate faculty is trained to healthy exercise by education and discipline.

Inasmuch as the teacher of religion has his share in the mental development of his pupil, and is, moreover, aware of the fact that the material offered through religious instruction will have to maintain itself later in the face of much temptation and diverse doubt, he cannot possibly neglect teaching the pupil how to digest intellectually the religious material, and how to form precise conceptions, deliver correct judgments, and draw logical conclusions. He will, indeed, take good care not to pass on to the pupil ready-made conceptions; he will rather induce him, on the way of vivid intuitions, to gather the material from the sphere of Biblical History and daily life, and to discover for himself all marks of distinction; but when all this has been done, he will not permit him to be mired in his intuitions, but teach him to gather the marks of distinction which he has discovered into conceptions. For as certain as it is that "conceptions without intuition are barren", so certain it is, on the other hand, that "intuition without conceptions are blind". The more central a conception, and the more easily a term is robbed of its meaning or supplied with a false meaning, the more insistent the teacher of religion will prove himself to be in giving it, his class cooperating, clear and precise formulation, and ever to return to the conception in the precise terms in which it has been fixed. Likewise he will teach his pupils to form independent judgments and, therefore, never to be satisfied with results obtained through guessing. He will permit no gaps in the thinking process, but proceed step by step in the development of a truth. He will lay particular stress upon the development and inculcation of clear

moral judgments. In the criticism of acts and the judgment of persons, he will point out the guiding motives, and thus bring about the spontaneous discovery upon the part of the child that the moral worth of every act depends altogether upon the motives finding expression therein. Examples from contemporaneous life are likely to prove very helpful in this respect. If a conclusion is to be drawn, he will primarily follow the path of induction—from the example he will ascend to the rule, from the phenomenon to the law, from the special, as it is seen or shown, to the general. Nor will he himself draw the conclusions, but permit the pupil to draw them. One of the teacher's main objects will be the development of the pupil's mind by the question method and the consequent training of the latter in independent mental activity. Has the teacher succeeded, in partnership with his pupil, thoroughly to treat and digest the material in question, he can require of him to clothe in clear, expressive words what he has cognized. The measure of the ability of the pupil to give clear expression of the matter taught is for the teacher a trustworthy measure of the success with which his effort has been crowned.

2. The Emotions.

The life of the soul, however, is not restricted to the exercise of the intellectual faculty (sensation, concept, thinking): linked with the intellectual faculty are the emotions. With the processes of sensation, concept, and thinking are joined various conditions of pleasure and displeasure, such as sensuous pain and sensuous delight, joy and sadness, fear and hope, disgust and enthusiasm, delight in the beautiful and the good, repugnance toward the ugly and hideous. All

such excitations and states of the soul we call emotions. While they are never aroused without previous sensations, concepts, and acts of thinking, they are essentially different from these. By the exercise of the intellectual faculty we experience **that** things are and **how** they are; through the emotions, however, the **value** is registered which they possess for us. In proportion to their worth or worthlessness in our eyes they move our soul as soon as they have become elements of consciousness. Emotion, accordingly, is the organ of valuation, the source of every interest, a fact which explains the great importance attached to it.

The feelings of the soul are divided according to their content and their origin. According to **content** they are either emotions of pleasure or displeasure (for instance, the agreeable feeling of a pleasant taste or smell, the joy in a successfully completed task, in objects of beauty, etc.) or of displeasure(for instance, bodily pain, hunger, fear, discontent, ennui, etc.). According to **origin** they are either sensuous or mental. The sensuous feelings postulate merely a sensation, with which they appear as concomitant phenomena. E. g., when a piece of sugar is taken into the mouth, the sensation thus produced is accompanied by a feeling of pleasure. They do not postulate any concept or thinking activity of the soul. This is the reason that the emotions appear in the first stage of the child's life. That it is agreable to be seated, to be warm, to hear a soft, sleep-producing sound; and, likewise, that it is disagreeable to be subjected to hunger, to cold, or to a dazzling light, is something felt by even the infant in the very first weeks of its life. The mental emotions, however, postulating the faculty of the

soul to form concepts and to think, are aroused by these alone. For this reason they require a certain degree of mental development. Inasmuch as we deal primarily with the latter, they require closer attention. We enumerate the following emotions or feelings: intellectual, esthetic, ethical, religious, and social; likewise those incidental to the valuation of one's own person.

a. The search for truth is a trend innate in the soul. When, therefore, after exhausting mental labor, a truth has been found, the soul is stirred in an agreeable manner by the success attained; it feels joy and delight over it; a feeling of satisfaction is in evidence. Every new cognition, every new enrichment of knowledge, every new experience of mental power and progress, has such a joy, such a feeling of pleasure as concomitant phenomenon. When, on the other hand, the soul makes no progress in its efforts; when it does not find the solution of its problems; or when it must confess that the discovery cannot possibly be the whole truth, displeasure, discomfort, discontent, and dejection make themselves felt. All such feelings are called **intellectual feelings,** being emotions of the soul that accompany the success or the failure of intellectual effort and indicate the value recognized by us in the one or the other respectively. They are of the greatest significance for man's mental development, in that they do not permit him permanently, with out self-depreciation, to be content with false or immature results of his mental efforts. They act as a spur to further research until the correct solution shall have been found. The teacher, to be sure, especially the teacher of religion, is bound to cultivate most zealously the emotions in question, since they are the best allies in his own labor. For this reason

he will not commit to the pupil a religious or moral truth as a finished result; he will rather enable him to experience the joy of seeking, of finding, of succeeding, for which reason he will engage jointly with the pupil in seeking and finding the individual truth on the basis of Biblical History or whatever else the material in hand may be. So conducted, instruction is not exposed to the risk of ennui or mental barrenness on the pupil's part. He rather rejoices in the privilege of co-operation; instruction attracts and sustains his interest, becomes dear to him, develops into a source of joy for him. Every such experience of joy in a task successfully performed results in a desire and readiness for a new, more difficult, task. The pupil has become acquainted with his powers, and the joy over past successes is to him an earnest of further joy to be found in each new step of progress and additional achievement. It is to the interest of both the pupil and the truth that the teacher is never satisfied with answers merely half correct, but leads up to the full apprehension of the truth. Such method tends to enhance the pleasure involved. By the same token the teacher will not reject an answer half correct as he would one positively false. He will rather acknowledge the measure of truth therein, whereby the pupil is gratified and encouraged to persist in his quest until the whole truth shall have been found. Many a pupil, especially in our country, has never been taught to think until he receives religious instruction. On the other hand, many a teacher has so shaped his instruction as to impose no task whatever upon the thinking faculty, and never to stir the pupil to independent activity. The outcome has been an absence of interest on

the pupil's part, of a fruitage of joy, of any permanent gain.

b. Peculiar to the soul like its sense of truth and propriety, is its sense of the beautiful. By the aspect of a beautiful landscape, the hearing of beautiful music, the recitation of a beautiful poem, the soul is most agreeably touched, and a sensation of delight is accordingly aroused in it, while it is disagreeably touched, mortified, repelled, by the opposite—the unbeautiful and ugly. Such emotions of the soul as are aroused in it by what is beautiful and ugly, we call **esthetic feelings** (*αἰσθάνεσθαι*). That which attracts is the regularity, symmetry, and harmony of form over against the existing diversity and differences, especially when the form is filled with a precious content. In all its fullness, however, the beautiful is found, and its power of attraction is greatest, when there is a perfect correspondence between form and content, the sensuous form being merely the transparency through which is shining the supersensible,—precious thoughts and conceptions, the perfect, the eternal. The culture of these emotions enriches the inner life, safeguards it against what is rude and vile, ennobles it, and erects a possible barrier against wickedness and immorality. The teacher of religion, accordingly, will not forbear cultivating the esthetic emotions. The image of creation, in both its vastest and its minutest aspects, the image of man (First Article), the image of Christ and those of many of His disciples will be used by him as object-lessons of the truly beautiful, through which he will arouse or restore the sense of the beautiful. He will take the time to rejoice with the children over some product of sacred art,—a beautiful picture, a beautiful melody, a beautiful poem. On the other hand,

the teacher will keep away and combat everything vile and ugly, so that the feeling of displeasure in view of it, may, in its reaction against it, swell to loathing.

c. Still higher in the scale of emotion than the esthetic feelings are the **ethical** ones. The unselfishness and peaceful disposition of Abraham, the friendship of Jonathan, the courageous confession of Stephen, arouse in our souls joy and pleasure. The impiety of Ham, the rebellion of Absalom, the treason of Judas toward the Lord, on the other hand, arouse in us displeasure and repugnance. Such emotions we call ethical, inasmuch as they consist in pleasure in what is morally good and in displeasure in what is morally objectionable. The soul, in being aroused and pleased or delighted by what is morally good, registers the value that the morally good possesses for us. Being filled with displeasure at that which is morally objectionable, the soul reveals the futility, the worthlessness, yea, the hurtfulness and dangerous character of that which is morally objectionable. The ethical emotions are accordingly valuable safeguards against wrong-doing and effectual guides and inducements to well-doing on our part. Therein lies their eminent significance for the whole development of our inner and outer life. Some of their characteristic products are the sense of duty, the sense of justice, the sense of truth and veracity. At first generally dull and vacillating, they can be made keen, resolute, and strong by training, so that, under their influence, clear moral images and conceptions are formed and healthy moral judgments become possible. The sum of moral feelings, conceptions, and judgments we call "the ethical consciousness".

To deepen and strengthen the ethical emotions in

the pupil's soul; to enable the pupil to form clearly defined moral images and conceptions, and thus to train him for the formation of healthy moral judgments of his own, cannot but be one of the chief tasks of the teacher of religion. It will be his duty to teach the pupil what is in truth morally good and evil; for, at the outset, he has no capacity and understanding except for what natural morality recognizes as good and evil; and even for that his capacity and understanding require enlarging. When the opportunity is given to judge of a particular act, the teacher will induce his pupil to look at the act as such, without first taking into consideration its consequences. In this way the pupil is trained to understand that a good act can never become evil in consequence of possible untoward consequences, and that an evil act can never become good in consequence of possible favorable consequences: every act is freighted with its moral value. The more clearly the pupil can be made to see this, the more thoroughly protected he will be against the conventional utilitarian view. Furthermore the teacher will train the pupil to penetrate from the outward act to the motive behind it, so that he may recognize that here the source of its value or worthlessness is found. Nor will he ever weary of emphasizing the fact that nothing is truly good save that which is the spontaneous outcome of faith and the inherent fear and love of God. He will never leave an instance of Biblical or Church History unnoticed which is calculated to produce keen moral convictions and to set forth the value of moral character. He will beware of passing any save well balanced, sound, moral judgments, nor will he fail to set a personal example of true morality. But he has by no means understood his

task, let alone solved it, when he has merely trained the reason of his pupil to receive judgments concerning what is morally good and what is morally evil, and when he has personally exemplified his precepts by himself moving in the forms of law. What he has accomplished in that case is the mere stirring of the intellect. The soul has remained cold notwithstanding; it has experienced nothing; the emotions have not been touched; the reason has merely received and repeated ready-made judgments and formulas. Yet, only that is important for one's own life; only that acts upon the will which has aroused the soul's interest, which has acted upon the emotions, and which has resulted in joy or grief for the soul, thus impressing it with its value. "Values cannot be recognized as such without the inward experience of them." The object, accordingly, must be with such sympathy and appreciation on his own part to represent moral goodness to the pupil in the life of concrete personalities that the soul of the pupil is attracted and stirred to pleasure. Moral excellency will appear to him of value only when its beauty and model character have been recognized. That which is morally evil, on the other hand, should be pictured with moral earnestness and unsimulated loathing in all its ugliness and hatefulness, in all its power to starve the soul and to prison the life, so that the pupil's soul, in turn, may be stirred by the description and catch something of the teacher's loathing. Finally, the moral life of the teacher of religion dare not possess the stamp of legalism and constraint; it should be characterized by freedom and gladness, so that the pupil may become aware of the elevating, emancipating, heartening, gladdening, and exalting power of true morality

(James 1, 25). Thus his soul will be stirred and enabled to recognize true morality as an object of value and a worthy goal of endeavor.

d. From the ethical are to be distinguished the **religious feelings,** that is, those stirrings in the soul which result from the thought of God and of our relation to him. Even in the life of the natural man such emotions make themselves felt, asserting themselves as the experience of being touched by a higher power, as fear of his strong arm, as trust in his help. To an even higher degree this is the case with the Christian, who knows his God as holy Love and his Father in Jesus Christ. The thought of God cannot but be accompanied by emotions of the soul. The soul is dismayed by the holiness of his power, in which he casts out the sinner; it is reassured and blessed by the thought of that fellowship with God, ever open to it, which culminates in communion with him like that between father and child. Here we have the soil in which the moral feelings must take root for the attainment of greater vigor; for if a motive morally good, an act morally pure, is sufficient in itself to release a feeling of pleasure, thus proving its value and charm as it is, how much will such pleasure be enlarged when it recognizes that a motive morally good, an act morally pure, is good also as measured by God's standard, and thus able to stand the test of the judgment divine! Thereby, in the soul's estimate, the pleasure in the moral motive and act is enhanced in value and constituted its worthy quest. The divine approval of the moral motive and act stimulates desire for it and courage to make it one's own. The will exerts itself in the endeavor to attain it, which explains that there are no stronger incentives for the

will than the religious feelings. God granting the power for their performance (Phil. 2, 14), moral acts become possible.

The unity of the moral and religious consciousness is found in what we call the **conscience.** Conscience judges of moral acts in their relation to God; thus it determines their worth or worthlessness; thus it furnishes the incentive for performing the good and the power for recoiling from evil; thus it tastes in happiness or tormenting pain the worth or worthlessness of the moral act.

Religious instruction exists for the very purpose of training the religious feelings. The purpose is to place the souls of the pupils face to face with God, so that they will walk before him, measure everything by his standard, and find joy and happiness only in his fellowship. For this purpose it is necessary to show by **living** examples the meaning of true religiousness, which makes humble and meek in prosperity, strong and cheerful in adversity, supplies life with its most precious content and affords the only hold in death; sets the soul free from sin, fear, and care; and equips it with power against what is vile and base, thus becoming the sole fountain of true, of permanent, happiness. In proportion as the pupil succeeds in beholding the value of religion in the form of living historic figures and, in a measure, in the life of his teacher as well, he will stretch out his arms for it and become willing to go the way on which it promises to become part of his own life. Was not this one of the purposes of the heavenly Father in letting His Son become flesh, that we should behold in Him, incarnate, both His holiness and His love, so that our soul might be stirred by the sight of Him as

the only One whose pardon, whose favor, is the sole object of consequence in heaven and on earth? He who, during the process of instruction has received no taste of the friendliness and graciousness of God, may know much about religion, but, so far as he is concerned, it has not become yet a vital and necessary reality.

e. To the feelings already named should be added the **social** ones. We mean by these all stirrings of the soul that accompany our intercourse with others. Most important among them are the sympathetic ones, namely, those arising through the perception or conception of the weal and woe of others, whereby the gladness or the sadness of others is shared. The emotion of sympathy was stirred when the Samaritan kneeled down and succored the Jew; when Jesus wept in view of Jerusalem's destiny. This was the emotion which Shimei had stifled when he cursed David, and which the priest and the Levite had to suppress before they could pass the man fallen among murderers. Where these feelings are not cultivated man becomes embruted: coldly he passes the neighbor by in his joy and grief; no one but himself is the subject of his thoughts. Where they are cultivated, however, the response is swift and vigorous; they prompt to energetic help in case of suffering. How can the teacher of religion count on his pupil's deference to the duties of neighborly love, on a fruitful association on his part with others, on his participation in common worship, on co-operation in the spheres of home and foreign missions, unless he zealously cultivate and strengthen the sympathetic feelings, to which everyone of his pupils is disposed by nature? While the family is the primary nursery of the sympathetic feelings, the teacher of religion will not fail to quicken and strength-

en them. He will pay heed to the association of his pupils; he will relentlessly combat callousness, envy, and malice, and turn to account the occasions when they manifest themselves, not merely for discipline, but for the purpose of quickening the sympathetic feelings. He will range over the whole of his educational material for suitable object-lessons (for instance, Abraham's campaign in the interest of Lot, his intercession for the cities in his neighborhood, the story of the Young Man of Nain, the parables in Lk. 15, etc.). Especially the story of Jesus' pity for the sheep without a shepherd is replete with pertinent matter and opportunities in the premises. But equally important is the teacher's own example. The teacher who himself has always time to enter into the joy and the grief of his pupils, shall be first to see the soul of the pupil stir with emotion at the sight of grief and glee on the part of others: it has experienced for itself the soothing power of sympathy in joy and in grief and appropriated it as a transcendent value. Among the social feelings must be numbered also love, respect, confidence, and gratitude. In these, likewise, the soul expresses the value that another person has for it; and who would make bold to assert that the teacher of religion has no duties to perform in the directions here indicated?

f. Not only by association with others, but also by conceptions of one's own person—its worth or worthlessness, the soul is moved. Such feelings are called **self-esteem, sense of honor,** and **shame.** These are by no means unimportant for the teacher of religion. Recognizing the propriety of self-esteem, he will endeavor to educate the timid for its exercise. Without self-esteem a courageous moral act is unthinkable; and the

conflict of life, and the moral conflict in general, is likely to be abandoned before it has fairly begun. Still more frequently, however, the necessity will arise to circumscribe and thwart it, lest it should develop into complacency, pride, and vanity. The same is true of the sense of honor. He who, devoid of the sense of honor, is indifferent to both praise and censure, runs the risk of contracting moral indifference as the telling weakness of his life. On the other hand, where the sense of honor has been unduly developed, it degenerates to offensive sensitiveness, which often makes life a burden for others and, without ground, induces the victim of such perverted sense of honor to complain of being neglected. Special attention should be given to the sense of shame, not only as the guardian against many a sin, but also, when sin has been committed, as the morning-dawn of a better life. No true repentance is possible without shame for one's own moral failure, without pain in consequence of the wrong committed, or of the ugly and base features in one's conduct. But mere sophistication in the premises will not suffice; sin must be viewed in the shape of living examples, so that its baseness may be felt by the pupil, if he is ever to recognize, feel, and experience his own sin as failure and guilt, for which he would like to hide from both God and men.

So rich and many-sided is the emotional life of the soul that it has become necessary to speak of sensuous, intellectual, esthetic, moral, religious, and other feelings. And yet, that which is really experienced by the soul is invariably one of two sensations—pleasure or displeasure; everything else merely denotes the condition, or sphere, upon which the soul reacts in such a way as to bring about either joy or grief. Again, however nu-

merous the conditions, or spheres, are in regard to which the soul may be stirred, always is postulated the activity of the intellect. Not until the intellect begins to act upon the one or the other emotional sphere, can the soul be stirred accordingly, a fact from which the conclusion must be drawn that the emotions are the concomitant phenomena of intellectual processes. Important concomitant phenomena indeed; for they are the momentous criteria of the value of the objects of the intellectual world! They are, indeed, not absolute and objective criteria, inasmuch as the conception of the morally good and its value is by no means commensurate with the degree of pleasure aroused by them; and guilt remains guilt whether it be felt as such or not. Moreover, to the degree of the development and training of these emotions together with congenital temperamental tendencies the fact is due that the soul of the one, in view of the self-same object of the material as well as the intellectual world, is stirred more intensely or speedily than the soul of the other. The response of the sanguine temperament is swift and feeble; that of the choleric temperament is swift and powerful; that of the melancholy temperament, while strong and deep, is slow. Nevertheless, the emotions are subjective criteria of great moment, inasmuch as they permit me in a measure to realize and experience those objective rational values. If the soul lacked the emotional faculty, it would be devoid of an organ with which to measure the values of the worlds of intellect and matter. Such values might, indeed, be of transcendent greatness; the soul might repeat the value judgments of others and, even, give them intellectual endorsement:—an experience of them, however, would be impossible.

While the emotions hitherto considered are excitations of the soul arising in the usual order of events, those emotions which are caused by unexpected impressions or conceptions and which, at the same time, manifest themselves with considerable force, are rarely of long duration, and operate intensively upon body and soul, are called **affections.** As a result of circumstances, feelings already existing may be so intensified by special influences as to develop into affections. E. g., intellectual emotions may develop into embarrassment, bewilderment, astonishment, enthusiasm; the esthetic ones into admiration, sentimentality, rapture; the ethical and religious ones into indignation, shame, remorse, ecstasy; the social ones into fervent love, resentment, hate, rage; self-esteem into presumption, despondency, fear, despair. **Moods** are called the more permanent emotional states, whose connection with the conceptions and impressions causing them is usually rather vague. The affections as well as the moods can and should remain under control. The teacher of religion will succeed best in this respect when he makes the pupil feel, with living examples as object-lessons, what evil consequences most of them have; how wretched they tend to make one; how an alien influence is exerted through them upon a man, so that one that should be free is debased to the condition of the slave. Often, while engaged in this demonstration, the teacher should draw upon the moral and religious feelings. When we speak of **temper** ("Gemuet"), we denote the sum total of emotional phenomena.

Closely connected with the emotional life is what, in psychology and pedagogy, is called **interest.** It is the opposite of the mental state called indifference. If

my soul is indifferent to anything, it, in no wise, reacts or vibrates to it; neither pleasurable nor painful, the presence of an object of indifference is as far from being a gain to the soul as its absence is a loss. If, on the other hand, I take an interest in any object, it cannot but be of value for me; it must stir my soul to gladness, so that, delighted by the occupation with it, it singles it out from others. Instead of being in my presence as something foreign and indifferent, the object of interest sustains toward me a vital relation; a mutual dependence has set in between my soul and such object of its affection; it has obtained a sudden value for me, and I have become aware of such value. But, interest being the expression of the subjective value of anything, its connection with the emotions is immediate; for they constitute the soul's organ through which it cognizes and measures the value possessed for it by any object either of the material or the intellectual world. That is the reason why, as in the case of the emotions, we distinguish between sensuous and mental interests, dividing the latter likewise into intellectual, esthetic, religious, sympathetic or social interests. Yet, the difference between interest and feeling dare not be overlooked. While the latter, when moved to pain by an object, indicates its worthlessness, so far as the sufferer is concerned, the term interest is usually employed in a positive sense only, namely, whenever the contemplation of any object releases pleasure within us, and thereby proves its value for us. Nor must the organ of the soul whereby it evaluates a given object be confounded with the state resulting from such evaluation, in which it prefers that particular object to others and gladly occupies itself with it. But just that is interest. In the measure in

which my soul is again and again stirred to joy by an object or calls to mind former joyful experiences occasioned by it, interest in the object in question is strengthened and deepened; and the more variously any object has influenced the soul in the course of time the clearer, when the soul has become aware of such influence, will be the value judgments of the soul in regard to it; and these will secure for such object permanent interest, provided that its later influences upon the soul are altogether or largely of a pleasant character.—If the emotions are rightly represented as the passage-way to the will, since the soul strives for nothing save what has pleasurably affected it, the same requires to be said of interest to an even higher degree. This is the true motive power of all endeavor and volition. How, therefore, could the teacher of religion underestimate its importance, since, more than any other teacher, he purposes to influence the will and its activities?

3. The Will.

Alongside the intellect and the emotions, the will is a constituent element of the life of the soul. The soul not only becomes conscious of the objects of the worlds without and within itself, nor does it merely estimate the value of these objects by the aid of the feelings; it also draws from the knowledge it has gained and from its valuation of these objects a practical conclusion; it stretches forth toward that which is precious or attractive in order to seize it, or it spurns that which is unattractive, displeasing, repellent. This striving for the objects conceived and appraised by it constitutes the volitional life of the soul. Nor is the latter a mere derivative product of intellect and feelings or a faculty identical with these powers, but rather an in-

dependent and original factor of the soul's life, precisely like the others. While the intellect and the feelings deal with objects of the present moment, the soul, in the will, turns toward the future for the purpose of effecting a change in the circumstances obtaining in the present, either as regards its own state or that of the outer world conceived by it. In view of the fact that the term "will" has many meanings, being understood in a narrower and a wider sense, and denoting, in the narrower sense, the consummation of the whole so-called volitional life of the soul, it would be better to use the term "striving". The striving of the soul proceeds in three stages: impulse, desire, and volition proper.

a. In the initial stages of human life, before the formation of concepts and the gathering of experiences of any kind, a striving is felt. The child resting in its mother's womb, although the outer world has been neither conceived nor experienced by it, strives and presses outward. The new-born child, for the purpose of self-preservation, cries for food, although, having had no glimpse or experience of food, it is ignorant of the fact that thereby the sensation of hunger is removed and the agreeable feeling of satiety is effected. The child that has lain quiet for a long time craves motion and kicks until it has freed itself, although there has been no previous knowledge of freedom of motion and its agreeable effect. Already in the first months of its life it is glad to consort with its mother and, later, with other children, without having previously witnessed sociability or experienced its value. There is a hidden force in the soul—an unconscious striving, which stretches forth after such things. This is volitional life in its lowest form, the **impulse.** In its manifestation the

striving may pertain either to a sensuous or a mental sphere, a fact which explains the usage, not altogether free from objection, of our speaking of sensuous and mental impulses, as we do in the case of the emotions. To the former class belong the impulses for nutrition and self-preservation, and the sexual impulse. To the latter belong the impulses for social fellowship, for emulation, for activity, for the acquisition of knowledge. Always a force is in question that, asserting itself unconsciously, makes for the gratification of important needs. If the desire is not satisfied, body and soul are astir in the feelings accompanying the desire, so that the resultant state of want and privation may make itself felt with positive pain. On the other hand, if the desire is satisfied, body and soul are set at rest. This, however, is the case only until the impulse in question once more begins to stir, and the desire of the soul for the one or the other object again manifests itself; for the impulse is something **permanent,** existing for the whole space of life or, at any rate, for the space of a certain stage of life, and manifesting itself again and again in the same strivings. In the sphere of animal life the impulse corresponds to the instinct (instinctus= impulse). If the volitional life of the soul had no further stages, it is unlikely that there would be any essential difference in this respect between man and the animal. This implies that the impulse is originally neither good nor bad; is, as a matter of fact, morally neutral, since it is creatively an essential part of human nature. Equally certain it is that, in the state of sin, the impulse tends to exceed its bounds, for which reason it calls for control, thus suggesting a duty for the teacher of religion also in this direction.

b. The impulse as such is blind; it lacks a clearly recognized aim. However, if, upon a repeated gratification of the impulse, the soul has experienced the means of such gratification, the impulse assumes the more definite form of **desire.** There is no more vagueness of striving; striving now has an aim, namely, to attain something conceived, concerning which experience has taught that it brings gratification of the impulse and, with it, the sensation of pleasure. Thus is brought about desire, in distinction from the impulse, upon the ground of the intellect life and the feelings of the soul. And inasmuch as the objects conceived are various, the ones being perceived by the feelings as valuable because agreeable, the others as dangerous because disagreeable, desire represents now a positive, now a negative, striving of the soul; that is, a striving that aims at the possession of the object in question, or aversion, which spurns it. Desire is usually something transient; how rapidly its objects shift in the case of the child! But it may assume a more vigorous form and thus attain to permanency. The scale it may possibly traverse is given in the words: desire proper, inclination, propensity, passion. **Desire proper** is an intensive desire of the soul, since its striving seizes upon the object conceived with energy and violence. This violence may disappear as soon as desire has been gratified, as in the case of the thirsty person when he has slaked his thirst. But it may continue returning, as in the case of the drunkard. Just in consequence of repeated gratification, the desire increases in strength, just as the repetition of one and the same concept renders it clearer and more vigorous (page 228). Desire become habitual is called **"inclination"** (to be distinguished from native

tendencies toward anything); for the trend of the soul's striving at this stage always points in a definite direction. When inclination has attained to a certain degree of strength it has become "propensity"; for as the tree finally leans altogether toward the side to which the wind has permanently warped the branches, so eventually the whole trend of life turns to the object toward which one has been drifting with increasing frequency and force. While propensity is already virtual enslavement, **passion** is a desire of such strength that it seeks gratification in a certain direction, no matter what the cost; reason may condemn it; conscience may react against it; its consequences may be ever so wretched. It is true that the terms "propensity" and "passion" are used also to characterize the desire for the morally good; but this usage is by no means prevalent. This is not true of the words "desire" and "inclination": these are neutral and receive their ethical color from the object to which they are directed.

If already the impulses of the pupil occasion special tasks for the teacher of religion, this is true in an even higher degree of desire in its several degrees of intensity. He will see to it on his part that, wherever the gratification of sensuous needs is in question there is an adjustment to the claims of desire, whereby not only the health of the body is promoted but the basis is furnished for genuinely child-like cheerfulness. But by occasional admonition and his own example he will oppose desire when it becomes undiscriminating and insatiable, and thus bring home to the pupil the value of noble simplicity and self-restraint. He will pay careful attention to the mutual intercourse of his pupils, lest, by the association affected by them, by the books

read by them, by the pictures beheld by them, by unchastity and lewdness in words and gestures, the dormant sexual impulse should be prematurely aroused or sexual desire, where already awake, be fed; lest a tendency toward indolence, toward a scattering of energies, toward solitude, toward tyranny, toward desire for gain (for instance, in games), toward gossip, toward prejudice, etc., should take root. He will direct the desire especially toward goodness and godliness; and by arousing interest therein, produce and strengthen the desire and striving to attain those. Aware of the great power of habit, the teacher will make an effort to surround all of his instructions with holy exercises, to begin with prayer and to close with prayer; to investigate the attitude of the home toward prayer; to urge regular attendance upon public worship; to pay attention to the exercise of charity in such forms as are adapted to his pupils, in order gradually to effect a certain degree of facility in well-doing—this characteristic of Christian "virtue".

c. Higher in the scale of striving than desire is **volition** (in the narrower sense). It postulates not only the knowledge of the object desired, but also the knowledge of the ways and means that lead to its acquisition, and, likewise, confidence in the adequacy of one's powers in the premises. When the soul, on the strength of such knowledge and confidence, resolves to appropriate the object in question, it **wills.** Many a time, in the misery of exile, the picture of his father's house with its abundance may have appeared to the prodigal's inner vision, arousing in him the desire to return; but there the process came to an end. Not until one day, when he once more vividly beheld his childhood home, realizing its

value with special vividness; when he reflected upon the way that led to it and conceived the words to be spoken to his father; when he felt confident that his father would not thrust him out, and that he was equal to the task proposed; and then decided to venture upon the step in question,—not until then can it be said that he **willed.**

Volition, accordingly, postulates the activity of the soul in the exercise of the intellect and the emotions even more sweepingly than even desire: only through the vigorous activity of both does volition become possible. Corresponding to Kant's distinction between "Verstand" and "Vernunft" in the sphere of the intellect (cp. p. 240), is the distinction made between the intellectual and the rational volition of the soul. The former deals with what is useful and expedient, the latter with what is morally good and pleasing to God. The former, when a choice is made or a resolution passed, is determined by the advantage to be gained or the loss to be avoided; the latter is determined by a consideration of the mutual duties and rights of men and by a reference to God and His will—that is, by moral and religious, or spiritual, values.—As soon as volition exists, there follows **action.** The activity of the will is inward, in that it directs the attention, reproduces and associates concepts; but, above all, in that, through reflection, or voluntary meditation, it controls the current of thought. Its activity is outward in that it leads to actions; for action does not denote any kind of act or deed, least of all something taking place through blind impulse or accident, but such action as takes place in consequence of reflection and appraisal of its value (thinking and feeling), and in consequence of a resolu-

tion traced to both of these (volition), that is, in perfect freedom. For inasmuch as the soul may decide in favor of something adjudged as wrong by the intellect and felt to be worthless or even dangerous by the emotional faculty, it confesses that there is really a **freedom** of will and action, and that the voice of reason (intellect) and the excitation of the feelings, despite all the influence exerted by them, do not constitute coercion, which the soul could not escape but **must** obey.

When man, in moral and religious questions, confronts the same choice again and again, only to repeat his decision, such decision or, rather, the judgment connected therewith, develops into a maxim, that is, a moral principle—a moral rule of life. When his decisions and acts steadily conform to such maxim, his will, his conduct, his whole personality, receive a corresponding stamp. For the reason that this stamp constitutes his quality from a certain aspect, we call it characteristic; for character (from χαράσσειν, to give an edge or point, to engrave, to stamp) denotes that which is stamped. When the soul permits itself to be guided by certain maxims not only in one direction but in all moral and religious decisions, man has become a **character.** While this, in a certain sense, applies also to one who has become confirmed in wickedness by repeated wrong-doing, so that he consistently acts in conformity to wrong principles, usage applies the term character preferably to such as act in conformity to principles morally good, whether we have in mind the principles of natural or of Christian ethics.

If it is agreed that moral conduct and the development of character are possible only upon the basis of volition, the transcendent importance of the discipline

of the will in education, especially religious education, is readily seen. To find the way to the will of the pupil and to move it to action, must be the main object of the teacher of religion who has learned that religion is not an aggregate of doctrines but rather an actual condition, namely, fellowship with God through Christ and the actual recognition and execution of the divine will in life. He cannot with too much frequency impress the fact upon himself that the will can be touched only through the intellect and the feelings; that, accordingly, his aim must be directed, indeed, at the formation of clear conceptions and the gain of accurate knowledge, but that this process should not take place in a dead, formal manner, but be accompanied without intermission by the participation of his whole inner life, by warmest interest, by the highest regard for the truths in question. Thus the feelings of the pupil, agreeably touched, will vibrate to the teacher's treatment; his interest in the truths under consideration will be aroused; there will result a consciousness of the value of such truths like that found in the teacher's own soul. When, moreover, through representatives of a noble morality and the teacher's own personality, the fact is brought home to the pupil that the moral good is attainable, and, likewise, the way to its attainment is shown, the result is that there will be not a mere transient desire for the moral good, but also the will for it; that is, he actually desires to perform it. However, if the teacher at the outset wishes to safeguard himself against disheartening disappointment, he will reckon from the very beginning with his inability to force the right decision. The will, despite its close relation to the intellect and the feelings, is notwithstanding an independent factor. In a

state of sin it is by no means always possible to arouse the feelings in behalf of the good, in part in consequence of a reaction upon the feelings by the direction of the will, and even upon the intellect itself, in part in consequence of a general enfeeblement through original sin of these organs for the performance of that which is good. For that which is truly good and pleasing to God, the intellect, the feelings, and the will, totally lack receptivity as long as they are in a state of sin, its place being taken by a "propensitas ad malum". And insofar as the old life even projects itself into the state of the new life, which is under the influence of the new birth and of justification, the teacher of religion will have to reckon with the fact that neither the intellect nor the feelings nor the will always respond in the manner desired and rightfully expected to that which is good and pleasing to God. However, in view of the fact that receptivity and responsiveness, as a matter of experience, are most in evidence in earliest youth, the teacher of religion will not only unwearyingly endeavor to bring sound influence to bear upon the home from which his pupil hails, but, likewise, make every effort to reach the soul of the pupil. He will, by corresponding action, seek to bring about not only a decision but also its execution. The mutual intercourse of the children, their association with parents and neighbors, with teacher and pastor, constitute the sphere in which he instructs in correct conduct. The latter, in turn, react upon the power of decision. The teacher remembers just here the great importance of repetition, of the habitual exercise in well-doing and of familiarity with it, taking care, by inculcating these things, that at least the foundation of a Christian character is laid.

Even this brief delineation of the life of the soul affords an insight into its wealth and manysidedness.

In spite of the trinity distinguished by us—intellect, emotions, will—the soul constitutes a unity. The same soul knows, feels, wills. The soul is the subject whose essence stands revealed in a three-fold activity. It is the center, as it were, which finds in the intellect, the emotions, and the will its vital sphere. It is conscious of its vital sphere as peculiarly its own, clearly distinct from everything foreign. For this reason we speak of **self-consciousness,**—the **consciousness of the Ego.** The soul can distinguish its constituent faculties from itself, can place them before its vision, and make them objects of research; but what is thus objectivized by the soul is always part of itself. Just as, in the concept of a tree, a multiplicity of concepts is fused into a common one, that is, a unity, even so the soul fuses into a unity its three fundamental faculties, in each of which itself and none other becomes active. We, therefore, speak of the self-conscious **unity** of the soul. And inasmuch as it is conscious of its former perceptions, conceptions, states, and strivings, as well as those of the present and the future as peculiarly its own, there stands thus revealed a **continuity** and **identity** of the conscious Ego which is altogether independent of organic changes and other material factors. Thus the explanation of the soul as a mere manifestation and revelation of matter (the body, the brain, which are subject to organic changes) is rendered impossible; and the soul is disclosed as an independent entity, neither occasioned by matter nor of necessity disappearing with its decay, however little we can assert in detail concerning its ultimate essence.

22. The Gradual Unfolding of the Pupil's Inner Life.

Stanley Hall, Ausgew. Beitr. z. Kinderpsychologie u. Paedagogik, gesammelt v. Ufer, 1902 (These essays were published in The Forum, Scribner's Magazine, Pedagogical Seminary, American Journal of Psychology, etc.).—**W. Preyer,** Die Seele d. Kindes (1882), [7]1908; English by H. W. Brown, 1889.—**K. Groos,** Das Seelenleben d. Kindes, [2]1908.—**Cl.** and **M. Stern,** Monographien ueber d. seelische Entwicklung d. Kindes, 1907 ff.—**G. Baeumer** and **L. Droescher,** Von d. Kindesseele, 1908.—**R. Gaupp,** Die Psychologie d. Kindes, [3]1912.—**D. Vorwerk,** Kinderseelenkunde, [2]1912.—**W. Ament,** Die Seele d. Kindes, [4]1914.—**Sigismund,** Kind u. Welt, [2]1897.—**B. Otto,** Beitr. z. Psychologie d. Unterrichts, 1903.—**K. R. Loewe,** Wie erziehe u. belehre ich m. Kind bis z. 6. Lebensjahr, [2]1904.—**R. Hartmann,** Die Analyse d. kindl. Gedankenkreises, [4]1906.—**A. Schreiber,** Das Buch v. Kind, 1907.—**R. Goltz,** Das Buch der Kindheit, [5]1909.—**G. Compayré,** L'Evolution Intellectuelle et Morale de l' Enfant; part I German by Ufer: Die Entwicklung d. Kinderseele, 1900; part II English by M. Wilson, Development of the Child in Later Infancy, 1914.—**F. Tracy** and **I. Stimpfel,** Psychology of Childhood (1884), [7]1909.—**J. M. Baldwin,** Mental Development in the Child and the Race (1895), [7]1911.—**Fr. Froebel,** Pedagogics of the Kindergarten, 1895.—**A. Kirkpatrick,** Fundamentals of Child-Study, (1903), [14]1914.—**W. Geo. Koons,** The Child's Religious Life, 1903.—**Ch. W. Rishell,** The child as God's child, 1904.—**G. H. Pease,** An Outline of a Bible School Curriculum, (1904), [2]1909.—**Ant. Abern. Lamoreau,** The Unfolding Life, 1907.—**G. E. Dawson,** The child and his religion, 1909.—**E. P. St. John,** Child nature and child nurture, 1911.—**H. Bauer,** Die Psychologie d. Jugendlichen, 1911.—**J. Eger** and **L. Heitmann,** Die Entwicklungsjahre, bes. Heft 7: **F. Mahling,** Die Psychologie d. Jugendlichen, 1913.—**G. Fuellkrug,** Zur Seelenkunde d. weibl. Jugend, 1913.—**F. W. Foerster,** Jugendlehre (1904), 55th Thousand, 1911.—**F. W. Forbush,** The Boy Problem (1901), [7]1913.—**John L. Alexander,** The boy and the Sunday school, 1910.—**W. Buck,** Boys' self-governing clubs.—**E. H. Hughes,** A boy's religion.—**Fr. W. Johnson,** Problems of boyhood.—**W. B. Forbush,** Church work with boys, 1910.—**Stanley Hall,** Adolescence, its psychology and its relation to physiology, anthropol-

ogy, sociology, sex, crime, religion, and education (1904), [2]1911. —**St. Hall,** Youth. Its education, regimen and hygiene (1904), [4]1911.—**T. King,** The High School age.—**Marg. Slattery,** The girl in her teens.—**M. E. Moxley,** Girlhood and Character, 1916.

Equally important with the knowldege of the inner life of his pupil for the catechist is the knowledge of it gradual unfolding. Otherwise he would run the risk of according him at an earlier stage of his development such treatment as might be warranted only by a later one. When the child comes into the world it is indeed a perfect human being, requiring nothing from the outside to complete its organism at a later day; but such a child is an altogether undeveloped human being. All possibilities and powers of the grown man or of the fully developed woman are found in the child; but only germinally and potentially, a development of from eighteen to twenty-one years being needed, at times even a longer period, until the human organism, which has come into the world at birth, shall have found full development. The observation of this gradual development is one of the most interesting studies. Three stages are distinguished: 1. Early and later infancy, which extends from the first to the sixth year; 2. The childhood stage, which extends from the sixth to the twelfth or thirteenth year, and which is divided into two sections (six to nine and nine to twelve); 3. Early and later adolescence, extending from the twelfth or thirteenth year to the period of full development. Although these several stages are not clearly marked, the subsequent period being overlapped in the case of the one or the other child by a year or so, there is no doubt whatever about their existence as such, and the fact that, generally, they correspond to the age given.

1. **Early and later infancy.** The most interesting of these stages and one that hitherto has been more thoroughly explored than the others, is early and later infancy. However, inasmuch as the child at this stage of life becomes a subject of instruction to a rather limited degree, our reference to it at this place must be confined to essentials.

a. When the child comes into the world, it is suddenly surrounded by it as by a gigantic chaos, full of light and sound—"a big, blooming, buzzing confusion", to use the expression of William James. A number of stimuli enter upon the soul from the outside world, acting upon the perceptive faculty in such a manner as to call forth all sorts of sensations. Not until these take place, do the operations of the **intellectual life** begin. While sense impressions are at first indistinct and undefined, they during the first year already, enlarge into clear cognitions (the look of the child is fixed upon the shining watch, from which a stimulus has proceeded; it follows a light carried before it). Hand in hand with these perceptions go the first beginnings of concepts and the reproduction of such concepts (it connects the sound tictac, repeatedly pronounced by the father in view of the watch, held before it at the same time the sound is uttered, so that eventually, when the sound tictac is uttered, the watch is conceived and pointed out). Synchronous with the first conceptions are the beginnings of attention and thinking (pp. 236; 240). Even linguistic development generally sets in as early as the first year, in that the child begins to exercise its organs of speech by forming all kinds of sounds, with which, however, it connects no meaning as yet (tata). The **feelings** of the child are at first altogether of a sensuous

character; for instance, hunger and cold arouse a feeling of displeasure, while gratification of the appetite and warmth arouse its opposite (page 243). Still, toward the end of the first year of life faint beginnings of higher feelings appear: delight in color, fear of strangers and unaccustomed sounds, love for the mother. **Volition** is expressed at first only in the form of impulses, especially those of nutrition and motion; but as soon as perceptions, conceptions, and the reproduction of these begin to show themselves, there is also conscious desire (the child catches at the milk-bottle, and cries when it is withheld).

b. A large step in a forward development is taken by the child when, in the second year, it begins to walk and to talk. In consequence of its ability and skill in walking, it not only conquers its helplessness more and more, but also obtains the necessary space, constantly enlarging, for new observations, experiences, and activities. The impulse of motion, already in existence and evidence, now comes into its own; the power inherent in the child, later to be utilized in mental effort, now presses outward in the sphere of bodily life with such energy that restlessness becomes fairly characteristic of it. Closely connected with the progress of bodily development is a significant unfolding of the mental life, first of all of the **intellect.** The organs of sense, especially eyes and ears, now hungrily stretch out toward all attractions of the new and exceedingly interesting outer world, communicating them as wide-open canals to the nervous system and thereby to the brain, which, impressionable like delicate clay, receives and transmits them to the soul. The construction of the inner world sets in, which will be as poor or as rich as the sense im-

pressions working upon the soul from without. This inner world, strongly influenced by the imitative impulse and hereditary factors, in a steadily increasing degree, finds expression in language. Presently also **memory** develops: the brain cells, exceedingly receptive during childhood, retain the impressions received; and as soon as the soul acts upon them, they become alive and the images formed in the past appear to the child anew. If the first impressions are made at a time when the brain is not weary and the child is attentive; if the point to be brought to the child's attention is made clear and impressive; if, in addition to the ear, also the eye (picture-book with verses), or some other organ, is employed; if the new is coupled with something already known and repeated one time after another, memory will prove quite faithful already from the third year. The **phantasy** of the child is based upon memory. This faculty awakens in the third, more generally in the fourth, year, at once to unfold to vigorous life. That is the reason that the child is not only fond of hearing tales at this age, but also constructs a wondrous world of its own out of the concepts in the soul; gives, when at play, new shape to old forms, and tries its power in the first attempts at drawing. In consequence of imaginative concepts, akin to phantasy, the child often entertains fear where there is no occasion for it. As yet **reasoning** is overshadowed by the sense perceptions and the play of phantasy, which are far remote from exact logic. Notwithstanding it asserts itself toward the end of this period in numerous childlike investigations and experiments, and especially in innumerable questions in regard to the "what", "wherefore", "whereto".—As far as the emotions in this period, from the second to the

sixth year, are concerned, the sensuous feelings which were thoroughly dominant during the first year of life, remain in the foreground also during the period in question. However, the intellectual emotions gradually unfold, and even the first promptings of the sense of honor, of moral, religious and social feelings become manifest. But this is the case only when education does its part; for, left to itself, the little human being circles only about self. This is the case instinctively before it learns to distinguish itself from the beings around it; this is the case consciously, after, with the third or fourth year of life, it has attained to self-consciousness.—Also in the sphere of **volition** the sensuous preponderates. However, with the nobler emotional promptings already mentioned, there begin to be coupled higher aims. The imitative impulse, which is quite strong in the child in this period, may prove of particular importance, for the reason that, by its aid, the first habits are formed, which are of vast consequence for the whole life afterward.

Whether and how the soul life of the child can be wrought upon at this stage is a question to which divergent answers have been given. As far as we are concerned, finding our views rather confirmed than invalidated by the later psychology, we are certain that the mother may exert pre-natal influence upon her child, in that the mental and spiritual atmosphere in which she moves during the period of gestation does not leave the child without a trace. Quite unmistakable is such influence in the first year. If that is the case with the unbaptized child, the fact is even more pronounced when the child is baptized. The Spirit of God dwelling in the child has access to all the functions of the soul; and the influence from without, if proper, merely meets the

craving of the soul of the baptized child. Of course, such operation upon the child soul cannot proceed in the form of command and precept, which should be of rare occurrence even between the fourth and the sixth year. The chief factor is the moral and religious character of the environment—the moral and religious atmosphere in which the child grows up. From it proceeds upon the slowly unfolding child soul an influence silent and gentle as dew from heaven, but equally effective. The organs of sense stretch forth in violent hunger toward the attractions brought to bear upon it from without, evincing the same hospitality for evil or morally neutral forces as for wholesome ones, if the former are a factor of their environment. And whatever has once been received is retained—bound to exert its power soon or late. In this period the memory of the child asserts itself. Therefore the parents cannot watch too carefully over their gestures, words, and acts, yea, over the whole spirit ruling in the house. Cheerful fellowship, coupled with faithful performance of duty and consecrated by prayer, uttered devoutly and in unison, cannot but leave its traces in the soul of the little one. As early as the third year the child, by the aid of pictures, can be impressed with the fact of the permanent presence of God, whereby the strongest foundation is laid for the moral and religious life. Of great help in the premises will be the appeal to the **imitative** impulse. Seeing the parents stand in the presence of God and speak with Him as one living and present, the child will fold its hands of itself for the purpose of likewise speaking with Him and addressing to Him its requests. While this is not as yet a conscious evangelical and saving faith, it is the very relation to God that corresponds

to the present stage of the child's development, and unquestionably of great moment for its subsequent life. If, then, the parents adjust themselves to the child's phantasy from the fourth to the sixth year of its life; if, like Luther, in the case of little Hans, they limn upon its phantasy a cheehy picture of the garden of heaven; or if they exhibit to the child the heavenly Father's care for all His children by the aid of stories taken from the Bible or every-day life, provided that these are adapted to the intellectual stage of the children; if they tell it on the occasion of radiant spring of His goodness, on the occasion of the first thunderstorm that affrights it, of His omnipotence, etc., the child's experience of God is bound to be widened and invigorated. Instead of suppressing the desire to ask questions, parents will welcome it with gratitude, not only because such questions connote the fledging of the intellectual wings, but also because an opportunity is presented of directing the child to God and His doings. As a case in point, the questions in regard to the vernal quickening of nature may be made the starting-point for an account of creation consonant with the understanding of the child; the question in regard to the picture of the Crucified on the wall, the starting-point for a similar account of Jesus the Savior. In view of the power of the child's memory, such account might be coupled with a rhyme or a hymn stanza, which are surer of retention when occasionally sung with the child.

Especially the importance of the **emotional life** of the child should be recognized by the parents. Being shut up to the stimulation of the emotions as the only way to the will of the child and its purposeful assertion, they will take pains to bring proper influence to bear

upon the feelings of the little ones. This, however, is accomplished not so much through precept and admonition as through suggestion; for the intellectual life of the child is inadequate to the former, and whatever is achieved thereby rarely becomes a permanent trait of character, but passes away as soon as the child has been removed beyond the sway of coercion. An exclamation of horror on the parents' part; undisguised, unsimulated heart-ache in view of it; vivid joy in view of the good—these attitudes, repeatedly displayed, will produce also in the child displeasure over evil and pleasure over right, which, in turn, will act upon the will and stir it to action. Only by way of exception will such feeling in the child require support through threats and promises, through penalties and rewards. If the child has been made conscious of the permanent presence of God to such an extent that its soul is filled with living trust in Him as well as with admiration and awe, the most effective means have been employed for an initial recognition of sin and the quickening of the moral and religious feelings. When, however, the feelings have been stirred, an opportunity must be afforded to exercise them by action, or they would better have remained undeveloped. For instance, when parental sympathy for the grief of others or experience of help in its own grief has kindled sympathy for the grief of others in the naturally selfish child heart, the child must be led and encouraged upon the way on which it can render aid to one in trouble, though no other expression of sympathy should be possible to it than the offering of a flower. The greater the regularity with which all this is done the more habitual such action will become, to be performed finally as a matter of course. There is nothing

that compares from childhood on in importance with the formation of good habits.—Inasmuch as this part of education, pertaining altogether to the pre-scholastic period, is, for that reason, a domestic requirement, the teacher of religion will employ every means at his disposal to instruct the home in regard to its duty in the matter of education and unintermittently insist upon its performance.

2. **Childhood.** The entrance of the child upon the stage of boyhood or girlhood, which takes place about the sixth year, is outwardly not so clearly marked as the transition from earlier (first year) to later infancy (second to sixth year). In appearance it is more like a continuation of infancy than something new. Yet unmistakable signs of a new period are not wanting. Physically, the change of teeth takes place at this time; and nerves develop with greater rapidity; the brain has about reached its final size. Mentally the child has made such progress that it can effectively participate in instruction. The fundamental period for the absorption of knowledge begins. With attendance upon school a new world is entered by it, which not only unconsciously forms and moulds it, but which can and should be dominated by the child through an independent assertion of the intellect. The period as a whole is likewise divided into two parts (from the sixth to the ninth and from the ninth to the twelfth year), which we desire to discuss separately.

a. Bodily, the restlessness of the child has not been conquered when, with the sixth year, it begins to go to school: sitting still will be so difficult that it should not be expected for a considerable period. But inasmuch as the striving after activity no longer finds vent in an

aimless moving from place to place as it did in the period preceding, but connects itself naturally with definite objects, the curriculum can be made to conform to its necessities through an arrangement according to which the impartation of knowledge is limited to brief periods, which should not exceed thirty minutes each, to be followed, moreover, by frequent periods of technical instruction (writing, singing, drawing, handwork) and interspersed with numerous intermissions. Brief periods of instruction and a frequent change of subject matter are required for this period, and the first year of school in particular, also by the mental development of the child; for its nervous and mental powers are still easily fatigued, and interest and attention readily flag. Sensation, perception, and **intuition** are the dominating factors of the intellect. The child of six lacks understanding for book drill almost altogether, and even the child of nine cannot appreciate abstractions. While the desire to ask questions is rather on the increase, answers must receive concrete formulation and keep the child in the peculiar sphere of its own functions and concepts if intellectual reaction is to be expected. The child wants to see, to behold. If it cannot see with the bodily eye—nine-tenths of our concepts are based upon sensuous perceptions and intuitions—, it desires to see with the mental eye whatever is put before its mind with the pencil of the word in intelligible, concrete forms. Whoever, therefore, wants to give successful instruction in the period under consideration must be a master in story-telling. And inasmuch as the children usually have rather fragmentary concepts of the objects and conditions of their immediate environment, and their range of expressions is quite limited, not to forget the

fact that a child is likely to connect a different meaning with certain words from that attached to them by the adult, they fail to be benefited even by the talent of story-telling unless their verbal range and sphere of concepts have first been thoroughly investigated, and inaccurate and fragmentary concepts have been raised to the level of accuracy, clearness, and completeness. The faithfulness with which this duty is performed is the measure of the tractableness of the child; for the treasure of concepts thus acquired becomes a key with which the child unlocks the new more and more (p. 234 f.).

The requirement for a method of instruction based not upon abstractions but upon plain, animated narratives, is supported by the observation that, next to the capacity and desire for visualizing objects, there is no other factor of the intellect that is so active as the **phantasy,** not, it is true, the abstracting but the constructing phantasy. Vigorous and eager, the phantasy stretches forth to the concrete, in order to shape it at will and combine it into forms of flesh and blood. The lifeless doll becomes a living friend, with whom the child holds speech and intercourse, and which it subjects to transmutations ever new. Play would hardly maintain its attractions for this period were it not for the rich field opened to the phantasy in addition to giving vent to the call of the child's nature for action. Now the time has come when the phantasy is no longer restricted to home and present: it leaps over the barrier of time and distance, transports itself into past eras and remote regions, even though it arrays the persons there in the concept material of home and present. But whatever the world to which phantasy transports it-

self, the favorite object with which it deals is the living personality, which, for that reason, becomes an object of imitation. As a matter of fact, the **imitative impulse** of the child in this period is closely connected with the pronounced play of its phantasy, a connection which calls for a renewal of the demand to act upon the child's intellect in this period by nothing so much as by narration. Whatever is put before the soul and fed to the phantasy one time after another in the shape of living personalities, does not pass through the soul without leaving a trace of itself: it is engraved upon it, especially in this, the formative, period of the brain. The feelings being touched, appeal is thus made to the will for imitation, which is prompted to become like the exemplar to whom the soul is indebted for such delightful experience.

The **emotions,** as a whole, are still occupied with themselves in this period. Unselfish friendships are seldom formed, but if they are, they are suddenly broken off when the splendor of one's own personality is obscured by the friend. But through a purposeful cultivation of the phantasy which causes the child to visualize the grief of others so clearly as if it had actually been beheld, an even better prospect than in later infancy is secured of arousing the sympathetic emotions and of acting upon the will through them. What has been said about the formation of habits is a greater factor in the sphere of **volition** during the childhood stage than during the period preceding the sixth year. Finally it must be added that **memory,** though still weak at the age of six, from now on rapidly grows in strength. In this period, however, it does not rise to its full height, and therefore material to be literally memorized should

be restricted to a modicum, and even this should not be demanded from the child before the teacher has cast light upon it by means of illustration and thus enabled it to gain at least a rudimentary understanding.

The conclusions to be drawn from these facts by the teacher of religion are self-evident. He may not excuse himself from becoming thoroughly conversant with the range of the concepts and words commanded by the child that has begun to take instruction under him. Proceeding from the existing material of knowledge he will correct where correction is needed, and slowly and gradually enrich his pupil's mind. Intuitive instruction on the basis of biblical pictures will prove of great help in the premises, provided the teacher pays attention to his language, avoids all abstractions and lengthy sentences, ascertains again and again whether he be understood, trains the children in independent thinking, and, likewise, in rendering the material mastered in the form of simple sentences. Above all, as soon as a sufficient range of words and a small amount of clear and distinct concepts shall have been found, he will pay special attention to **narration.** To make the story as simple as possible and, at the same time, as concrete and, thereby, as intuitional as possible, will be considered by him as his chief object. Following the example of the miniature painter, he will limn most carefully individual features, thus securing life-likeness for the whole: this is what the child craves; and only thus does clear intuition become possible. On the other hand, his devotion to minutiae will not cause him to forget the necessity of stressing the distinctive features of the picture as a whole, in order to bring into clear relief rather than obliterate whatever elements the new narra-

tive possesses in distinction from those previously told, no matter how much of its contents may overlap with those of the stories previously heard. Already at this stage the teacher will not be satisfied with depicting external processes and their connection, but rather introduce the child into the hidden thoughts and motives of the actors, in order to put in motion the thinking processes that have been awakened. But just as the narrative selected should be a simple unit, not a conglomerate fused from several stories, so he will confine himself in his presentation of the underlying truth to the main feature, compensating the children for the loss of less important truths by the full elaboration of the main one. Extensive application does more harm at this stage than good. However, it is desirable to compress the truth discovered into some precious passage or verse. The growing power of memory will suggest to the teacher not only the permissibility but also the effectiveness of repeating such passages and verses with the little ones in unison; at the same time he will refrain from foisting upon the child's memory any material upon which no proper light has been shed by preceding instruction. Stanley Hall says: "Of all the things that a teacher should know how to do, the most important, without any exception, is to know how to tell a story". It is not probable that a story, well and repeatedly told, can remain without influence upon the soul of the child; it will rather have the tendency and, to some extent, the power to change it, transmitting it into the likeness of the persons of the story (compare Hawthorne's "Great Stone Face"). How much more is this bound to be true of the Bible stories, especially of the stories of Jesus, and with children being baptized; compare 2 Cor.

3, 18. Such effect will be proportioned to the success with which the teacher works, upon the emotions of the child. That the stories of the Bible have a claim upon the child in the period under consideration, although the start may have been made with stories from current life, is a fact suggested by the power of the child's phantasy, which is able in those years, as we have seen, to transport itself into distant times and scenes.—The stimulation of the sympathetic emotions the teacher of religion will not fail to overlook. The will thus being influenced, opportunity for putting it into action must likewise be vouchsafed. This, for instance, is the stage when interest in missions should be aroused and practically manifested.—In regard to discipline, the teacher will not forget, in spite of the necessity for the inculcation of order—so important for the later periods of life—that quiet and silence are still extremely difficult for the child. Wherever mendacity manifests itself, he will proceed against it with great earnestness, although he should be aware of the fact that, in consequence of incorrect concepts of the imagination still found in these years, not every objective untruth is necessarily a lie and deserving to be treated as such.

b. The time between the ninth and the twelfth or thirteenth year forms the second period of adolescence in both boyhood and girlhood. Bodily development usually progresses rather slowly during these years. Increase of stature and weight, compared with the rapid development preceding and following, takes place so slowly as to make it appear that progress, if not arrested, is at least retarded. The growth of the brain, likewise, is quite inconsiderable. Only the connective tissue and, perhaps, the nerves exhibit vigorous growth.

It seems as if nature is gathering strength for the sweeping changes of the subsequent period. Such accumulation of a store of energy and force is probably the cause of the noisy movements characteristic of boys of this age, and of their fondness for scuffling. For the same reason they probably prefer at this time physical to mental labor.

As regards the **mental** life of the children, the absorption of things and concepts approaching them from without still occupies the foreground. However. the soul is not only capable of copious absorption, but also of a more thorough and accurate examination of the things absorbed—a step of progress which, in turn, results in a great improvement of the intuition. The organs of sense have not only become more delicate and discriminating, but the mental possessions acquired also prove an efficient key to the apprehension of the new and its co-ordination with the old (p. 234 f.). The multitude of the impressions and concepts of which the soul at this time is capable, provided they are presented to it with concrete vividness, is surprising. Even more surprising, perhaps, is the ability to retain them. Between the eleventh and the twelfth year **memory** develops its greatest strength and maintains its high level for several years afterward. This, of course, must not be understood to mean that the child at this age learns more easily and rapidly than the adult, who has other and stronger aids at his disposal, especially the power of logical association. Notwithstanding, the memory of the child is more faithful and accurate than that of the adult. Its brain cells are still soft, so that impressions are deeper than those of the adult, whose brain cells permit only feeble impressions. For the literal memori-

zing of material of importance for the whole life, the space of time between the eleventh and the twelfth year represents "the golden period". Foreign languages, if they are really to be mastered, are most readily and accurately acquired down to the end of the fourteenth year. The measure of the growth of attention, interest, and reasoning in these years is the measure of the achievements of memory, which become possible through the fusion of bodily and mental processes. Experience and experiments in regard to the powers of memory have shown that it is more profitable to rest a while between repetitions than to repeat the subject, say, eight times in succession; and, likewise, to pause after the memorizing of one subject than at once to proceed to the memorizing of another. The inner processes connected with memorizing manifest a tendency toward persistence. Account must be taken of these if the material memorized is to be retained. If they are disturbed by new impressions, memory is bound to suffer, for the reason that the new impressions interfere with what has just been learned in proportion to the attention accompanying the subsequent activity of the mind.

The **phantasy** continues very active at the age under consideration, requiring food and cultivation; but as experience and judgment attain to greater maturity, fondness for the impossible is stripped off more and more. Accordingly it is the exception when the tale still possesses fascination for the soul, whose tendrils now reach out after realities. But wherever realities are placed before it, especially in geography and history, the phantasy, wherever the aid of charts and pictures is afforded, builds for itself a rather correct image of distant scenes and times, especially if it be stirred by vivid

descriptions. Also at this stage of development the child requires concrete descriptions; but these should tally with the reality, time, place, and sequence of events being accurately given. While the phantasy and history stand correlated, it is the personal, biographical element in history that attracts most. No interest is shown as yet in internal and external institutions, in forms of organization and in laws, except through vital connection with great men and women. The history of a whole nation, likewise, is imparted to children of this age only through the introduction of representative heroes. This is the stage of hero worship. The stronger and bolder, the more clever and daring these heroes show themselves to be, the sooner they will be sure of the interest of the children, especially of the boys. Wherever there is fondness for reading at this age, preference is given to hero stories both bad and good.—The **thinking activity** is marked by decided progress during these years. In the same measure in which the child becomes able to observe the objects of the external world with greater accuracy, and to distinguish the essential from the unessential and accidental, it learns to co-ordinate the essential marks and to form conceptions, to affirm judgments, and to draw conclusions. Already, though hesitatingly, questions in regard to the connection of things are asked. Although such questions, at first, refer only to objects of the nearest environment, for instance, a toy or watch, which the boy inclines to take apart in order to acquaint himself with the mechanism that renders such marvels possible, and to natural phenomena, which lie before his eyes like baffling riddles, the mere sequence of events both in the human life and in history will presently cease to satisfy him. The cause is that

the reason of the child has begun to inquire in regard to cause and effect. What is wanted is not necessarily a scientific proof; a reasonable explanation, if it is only plausible, is taken upon authority. Not seldom such initial activity of the young critical mind invades the religious sphere.—From what has been said, it is evident that there is a strengthening in these years of the intellectual **feelings.** The esthetic feelings, too, under proper guidance, awake at this time; the ethical ones assume a more definite form in view of the part played by conscience where the development has been normal, although suggestion and a living example on the part of adults are still the more powerful factors. God, especially by boys, is felt as Law and Power; but He can be experienced also as holy love, especially by the baptized child, so that the latter does not only view God with awe but surrenders to Him with all the power of its youthful emotions. The social feelings are now quickened as never before. Hence this is the period for the formation of friendships: there is a consorting with others of the same age, disposition, and condition in life. "The bonfire with its circle of kindred spirits, the cave with its passports and dark plottings, the street corner and recruiting whistle have almost irresistible fascination." Even the girls have their own clubs. While truth and loyalty are observed toward those of the inner circle, the child, at this age, has a morality of its own toward those outside. Self-esteem and the sense of honor are seen to develop. The world of the emotions as a whole is not subject as yet to powerful changes. Especially the persistence of sad moods, such as lasting remorse, must not be expected yet at this stage: a joyful disposition will break through again and

again.—Of the greatest significance for this period, finally, is the contracting of good **habits.** While the conditions therefor have existed in the previous period already, they are now most favorable—more so than they will ever be again. The thoughts that are entertained again and again; frequently recurrent emotions; volitional resolutions repeatedly formed; the moral acts thus resulting—all these leave in the soul impressions or rills, as it were, into which its subsequent activity pours itself of its own accord, so to speak, so that it is difficult for the child to think, feel, and will in any other direction, but that, on the other hand, it appears a matter of course to pursue the old direction. Therefore, if the good, the noble, the true; if God and His will, at this time, determine the direction of the soul, the result will be that, in normal circumstances, special reflection and a special conflict can be dispensed with in the performance of this or that good act. To act in a given way has become the second nature of the soul.

This is the time when also the **difference of sex** becomes more clearly established. The girl usually has a more delicate constitution than the boy, both of body and soul, requiring for this reason a more delicate treatment. The boy is more awkward of movement, more abrupt, impetuous, inclined toward bodily exercise and horseplay; the girl, in spite of her celerity of movement, is more graceful and symmetrical, gentler and more retiring of disposition. Mentally the girl, as a rule, is swifter and more agile, but less thorough and accurate than the boy. Among the emotions of the boy the sense of fairness and self-esteem preponderates; likewise interest in things intellectual, great, sublime, heroic; while, in point of sympathy, of the sense for the beauti-

ful, lovely, proper, and, likewise, from the standpoint of good recitation, diction, and handwriting, the girl is superior to the boy. The boy expects from his teacher justice—a quality which endures his respect, while the girl looks for kindly treatment. The will of the boy is distinguished from that of the girl by resoluteness and force, with stubbornness, impetuousness and lack of consideration as the weaknesses to which it is prone; while the girl is more tender-hearted, patient, and tractable than the boy, inclining, however, more than her brother, to sensitiveness and vanity.—Also the **individuality** of the pupil, which distinguishes him from his companions despite a general sameness, becomes more clearly established during these years. It is found in the intellect and emotions as well as the will, in that now this now that manifestation of the threefold life of the soul betrays greater force. Invariably to study and consider the pupil's individuality, is nothing more than what equity and justice toward him require.

All these facts require consideration upon the part of the teacher of religion. What has been said concerning bodily development will prevent him from adjudging as wilful opposition to good order and discipline the noise and din he has to endure from pupils of this age. While he will endeavor to keep the desire for scuffling in bounds, he will in no wise suppress it, for fear of choking the germs of promptings that, later, might prove of eminent value. "If you crush the fighting instinct, you get the coward; if you let it grow wild, you have the bully; if you train it, you have the strong, self-controlled man of will." The great capacity of the pupil for copiously absorbing impressions and concepts, and to retain them by the power of his memory,

suggests for the teacher the right and duty to treat these years as the great **period of learning** also from the religious aspect. He will direct the memorizing of Scripture passages, hymn stanzas, and sections of the Catechism; but never, be it understood, without having shed the proper light upon them through previous instruction or, at least, the explanation of the verbal meaning. The former particularly proves of value for the purpose of memorizing, irrespective of other advantages, since it has the effect of arousing interest in the material to be committed and of making association an aid to appropriation. He will show the child how to memorize effectively, namely, by analyzing the composite whole into sections suggested by their respective contents, and by the observation of pauses in order to give the impressions received time to settle, before the brain is assailed anew. The **phantasy** he will make ancillary to instruction by making the pupil visualize concrete and plastic forms from the history of the Bible, of the Church, and of missions, and by adjusting himself to the pupil's craving for reality by the diligent use of biblical and other charts and every sort of available pictorial representation. He will not deem it a loss of time to dwell for a rather long time upon some heroic personages and to pursue their development from birth to death. The short narrative, at this stage, is not imperative any more. The better the child can pursue the development of the hero as a whole, especially the years of his youth, the better it is enabled to lose itself in the life of the hero, to enter into his experiences, to feel sympathy with him. "The ideal association" with the hero whose life is studied thus sets in. The development of the **thinking faculty** now permits or, rather,

prompts the teacher to enter with his pupil into the inner motives, the impelling powers of such a life; to exhibit the relation between disposition and action, and thereby to set forth the laws of the moral and religious life, whereby moral judgments become possible, and the desire and courage are aroused in the pupil to apply these to his own life. For the teacher has no choice in regard to the matter:—he must make the application to the life of the pupil and thus exert a **moulding influence** upon it, although the application made by him or by the pupil himself at his direction should never be dragged in but rather suggest itself as incidental to the subject matter and its treatment by the teacher, thus impressing itself upon the pupil from inner necessity. If the teacher has really touched the pupil's feelings and the will, so that the latter has decided upon the deed, the former must make the further effort to bring about the deed and to make its performance habitual. The life at home, at school, in the congregation, among the neighbors, should be set forth as the sphere of religious activity. Veneration for age, respect for the powers that be, obedience, conciliatoriness, and self-control, sympathy with others, helpfulness, self-denial, devotion to sacrifice, consecration before the eyes of the omniscient and omnipresent One, prayer to the great heavenly friend, all these attitudes must become matters of **habit,** now more than ever they were before. The practise of church-going must now begin. Salutary even before this age, there is now a particular reason for it to become regular. While the children are not likely to understand the sermon as a whole, they will understand individual sections of it. To this factor must be added the sight of the congregation at worship, the

solemn liturgy, the power of song, and the impressions gained from the pictures that may belong to the equipment of the church. All this is calculated to leave impressions in the soul. The teacher will appeal to the thinking faculty of the pupil also for the purpose of giving him tasks that compel thought; of training him to form important religious and moral conceptions, conclusions, and judgments, always, be it remembered, upon the basis of the intuition, inasmuch as the pupil otherwise would have no access to conceptions and abstractions. Let the teacher of religion show a sympathetic attitude toward the **critical questions** of a religious character which, at this age, will occasionally be propounded to him. Such questions, as a rule, arise from a rather anthropomorphical view of God and of the invisible realities in general. Still better, let him anticipate them by taking the initiative in stripping off such anthropomorphic features from the pupil's views of God and heaven, making it plain to him that God is a Spirit; that heaven is complete union with God; and that things corporeal and, therefore, the objects of space and time are only pictures and symbols of invisible realities, of which men cannot speak save in material terms. But if such critical questions show doubt in regard to these spiritual realities themselves, the example of the teacher, whose bearing should impart vivid impressions of the happiness that is his through fellowship with God, is a better argument against such inchoate skepticism than an appeal to the limited knowledge and experience on the part of the pupil. It may be stated as a general truth that living models and examples are bound to show itself as an exceedingly effective educational factor. For this reason the teacher will

keep an eye upon the **friendships** bound to be formed at this stage. He will never weary of exhorting the family not only to be vigilant in the premises, but also, by the sweetening of the home life and by the occasional invitation of congenial persons, to contribute as much as possible to the gratification of the social feelings. Where the desire to read makes itself manifest during this period, the teacher will give counsel in the selection of appropriate literature. Finally, when bereavement has entered the home or there has been lapse into sin, the teacher will not conclude that the child is guilty of frivolousness or a lack of feeling when it is presently restored to happiness: what he sees is in keeping with the child's nature. And although it is surely true that a child can be aroused to true **repentance** of sin and an unqualified **surrender to Jesus Christ** at this stage of its life, the teacher of religion will take care not to apply the same measure to these processes in the child soul which he is wont to apply to them in the soul of the adult. He would only be guilty of injustice or mislead to perilous hypocrisy.

3. **The age of adolescence.** With the thirteenth year, the girl; with the fourteenth, the boy, enters upon the age of youth. In the case of the girl, this period extends to the twentieth or twenty-first year of life, comprising the whole process of development from girlhood to womanhood. In the case of the male, this period involves the whole time of development from boyhood to manhood. The bare facts connote that this is the period of the most revolutionary changes, whose significance Stanley Hall, pioneer among its observers, does not appraise too highly when he characterizes them boldly as a new birth. There is a new birth of the

body and of the mind, the one conditioning the other.

More fundamental than ever is the **bodily** change now taking place. The body, usually shooting up with rapidity, grows in height and breadth; the bones become stronger and finally are joined more firmly; the limbs lengthen, especially hands and feet, assuming dimensions out of all proportion to the rest of the body; the heart increases its size one fifth and, in some cases, even more; blood pressure attains to its maximum; respiration becomes one-third slower and, in consequence, more intensive. While the brain has in general attained its final size, certain centers in the cerebral membrane (meninx) do not begin to work until now; the tissue involved becomes denser and promotes a slow growth of the cranium. The most important change, however, is the advent of **sexual maturity.** The sexual organs assume their final form; in the male there begins the occasional emission of semen, in the female, menstruation and, in connection therewith, the development of the breast; in both, the appearance of hair at places hitherto bare, and the change of voice. The change is more conspicuous in the female, being often accompanied by violent pain; but even in the male it may proceed amid far-reaching constitutional disturbances that may effect the whole organism. Both sexes may suffer from anaemia, because the development of lungs, liver, kidneys, and the muscular system, the entering of the sexual organs upon their functions, and an increased activity of the central nervous system require a greater supply of blood. The disturbance of the organism may, in the case of both, go to the length of producing a suspension of consciousness—an evil which, in the form of hebephrenia, may lead to temporary de-

mentia or prepare the way for a complete shattering of the nerves and ultimate insanity. But even where this change takes place with absolute smoothness, it brings about a situation altogether new.

Hand in hand with this physical change goes the **mental,** which is largely based upon the former. The vigorous development of the muscles and the whole body, calls forth, especially in the maturing male, a sensation of strength, as soon as the limbs have gained their ultimate proportions and he has ceased to fall over his own feet. Pityingly he looks upon the childhood stage, which he has hardly left behind, and fancies that he is already a man, who has reached the height of his **power** and knows of no obstacle that he is not able to conquer. This feeling of strength and the urge of his restless blood account for his clownishness and turn him into a daredevil for whom no venture requiring strength and courage is too great. Having become a man, as he thinks, he means to be **independent,** to be free from all dictation save his own, at least to raise a mustache, to smoke, to drink, perhaps to gamble and to curse just like a man. If the youth is prevented from indulging his whims, he is likely to think his monitor the foe of all true development. The passion for liberty may assume a revolutionary form and array itself in opposition to every authority and barrier. If the social conditions are such that the male youth can earn money for himself, the feeling of independence may assume the most repugnant forms and easily lead to a break with the parental home. But when the young man is made to experience the limits of his strength and power, he may not only seek to replenish them by unbridled eating and an inordinate indulgence in sleep,

but his self-reliance and independence may suddenly change into sheer **despair** and **dejection**—a condition in which he needs nothing so much as a real man or an understanding mother heart that may inspire him with courage once more.—Quite similar is the development of the female, with the exception that it assumes a different form. To the boy clown corresponds the girl clown with her perpetual giggling and saucy conversation. Instead of muscular exercises, she effects games requiring agility and speed of movement. In point of self-consciousness, which acts as incentive not only to dress and deport herself like a mature woman but to desire recognition as such, the girl of this age is likely in no wise to remain behind her brother.

Incidental to a change of the cerebral membrane and, perhaps, in some measure occasioned by it, there is a prevailing inclination during these years of development toward logical thinking. This fact, together with the work done in the secondary schools, especially where there is no insistence upon a thorough comprehension of the problems under consideration, those of the natural sciences in particular, and together with an aimless and desultory consumption of all sorts of questionable or, in any case, insipid, literature; or, possibly, the mere fact that school has been outgrown, explains the phenomenon, that youth, despite its lack of real knowledge and adequate experience, lays claim to the knowledge of everything and, usually, to a **knowledge superior** to that possessed by adults, deeming itself warranted and invited to criticize even the views of parents and teachers. Yet, on the other hand, and by no means merely when some special case has pointed the lesson, the young often deeply feel their immaturity and in-

adequacy of knowledge, sometimes the most keenly when they attempt to disguise these failings through a bombastic attitude, loudness of voice, the unintelligent use of axioms, appeal to authorities—with all their vaunted independence they are fond of quoting authorities—, and, if need be, the use of the fist. All that is needed is the advent among them of a person of thorough knowledge, who, while acknowledging their eagerness to learn and utilizing their own thinking apparatus, leads them to mature knowledge. When he arrives he is their man, especially should he impart a type of knowledge which possesses practical importance for the daily life or at least for the daily environment. This applies with double force to the rural youth, so often devoid of mental initiative, incapable, save by slow degrees, of being trained to formulate independent thoughts and questions, and withal very bashful in view of the authority of pastor and teacher.

The most important feature of the inner life of the young, however, stands connected with the **development of puberty.** All at once the soul is aware of new stirrings and powers coming to the fore in its organism which, hitherto, have been altogether unknown and mysterious. The element of mystery, exercising a powerful attraction, brings the soul under its spell. The impulse to penetrate the mystery and to learn something reliable concerning its origin and functions is awake. The soul begins to presage the truth; it begins to understand itself from the aspect of species; the relation to the other sex undergoes a change; the former ease in the presence of the other sex is a matter of the past; the attraction of the one for the other makes itself felt—sooner with the girl, however, than with the boy, who, if

morally healthy, will feel toward the girl something very much akin to contempt, which he is not slow to exhibit. At times, genuine youthful love awakens, here and there also enthusiastic affection for persons far older than himself. The soul begins to occupy itself with the future, apparently teeming with possibilities. The **phantasy,** probably in connection with the changes in the brain above mentioned, stirs its wings in an unheard-of manner, and paints the future in glowing colors. The soul becomes a dreamer. There is a heightened understanding for poetry; the desire to read is in evidence. Nothing attracts the girl more than the love story, while the boy yields to its fascination more tardily except when an all-conquering hero is the central feature of the plot. What appeals to him is not so much sentiment as a man of daring, courage, heroism. When the soul comes in contact with the good, noble, great, it reaches out after it with longing, provided it is uncorrupt; **ideals** are formed which it means to realize, not doubting that such achievement is within the range of its knowledge and power. Nor is the soul invariably thoughtful of itself alone: the **social feelings** begin to exert their power; the desire is felt to help, correct, reform the world. But if during this period, the soul falls into the hands of wicked friends; if it feeds upon precocious and salacious literature, it may be set on fire in behalf of what is questionable, low, destructive. Often the two lie side by side; for youth is a child of the moment, prone to harbor contradictions. After the manner of spring, it makes progress by contrasts, not necessarily religious and moral, but temperamental. Now leaping skyward for joy, then grieving to death; now excess of enthusiasm, then of despondency to the point of despair; now

the delight over hearth and home, then the yearning for the horizon and "Weltschmerz"—grief for the world's grief; now light-hearted candor and frankness, then somber reserve and desire for solitude—such contrasts as these, largely in response to physical development, often supersede each other in rapid sequence. Still another factor merits consideration in this connection: the sexual impulse, which by this time is fully aroused, in case of a lapse into sin, assumes the role of a tyrant; but the soul is aware or has at least a presentiment of the fact, that there dare be no yielding, not even in the form of masturbation. Thus a **conflict** is occasioned between soul and body, which pervades the whole human organism. While this tug-of-war is in progress, one phenomenon in particular is in evidence: conceptions such as conscience, God and the divine sanctions, self-preservation, responsibility, likewise sin and grace receive a new or, at least, a deeper meaning, so that the soul strives for nothing as much as for power. Where that is not found, or where the soul has been so bestialized that it never even enters upon the conflict, it may yield in helpless abandon to the exactions of desire, presently to stand at the brink of despair or to go down in it altogether. From this point of view—and from others previously mentioned—it is not remarkable that moral self-decision, genuine conversion or, at least, a deepening of the inner life is experienced in connection with the transition from adolescence to puberty, and at this stage mostly in the sixteenth or seventeenth year; just as, on the other hand, these very years chronicle the beginning of the downward tendency. We are concerned with a crisis of the most transcendent importance, from which man comes forth bodily, mentally, and sometimes even

spiritually, as one born anew, so that often the parents themselves find occasion to marvel at the change undergone by their child,—a crisis in which also the Spirit of God is frequently wont to operate upon the soul.—The difference between the young man and the young woman is found principally in this, that in the latter the emotions rather than reason and will develop into the dominant force, a difference which is bound to remain, many foolish currents in the woman movement which appear to set in the opposite direction notwithstanding.

Whoever would attempt to be a leader of youth thus constituted in things moral and religious, must be ready at the outset to leave the rights of youth uncircumscribed, and to make due account of them in all educational measures. Whoever would treat the young as if they were devoid of power and full only of weakness, in short, as children, will see them turn away from him with inward repugnance. Whoever would keep them in bounds by a formal appeal to authority may experience a revolt at their hands. Whoever lacks acquaintance with their problems and needs or the requisite knowledge or meekness to occupy himself with these will find their hearts closed against himself from the beginning. Whoever would train them as recluses or anchorites will never behold their eyes lighting up with responsive gleams; for joy and mirth is youth's heritage. Whoever would make out as sin what is not sin will find unwilling ears, even though he rightly take exception, intending to invigorate the conscience. Whoever would play the role of a doctrinaire will cause the young ennui; and ennui is youth's mortal foe. Whoever, finally, has flattened religion to a matter of mere forms will see the young turn their backs upon him, because

youth is hungry for life or because such a religion according to its judgment is untruth, and the innate sense of truth in the young revolts against it. On the other hand, whoever recognizes the right of the young to a development in power, standing by their side in times of helplessness and despondence as a trusting friend, will win their confidence and become a pillar to be clasped by the tendrils of their trust. Whoever refrains from looking down with contempt upon such knowledge as the young possess, but gratifies their thinking faculty by the imposition of worthy tasks, thus supplying it with incentives to effort; whoever is not afraid to learn with the young and does not endeavor to cover an occasional gap in his information with empty words or, still worse, with pious phrases; whoever meets their misgivings and doubts with sympathy, thereupon to conquer them with real arguments step by step; whoever impresses the young that he is religious, not because he has remained unacquainted with the world, with men, with the heroes of the spirit, with literature and modern problems; but, having acquired knowledge of them—thorough knowledge, having digested them, has remained religious notwithstanding,—he is their man: to him they will open ear and heart. He who in reality is a Christian character, a well-spring of power and life, open to the world and yet fettered to Christ, he alone can be a guide to youth, which soars high one moment only to sink into the slough of despond the next. A protector of youth's freedom, he yet constrains them to follow him. Sure to disclose Christ to them as Savior; he will yet stress the fact that this Savior is a hero of strength, to whom one can look up as an exemplar and from whom power proceeds to conform to the

model. Such a teacher will meet the social impulse of the young and act as organizer in their behalf, remembering, however, that there is a gap in their development, in the sixteenth year in the case of the girls, in the seventeenth or eighteenth in the case of the boys, the bridging of which means the coming to the fore, more conspicuously than hitherto, of the principle of spontaneity and independence. Moreover, he will remind himself that any organization will collapse from inner weakness unless opportunity, coupled with leadership, be afforded for action.

III. The Aim of the Church in Religious Instruction

23. The Aim of the Church in Religious Instruction.

K. Buchrucker, Grundlinien der kirchl. Katechetik, 1889, pp. 64—115.—**Fr. Zange,** Evangelischer Religionsunterricht, 1897, pp. 1—46.—**E. Sachsse,** Die Lehre v. d. kirchl. Erziehung, 1897, pp. 301—328.—**J. Bauer,** Das Ziel der kirchl. Erziehung (Katechetische Zeitschrift), 1898.—**A. Eckert,** Der erziehende Religionsunterricht in Schule u. Kirche, 1889, pp. 1—29.—**F. M. Schiele,** Gedanken ueber die Lehrbarkeit der Religion (Monatsschrift fuer kirchl. Praxis), 1901.—**H. v. Soden,** Laesst sich Religion lehren? (Katechet. Zeitschrift), 1901.—**O. Baumgarten,** Neue Bahnen, 1903, pp. 48—50 and 81—84.—**M. v. Nathusius,** Das Ziel des kirchl. Unterrichts, 1903.—**A. Bonus,** Vom Kulturwert der deutschen Schule, 1904.—**J. Gottschick,** Homiletik u. Katechetik, 1908, pp. 110—115.—**J. Berndt,** Methodik des Unterrichts i. d. ev. Religion, 1909, pp. 15—35.—**R. Kabisch,** Wie lehren wir Religion? 1910, pp. 1—65.—**Chr. Buerkstuemmer,** Der Religionsunterricht i. d. Volksschule, 1913, pp. 55—77.—**F. J. Kunze,** Die christlich-religioese Einwirkung auf die Persoenlichkeit unter psychologischen Gesichtspunkten, 1911.—**J. Steinbeck,** Lehrbuch d. kirchl. Jugenderziehung, pp. 63—77, 1914.—**E. H.**

Sneath, G. Hodges, and **H. H. Tweedy,** Religious training in school and home, pp. 35—70, 1917.

The question as to the aim in religious instruction is of fundamental importance for religious instruction from a theoretical as well as a practical aspect. Without a precise, clear definition of such aim, no reliable answer can be given to the question as to educative means or material, or correctness of method. Without it, religious instruction bears an accidental and automatic character, while, on the other hand, a precise definition of the aim is bound also to settle the question as to material and method, whereby the whole educational and disciplinary task is raised to a high level of system, comprehensiveness, and purpose.

When we inquire concerning the aim of religious instruction, we do not mean to understand the term "instruction" in the narrow, conventional sense, according to which instruction and discipline are correlated as the joint means to a higher end—the training of the young. However justified this distinction is in itself, we forbear making it in this connection. As must appear from not a few of the preceding sections, we are so thoroughly in earnest in regard to the old principle that instruction aims at molding of character as to regard religious instruction and religious training as identical.

What, accordingly, is the aim of the Church in giving religious instruction, or training? Inasmuch as we here deal rather with the task of instructing the **youth** of the Church as a duty toward the rising generation growing out of infant baptism than with the vast range of religious training in general, the aim in such training, on the strength of such Scripture passages as 1

Cor. 3, 1—2; Hebrews 5, 12, or even Eph. 4, 13. 14, and 1 Thess. 5, 23, cannot be said to be "Christian maturity" in the sense of Christian excellence or moral perfection. The immature Christian of whom the apostles speak dare not be identified with our Christian children; and the training for Christian maturity, as we must here understand it, is the task of preaching and pastoral care as well, and is often not accomplished before death.

If we limit our task to the religious training of the young, it is clear that also here the object in view is a training for **maturity,** but in another sense than that just discussed. The children growing up in the congregation, have, through Baptism, become children of the Church, and, therewith, of the body of Christ on earth. However, they are still immature, dependent children, who, like those under age in civil life, are enjoined from taking part either in the enjoyment of all the privileges, or the performance of all the duties of the independent and mature members of the Church, for the reason that they lack the prerequisites for the ones as well as the others. Appropriate training must come first. Accordingly, the aim of religious instruction should, generally speaking, be the training for complete participation in the whole religious life of the mature congregation—a training not for Christian maturity in the sense of Christian excellence and relative moral perfection, but for **such maturity as fits one for a successful participation in the life of the Church.**

The Church, or Christian congregation, is essentially the throng of believers congregating around the means of grace, and standing, by means of these, in vital relation to Jesus Christ. Her life is primarily a life of faith. Accordingly the aim in religious instruc-

tion is a training for a **life of faith,** which, craving the means of grace by inner necessity, through them lays personally hold of Christ, so that the blessing of his fellowship may be enjoyed. Whatever our conception of infant baptism may be, a **conscious** and **self-contained** life of faith is not one of its immediate results: for that there must be a preliminary training, especially since it must work itself out in every direction. Requiring, as we do, a training for a life of faith, we take issue with the Catholic conception of training, according to which the prime object is the drilling of the masses for the performance of churchly functions, and external accommodation to the forms of religious life. Likewise we take issue with the other conception of training—a mere outgrowth of intellectualism, according to which the Church is looked upon as a mere school of pure doctrine, during the inculcation of which by means of formulas the training of the heart for a personal relation to Jesus Christ is either altogether lost sight of or treated as of secondary importance. Any kind of training that does not aim at a radical influence upon the heart and, therewith, upon **the whole inner** man—his intellectual, emotional, volitional life, which, accordingly, is not a striving for the establishment of a **personal** relation of the young to Christ the Savior and King, has no right of existence in the Lutheran Church.

The Christian congregation has ever felt itself to be the communion of believers, especially at worship—the occasion when it would gather around the Word and sacraments, in order thus to be built up more and more into a spiritual temple; to express its life of faith through united praise and thanksgiving; and, at the

same time, to manifest its unity toward the world without. Accordingly it is the duty of the Church to train her youth for an intelligent and active participation in her **worship.** If the life of faith connotes a life in Scripture, the same is true of worship and its life, through which the former is expressed and replenished. The training for the one as well as the other is therefore bound to be a training for the intelligent and independent **use of Scripture.** While a requirement such as this should appear to be a matter of course on Reformation soil, it has, so far, been met in a lamentably meager measure within the Lutheran Church.

Another factor merits consideration in this connection. As the communion of believers, the Church has received peculiar **tasks** from God. The Church is intended to be the institute of salvation for the world, bearing, in the footsteps of Christ her Lord and Master, the Gospel to whatever quarter is still without it; going in love and mercy after all those who have strayed or never been of her fold—a Samaritan inn for all the sick or forsaken. The fulfillment of these tasks is not easy; the rising generation must be trained for them by being taught to know and love them. The flock of God, moreover, has a **history** of its own, from which alone its condition in the present and also the peculiarity and specific tasks of the various Confessions can be rightly understood. To this history the youth must be introduced, if their own Church is to be dear and precious to them; if they are to be cognizant of what their Church has in common with others and, likewise, of the factors dividing her from others, and thus to be enabled to take a firm stand. The youth must also be taught to face the numerous stirring problems of the present with which

a member of the Church should be conversant if he is to play a man's part afterward. Finally, the Church has a constitution. Whatever its character may be, she cannot maintain herself permanently without one. If the rising generation is ever to attain to maturity and, within the limits set by such constitution, with independent judgment to take part in the planning and doing of the Church, a brief introduction to this constitution, at least in outline, cannot be dispensed with. Especially a free Church, governing herself, will be compelled to insist upon acquaintance with her constitution.

If, for the reasons given, the aim in the religious instruction of the young cannot be anything but the training of the rising generation for a comprehensive and independent participation in the life of the mature congregation in all its ramifications, the training for a personal life of faith and active participation in the worship of the congregation is bound to occupy the foreground. The welfare of the rising generation depends upon the first-named factor, which, in turn, is inseparable from the second; nor can there be any other foundation for the diverse manisfestations of the life the congregation has in common with its youth. However, the personal life of faith dare not receive so one-sided attention as to endanger the training for participation in the whole life of the congregation. In the Lutheran Church particularly, hearty co-operation in the problems and functions of the Church at large, and frequently even in the life of the individual congregation, has for this reason often been prevented.

But the object of religious instruction and training must be defined with still greater accuracy, especially since we insist upon a **personal** faith and a **voluntary**

participation in the life of the mature congregation; for the Christian congregation would cease to be the flock of the Lord, should its members cease to stand in such faith. Personal faith in Christ, or the reception of Jesus into the heart and life, so that the soul, having laid hold of Him as its Savior and willingly surrendered to Him as its Lord and King, becomes a participant in the whole life of His flock—this cannot be brought about by human instruction and human training: no one can bring this about but God through His Holy Spirit. Therefore we should not ascribe to human activity what is solely a prerogative divine. While what the educator handles—the instrument whereby he means to influence the hearts of youth, is the Word of God; and while the Spirit dwells in that Word as the secret of its power, is it not at the same time true that the Holy Spirit works faith in the hearers of the Word "where and when he pleases" (Augustana 5)? The Word of God, which the teacher of religious truth employs, is indeed efficacious; but nowise does it always unfold its power at the time when it is proclaimed: often it falls beneath the threshold of consciousness, where it lies dormant until God's own time and hour shall have arrived, when it shall reveal its inherent power divine. The time of youth is indeed the proper time for sowing, for the reason that it is the time when the inner development has reached the stage of greatest intensity; but who can guarantee that the power dwelling in the Word shall unfold in the time of youth, and in every youthful soul entrusted to the teacher of religion, during the time from the first to the fifth year; or from the sixth to the twelfth or thirteenth year, as the case may be; or from the thirteenth to the eighteenth or twenty-first year

respectively, with faith as the result of the Holy Spirit's working? Does not the experience of many parents and catechists and, likewise, of many Christians in general prove that the time and hour of God, in the case of many, does not coincide with the time of youth; that, during this period, the stage of transient emotions is never passed, yes, not even reached. Finally, subjects of the efforts of the teacher of religion are indeed the baptized children, who, through the sacrament, have become children of God; but as surely as the teacher never dare forget that the children entrusted to him have, objectively, become God's own, he is at the same time aware that the subjective, God-ward development is often not merely arrested, but positively interrupted. In consequence, what has not been shut up to a specific period of life at the outset nor shows itself demonstrably possible of attainment in spite of the very best instruction, cannot be laid down as the aim in the instruction and training in that self-same period. Should this be done nevertheless, discouragement or self-deception on the part of the catechist and, here and there, also on the part of the catechumen is sure to come.

The teacher of religion may indeed implant into the **intellectual** life of the young souls entrusted to him all material which the Holy Spirit in his own time will use for his purpose, in order to awaken in their souls a personal, conscious faith, and, thereupon, guide them to a willing and all-sided manifestation of it in the ways and tasks of the mature congregation; and wherever, especially through the spirit prevailing in the home life, no unusual obstacles bar the soul against the truth, he will succeed in so influencing the **emotional life** of the pupil that "interest" is aroused, by which the pupil

feels himself at home in the matter of religious instruction, and prefers these concepts and spheres of thought to any other—that there is an inward entering upon it, so that the soul is attracted by it, is at home in it, and prefers it to any other material and sphere of thought. Thus a personal relation is established between the soul and the matter of instruction; the latter becomes its property—anchored in the depths of its consciousness and ready for service when the Spirit lays hold on the soul and quickens the soul. Or the Holy Spirit may let these subjects transcend the threshold of consciousness and release the inherent divine power for action, thus leading the soul creatively to a conscious life of faith and voluntary participation in the life of the mature congregation. Through the emotion, the teacher of religion may also move the **volitional life** of his pupils, so that they entertain respect for the Word of God and a sincere life of faith; that they take part with regularity in prayer, in worship, and in the tasks of the congregation. While all this is not yet the life of faith itself; while, with all this, opposition may lurk deep within to all that is truly divine and spiritual, not a little has nevertheless been achieved for the future life.

The teacher of religion is bound to keep in mind that the Church is the communion of true believers, and that the children entrusted to him are in truth members of it only when they have attained to personal faith and, as corollary thereto, to participation in all privileges and duties of the mature congregation. He will choose all his educational and disciplinary measures with a view to the goal to which **God** unquestionably some time means to lead the soul. But when he is called upon to designate the aim of his **own** efforts in the pre-

mises, he will, in humility, find it to be nothing higher than this: (1) **faithfully to imbed an anchor in the INTELLECT of the rising generation all the holy truths upon which the life of the mature congregation fundamentally is based, and by which alone it is constantly renewed, and without the knowledge of which there is no possibility of an all-sided participation in the life of the Church;** (2) **to stir their EMOTIONS to a vital "interest" in those truths;** (3) **to bend the WILL, so that it may run in the paths in which the Holy Spirit, turning to account those truths, in his own time and hour, lifts them into personal faith, and, as a corollary thereto, into the life of the mature congregation.** If God grants grace to the educator that in this or that soul He brings about this life already during the period of training or unfolds the receptivity for it that had been wrought in Baptism, he will render thanks for such mercy as for a gracious incentive to further efforts. But should he have no such experience, or should he, since he cannot unerringly judge, be unaware of such a result, he will by no means lose heart, but trust to the power of the Word sown by him and to the grace of the Holy Spirit dwelling in it with power, for a day and hour when the Gospel shall become alive and work faith in those that refrain from wilful resistance. Should anyone think that we have underestimated the aim, let him be reminded that an aim too high, unattainable under actual conditions, can have no other effect than to dishearten the sincere educator; that even the true aim stated above can be attained only through the blessing of God; and that, for the Christian educator, there can in fact be no higher incentive than the thought: I have the privilege of being the pioneer and apprentice

of the Holy Spirit; of leading the souls of children entrusted to me in regard to intellect, emotions, and will, upon paths in which they shall be made by Him, soon or late, living members of the body of Christ. The incentive will be the greater the more vividly the teacher realizes that these souls have been entrusted to him in the days of youth, or in the very period when the degree of their receptivity and tractability is such as to warrant the best possible prospects of permanent success.

IV. The Material for Religious Instruction and Its Distribution over the Several Educational Agencies

24. The Catechetical Material as Suggested by the Aim of Religious Instruction.

Zezschwitz II[1], 1864.—**Buchrucker,** Grundlinien d. kirchl. Katechetik, 1889, pp. 116—174.—**Sachsse,** pp. 328—368.—**F. Zange,** Evang. Religionsunterricht, 1897, pp. 73—142.—**A. Eckert,** Der erziehende Religionsunterricht, 1899, pp. 30—78.—**O. Baumgarten,** Neue Bahnen, 1903, pp. 46—107.—**J. Gottschick,** Homiletik u. Katechetik, 1908, pp. 125—159.—**I. Berndt,** Methodik i. Unterr. d. ev. Religion, 1909, pp. 33—72.—**R. Kabisch,** Wie lehren wir Religion? 1910, pp. 117—181.—**Achelis,** pp. 365—410.—**Chr. Buerkstuemmer,** Der Religionsunterricht i. d. Volksschule, 1913, pp. 138—174.—**Steinbeck,** pp. 147—165.

The aim of catechetical instruction, as stated above, is, (1) faithfully to imbed and anchor all those **sacred truths** on which the life of the mature congregation fundamentally is based, and by which alone it is constantly renewed, and without which an all-sided participation in its life is impossible; (2) to arouse the emotional life to a living "interest" in such truths, and (3) to bend the will into those paths in which the Holy

Ghost, by means of such truths, in his own time and hour, leads to a personal faith and to a participation in the life of the mature congregation. If this is true, then the question as to the material required for religious instruction, has, at least in outline, already been answered. Those sacred **truths** on which the life of the mature congregation is based and by which alone it constantly is renewed, form the material for religious instruction.

The life of the mature congregation is primarily a life of faith. Through faith it has laid hold of Jesus Christ, whereby it has become a Christian congregation; in faith it ever needs to lay hold of Christ anew if it is to maintain its character as such; and its whole conversation must grow out of such faith, to be acceptable to God. The briefest and most pregnant summary of the faith living in the Christian congregation we have in Luther's **Small Catechism,** one of whose chief merits is the fact that it does not present the theology of any one historical period in the development of the Church, whereby it would lose its usefulness for any other period; but that it voices the fundamental thoughts of the Christian congregation's life of faith, which are the same in every period. This it does not in an abstract way, but in the notes of a confession coming from the heart; nor is it ever forgotten that such faith is to be demonstrated in the daily life. When the adolescent youth has come to feel at home in the truths enunciated in the Small Catechism, it will always be at home in that world of thought which is peculiar to the mature congregation. The Small Catechism of Dr. Luther constitutes for this reason an important part of the material for religious instruction.

But the life of faith of the Evangelical congrega-

tion, animating Christendom with power occasionally hidden but ever breaking forth anew, is based upon a **sacred history.** Only upon the basis of such sacred history, of which both God and men were constituent factors, have a life of faith and a Christian congregation become possible: the life of faith is the fruit God intended to mature in a history ranging over more than a thousand years,—the history of human sin and divine grace. The rising generation, accordingly, would be incapable of understanding and rightly appreciating the life of faith of the congregation in the present, save as it is introduced to this sacred history. To this must be added, that, though Christian faith is by no means essentially only "fides historica", facts of sacred history are nevertheless integral elements of the true Christian faith, as may be seen most clearly from the Second Article of our Christian Confession. Accordingly a summary of sacred history, such as we find in our text books on that subject, are an indispensable part of the material for religious instruction.

Both Catechism and Biblical History point back to **Holy Scriptures** from which they have been derived. While the Catechism deals with the present, in that it gives expression to the life of faith in the Christian congregation; while Biblical History deals with the past, in that it discloses the historical basis upon which the former rests, the Holy Scriptures do both. They show us the paths followed by God in order to establish fellowship between Himself and men, and the paths upon which today He seeks to lead and keep men into this fellowship through faith. It is the Holy Scriptures in which the mature congregation is to search, from which it is to draw power and guidance, light and solace for

all conditions of life. How can the rising generation proceed to such intelligent and independent use of the Scriptures, unless it first receive guidance and training for the purpose through religious instruction? In consequence, in addition to the Catechism and Biblical History, also the Bible must be an integral element of religious instruction.

The life of faith of the mature congregation is evidenced particularly through a common public service. Powerfully the communion of believers is drawn to the public service, for the purpose of renewing and quickening its life by a joint use of the means of grace and, at the same time, of expressing it by joining together in its confessions, in singing and praying. A type of religious instruction that fails to train the rising generation for intelligent and active participation in the worship of the mature congregation, overlooks a most important point. Everything, however, which is needed to equip the adolescent youth for such participation we find collected in the **Hymnal,** or **Church-Book,** which, for that reason, is likewise to be accounted as part of the material for catechetical instruction.

The life in which the younger generation is later to take an independent part, is the life of the Evangelical,—of the Evangelical-Lutheran Church. However, our youth sees itself surrounded by other denominations, which likewise profess to be part of the great Church of Christ upon earth. How, in the circumstances, can there be possible a conscious joining of the Church of one's own confession, and a joyful advocacy of her interests, unless the youth of the Church be made acquainted with her character and her title to existence as a particular Church? This object is best accomplished by intro-

ducing the pupil to the epochal periods of the **history of the Christian Church,** and especially into the history of one's own particular Church. One can love and appreciate only what one knows. That is the reason that church history in some form is a part of the instruction given by the Church.—The mature congregation, further, has its own peculiar task and **work.** If the rising generation, at a later day, is to take part in it with readiness and cheerfulness, it must know the why and wherefore, the spheres and occasions of such efforts. Only thus can an active laity, so much needed by the Church, be establshed. Introduction to the several spheres of activity and, at the same time, to the fundamental features of the constitution of the Church will accordingly become part of the material for instruction.

That the material enumerated does not all occupy the same level of importance, is readily seen. It is bound to divide itself into a primary and a secondary element, instruction in Biblical History, Catechism, Holy Scriptures and, in a measure, the Hymnal belonging to the first. Only, in stressing the primary element that which is secondary dare not be relegated too much to the background, let alone be altogether forgotten. Preparation for participation in the whole life of the mature congregation being the aim, we may dispense with no part of the material enumerated.

25. Biblical History.

G. v. Zezschwitz II²: Der biblische Unterricht in der Volksschule (pp. 62—187), 1869.—**K. Buchrucker** (pp. 135—154), 1889.—**E. Sachsse** (pp. 330—333), 1897.—**F. Zange** (pp. 73—142), 1897.—**A. Eckert** (pp. 30—35), 1899.—**O. Baumgarten** (pp. 27—39; 60—80), 1903.—**J. Gottschick** (pp. 126—137), 1908 —**J. Berndt** (pp. 36—53), 1909.—**R. Kabisch** (pp. 117—128),

1910.—**A. Rude,** Methodik d. Gesinnungs- u. Sprachunterrichts (pp. 14—84), [12]1912.—**Chr. Buerckstuemmer** (pp. 138 f.; 144—157), 1913.—**J. Steinbeck** (pp. 171—185), 1914.—**L. Wangemann,** Handreichung beim Unterricht d. Kleinen in d. Gotteserkenntnis (pp. 6—43), 1861.—**J. H. Schueren,** Gedanken ueber d. Religionsunterricht i. d. christl. Volksschule, [5]1900.—**K. Buchrucker,** Der biblische Geschichtsunterricht, [2]1880.—**F. H. Kahle,** Die Geschichte d. Reiches Gottes. Handbuch zur unterrichtl. Behandlg. d. Biblischen Geschichte, [7]1892.—**E.** and **O. Zurhellen,** Wie erzaehlen wir den Kindern die biblischen Geschichten, [2]1910.—**M. Paul,** Fuer Herz u. Gemuet der Kleinen, [6]1911.—**M. Reu,** Unsere Erziehungsaufgabe i. Licht von Joh. 17, 6 (Kirchl. Zeitschrift), 1911.—**F. Rienecker,** Gottes Wort bleibt in Ewigkeit, 1912.—**G. Fankhauser,** Die biblische Geschichte i. Sonntagsschule u. Religionsstunde, [3]1915.—**Religious instruction by means of tales: Reukauf,** Zur Lehrplantheorie d. geschichtl. Stoffe i. Religionsunterricht d. Volksschule, 1901.—**Landmann,** Maerchenunterricht (Reins Handbuch), [2]1902.—**Just,** Maerchenunterricht, 1906.—**Hiemesch,** Der Gesinnungsunterricht. Volksmaerchen als Gesinnungsstoff i. 1. Schuljahr, 1910.—**Eick,** Das Maerchen und seine Stellung i. Unterricht, 1911.—**Schroecke,** Maerchen und Kind, 1911.—**Fuchs,** Robinson als Stoff e. erzieh. Unterrichts, 1893.—**Redecker** and **Putz,** Der Gesinnungsunterricht i. 1. u. 2. Schuljahr, [2]1903.—**Hiemesch,** Die Robinsonerzaehlung als Gesinnungsstoff der Volksschule, 1907.—**Rein, Pikkel, Scheller,** Das erste Schuljahr, [8]1908.—**H. H. Meyer,** The Graded Sunday School in Principle and Practice, 1910.—**Instruction in the Old Testament: E. Katzer,** Das Judenchristentum i. d. religioesen Volkserziehung d. deutschen Protestantismus, 1893.—**Floering,** Das A. Test. i. evang. Religionsunterricht, 1895.—**Lietz,** Neue Aufgaben auf d. Gebiet d. Religionsunterrichts (Rein's Mitteilungen aus d. paedagogischen Universitaetsseminar i. Jena, number 6), 1895.—**Hoffmeister, Die** paedagogische Erziehg. d. christl. Jugend, 1897.—**Meltzer,** Das A. Test. i. christl. Unterricht, 1899.—**Reukauf,** Grundlegung f. Auswahl u. Anordnung d. Unterrichtsstoffe, 1900.—**Brammer,** Neue Bahnen f. d. Religionsunterr. I, 1900.—**E. Katzer,** Judenchristentum (Rein's Handbuch), [2]1902.—**Dreydorff,** Quousque Tandem. E. ernstes Wort wider d. alttestl. Geschichtsunterr.,

1902.—**Kautzsch,** Die bleibende Bedeutung d. A. Tests., ²1903. —**Kautzsch,** Bibelwissenschaft und Religionsunterricht, ²1903.— **Staude,** Das Alte Test. i. Licht d. Neuen, 1905.—**Auffahrt,** Die religioese Frage und die Schule. 2. Heft, 1905.—**J. Koeberle,** Heilsgeschichte u. religionsgeschichtliche Betrachtung d. Alten Tests. (Neue kirchl. Zeitschrift), 1906.—**C. F. Kent,** The Origin and Permanent Value of the Old Test., 1906.—**J. Orr,** Problem of the Old Testament, 1906.—**Geo. Hodges,** The Training of Children in Religion (pp. 167—217), 1911.—**A. J. W. Myers,** The Old Testament and the Sunday School, 1913.—**On the aim of instruction in Biblical History: Grube,** Charakterbilder aus d. H. Schrift, 1854.—**Kolbe,** Die Biblische Geschichte in Lebensbildern. Katechesen f. d. Oberstufe, 1900.—**Falcke,** Die Heilige Geschichte in Lebensbildern, ⁵1908.—**Thraendorf,** Paedagogische Studien, 3d part, 1893.—**Bang,** Das Leben Jesu. Seine unterrichtliche Behandlung i. d. Volksschuloberklasse (1893), ⁴1902.—**Bang,** Das Leben Jesu in historisch-pragmatischer Darstellung, 1898.—**Bang,** Sind die gegen e. historisch-pragmatische Behandlung d. Lebens Jesu erhobenen Bedenken gerechtfertigt, 1908.—**Niebergall,** Jesus im Unterricht, 1909.— **T. G. Soares,** Heroes of Israel.—**C. F. Kent,** Historical Bible.— **E. D. Burton and Sh. Mathews,** Life of Christ.

From the history of catechetical instruction it is evident that, from the beginning, it was customary in one way or another to give instruction in Biblical History; but that it did not receive attention in the same measure as instruction in the Catechism; that such instruction was forgotten during the Middle Ages almost altogether, to be accorded a wider reception in the Church of the Reformation only by slow degrees. From these facts the conclusion might be drawn that Biblical History, even though rightfully a part of catechetical instruction, was deserving of secondary instead of primary place. When, further, we bear in mind that Biblical History leads the pupil into the past, while the rising generation needs primarily to be made acquainted with

the life of faith of the mature congregation of the present, we appear to find an additional reason to give first place to the Catechism. Notwithstanding dogmatical and, still more, pedagogic grounds require that preference be given to Biblical History. The dogmatical reasons are that God's revelation by acts and not the one by words, which latter finds expression in the Catechism rather than the former, has become the fundamental and creative factor; and that Christ, the center of the life of faith of the present, is not understood aright unless He be viewed as starting-point and creator of the whole New Testament period of salvation and, likewise, as the goal of a more than millennial history of God's relation to man. The pedagogic reasons are that the principle of intuition, as conditioned by the mental development (pp. 228, 241, 251), requires plastic images, such as they are offered nowhere else so copiously as in Biblical History, and as, according to the same principle, they are needed as a basis of instruction in Catechism, especially since the gradual unfolding of the soul of the child plainly suggests the use of historical material as a means of instruction (page 279). So much is certain that such instruction in Biblical History must not bury the youth of the Church in the past: always it must be viewed and turned to account in its bearings upon the present life of faith. Where this is neglected, the knowledge imparted is dead. While it may prove of value in the future, it is certain that it offers him nothing for the present.

Instruction in Biblical History, being a fundamental factor, should be given **in every grade.** This has been denied by the school of Ziller (Ziller, 1817—1882) or by the Neo-Herbartians (page 167), a dozen tales be-

ing appointed in its place for the lower grade, and the story of Robinson for the upper. Also in America the attempt was made to domesticate the choice of such material. It was thought that even the most simple Bible story was too difficult for the capacity of children six or seven years of age; that the concepts required by it were too remote from the concept sphere of children; that the language of Scripture, which was to be retained to the full extent possible, was not that of the children; also, that such historic material as there furnished failed to stimulate the phantasy sufficiently and left the mind atrophied. But these arguments fit rather the faulty handling of the matter, as found here and there, than the matter itself. They remind us indeed that the selection of biblical stories for the lower grade should be made from the point of view that only such sections should be taken which neither transcend the capacity of the children nor are too remote from their concept sphere—that is, family stories; and that they should be couched in such language as the children can understand, even though a departure from the language of Scripture should be entailed; likewise, that the children's phantasy should be duly stimulated. If these prerequisites are supplied, it is quite appropriate to let religious instruction at the age of from six to seven years, begin with Bible stories (pages 279—281). The putting of tales into the service of religious instruction might involve the risk, by no means to be underestimated, that confidence in the truth of what is taught in the period devoted to religion is shaken, and the child becomes inclined to consider the subsequent biblical stories as mere tales, at least to view their thaumaturgic character with skepticism. Though this might not take place

during the scholastic period, it might easily be possible that, at a later day, the thought will suggest itself to the youth that, as he formerly was led from tales to biblical stories, so it is now his privilege or duty to mount above this stage, to view mistorical elements as symbols, and thus to penetrate to the right "spirit" of Scripture and Christianity. We maintain, then, that Biblical History is to be taught already in the lower grade. Of course, every story must form a unit by itself; it dare not be coupled with others. Nor is it necessary to connect one story with the other in point of time or logic, inasmuch as the mental development of the child precludes such treatment during these years altogether.—A different situation is presented by still younger children, who are either instructed by the mother at home or in attendance upon the lower classes of Sunday school; or by children of from six to eight years who are mentally backward or the scions of a family to which the idea of God is an unknown quantity. In that case it is incumbent upon the teacher to arouse or strengthen the consciousness of God by a preliminary course, as it is found, for instance, in the first course of the "Wartburg Lesson Helps" ("For Beginners"). But even such preliminary course may be joined to subjects of a biblical character.

Ziller had proposed the following twelve tales from the collection of the brothers Grimm: 1. The Tale of the Star Dollars; 2. The three Sluggards; 3. The three Spinning Women; 4. The Straw, the Coal, and the Bean; 5. The Seven Kids; 6. The Little Hen and the Little Cock or, as alternate, The Death of the Little Hen; 7. Wolf and Fox; 8. The Rabble; 9. The City Musicians of Bremen; 10. Wren and Bear; 11. "Fundevogel"; 12. Poor Man and Rich Man. From these, two were presently removed as of doubtful educational value, namely, "The Three Sluggards", and "The Three Spinning Women".

"Snowwhite and Rosered" and "Mrs. Holle" being put in their place. Rein, of Jena, expunged also "The Rabble" and "Wren and Bear", replacing them with "Red Ridinghood" and "The Ear of Rye". Also, he received into the collection both "The Little Chick" and "The Little Hen" and "The Death of the Little Hen", at the same time increasing the collection to fourteen by the addition of "The Sweet Broth". In "The First School Year", by Rein, Pickel and Scheller (Leipzig, Eighth Edition, 1908), we find (pages 193—245), didactic sketches on these tales, which in "The Progressive Educator" (1898—1899), were translated by Dr. Abbot into English. That there is a difference in the underlying principle between such educational project, and, likewise, that which is offered by so many liberalizing "Graded Series", published in great numbers in the last two decades and between the material found in the preparatory course of "For Beginners" in "Wartburg Lesson Helps", appears from the first titles of the first twenty lessons: 1. How God made everything; 2. How God made the First Man; 3. Things God has Given me; 4. How God takes care of me; 5. and 6. How God Takes Care of us through His Angels; 7. How God Made me His Child; 8. and 9. How we may Talk to our Heavenly Father; 10. How God Hears the Prayer of His People; 11. How Good Jesus' Lambs have it; 12 and 13. How God Sees and Hears Everything; 14 and 15. How God punishes us when we Do Wrong; 16. How God Judges the Heart; 17. How we Should Celebrate the Sunday; 18. How we Should Help all those in Trouble; 19. The Bible is the Best Book; 20. How beautiful Heaven is.

Not seldom the attempt is made to exclude the Biblical History of the **Old Testament** where the necessity of teaching New Testament Biblical History is conceded. Indeed, if, according to modern criticism, the only thing to be found there is a story encysted in legends or "a Jewish Chronicle", instruction in Old Testament history were less in place than that of the homeland, undeserving of a position in the curriculum of religious instruction. However, the Old Testament was the Bible of Jesus; and, through its connection with the history of

the New Testament, that of the Old Testament has become part and parcel of the history of salvation. The latter is preparatory to the New Testament history of revelation to such an extent that not only many single facts of the New Testament can not be understood without the Old, but also Jesus Christ and His life work can impossibly be understood in His universal, unique, and mediatorial significance, save as He is recognized as goal of a history ranging over more than a thousand years, as such to fulfill and still the longing of the whole pre-Christian world (Gal. 4, 4). These facts explain the necessity for an introduction into Old Testament history, and, at the same time, the duty of relating everything in it to Christ and of interpreting everything with a view to Him as its goal. Moreover, it is just the men of the Old Testament that, in view of their unshaken faith in Jahve, of their unswerving looking for the promised future, of their constancy despite the contradictions of the present, in spite of all their sins and infirmities, stand before us as sublime types of an evangelical life of faith. The teacher of religion who knows that his object in all of his instructions must be to train his pupil, could not wish for better ones. On the other hand, the divine holiness and grace and, likewise, a number of fundamental moral principles, as, for instance, "Righteousness exalteth a nation, but sin is a reproach to any people", can be most clearly exhibited in the light of God's Old Covenant people, and thus be impressed upon the adolescent youth.

Therewith the question as to the **purpose** of in-instruction in Biblical History has already been answered in part. Naturally, such purpose dare not be in conflict with the object aimed at in all efforts of the Church to

train her youth. Instruction in Biblical History rather pursues the aim of contributing its relative share to the general object. But if it is to be an integral factor in the process of imbedding and anchoring in the threefold inner life of the adolescent youth the sacred concept material with which the mature congregation nourishes its life, such instruction should indeed impress upon the mind the several features of the more important stories of the Bible; but, that attained, it should go further. Were the catechist content with enabling his pupils to recite the contents of the Bible stories with moderate success, his achievement would be a mere mechanical appropriation of such material by the memory: there would have been no digestion of it through intensive thinking, no stimulation of the emotions, no stirring of the will; at least so far as the present is concerned, there would be no benefit whatever.

For this reason a second factor deserves due consideration. The holy divine thoughts contained in the individual Bible story and of moment for the Christian's communion with God in the present, should be drawn forth and impressed upon the children's hearts, whether they have reference to the life of faith in its God-ward or its man-ward bearings. This is the case particularly when the effort is made to join several stories for the delineation of the character of the more important personages met by us upon the heights of Old Testament history, especially of Abraham, Moses, David, and subsequently, in a higher sense, even of Christ. In such case, the typical traits that at this day continue to be essential to a truly evangelical life, must be drawn forth with care, so as to cast light upon God's relation to these personages and upon their attitude toward God

and their fellow men. The life of such types must be made an object lesson for children, to enable them to understand and vividly to realize the seriousness and debasing tendency of sin, so that they may know that in sin they deal with a most momentous reality, and that the conviction that a life of sin is incompatible with a life of faith be impressed upon their hearts, together with an abiding horror for sin. When the Old Testament is under consideration, the proper opportunity is given of setting forth the difference between Old Testament and New Testament morality, in order thus to obviate misunderstanding at a later time, and to show the progress of the divine revelation; for the life in which our catechumens are to join with full consciousness of what they do, is not that of the Old but of the New Testament, not of the congregation under the Law but of that under the Gospel.

Let us use a few examples to illustrate this object of a course in Biblical History. That the children know the sequence of the several creative acts of God is worthy of recognition; for the development from the lower to the higher thus made clear demonstrates to the children with so much greater force the fact that the creation of the world was preliminary to that of man. More important, however, than even this truth, and of greater moment for their whole life, is the inculcation upon their minds of the great thought that God, because He is creator of the whole world, is for that very reason, also its Lord, so that there is no occasion for fearing anything in heaven and on earth, provided we have Him for a friend. It is well and good that the children should be conversant with the details of man's fall; but it is more necessary that with this story as object lesson, the fact should be impressed upon their minds beyond the peradventure of a doubt that our God is not a God who has pleasure in ungodliness, and that the wicked man cannot abide in His presence. It is well if the class is able to state the dimensions of the ark or even the dates of the story of

the flood; but it is of more importance that the class, the day that lesson has been taught, should adjourn with the conviction wrought in every soul: "Be not deceived; God is not mocked: for whatever a man soweth, that he shall also reap". The catechist may ask the children to recite the events that preceded the giving of the Law on Sinai, especially since these are closely connected with the main point—the holiness of God; but he has failed to do justice to his task if he has not previously presented to them the history of the giving of the Law with such clearness and vividness, with such impressiveness and earnestness, that Law and divine holiness are so inextricably blended in the juvenile understanding and fancy as to bring out upon their consciences in letters of fire the divine command, "Ye shall be holy; for I, the Lord your God, am holy".—The treatment of the several events in the life of Abraham and the careful development of the involved moral and religious truths, together with the application of these to the life of the child, is a necessary and most important duty of the catechist; but when all of these, one by one, have been considered and turned to account, let the whole be summarized for the purpose of showing, with the life of "the father of the faithful" as object lesson, what is really meant by a life of faith; how God trains us for it; and how the underlying truth is evidenced in the various conditions of life. "The obedience of faith drew Abraham into a foreign country; in the humility of faith he yielded to Lot his cousin; in the strength of faith he smote with 318 men many heathen kings; in the perseverance of faith, reason and nature to the contrary, he rested in the word of promise; in the boldness of faith, again and again reducing his demands, he implored of Jahve the salvation of Sodom; in the joy of faith he received, named, and circumcised the son of promise; in the fidelity of faith he conformed, at the behest of God, to the will of Sarah and cast out Ishmael with his mother Hagar; in the gratitude of faith he planted, at the spot where Abimelech had solicited his friendship and accepted his gifts, a tamarind to the honor of the ever-faithful God" (Delitzsch); in the steadfastness and conquering power of faith he shows himself equal to the severest test, the sacrifice of his son; in the assurance of faith he secures for himself a family burial place; in the fidelity of faith he refused to take a wife for his son from the

women of Canaan; rich in faith he is gathered with his fathers —a true "father of the faithful".—It is a beautiful sight, and one that gives joy to the heart, when the children are conversant with the details of the passion and death of our Savior, when every feature of this "story of stories" is impressed upon their memory; but, in spite of such commendable faithfulness in little things, the catechist has radically come short of his task if he has not accomplished something better in the souls of the children than a horror of "those mean Jews". Instead of that, the result of the contemplation of all these stations on the way of suffering must be an inward "revelation" of both the holiness and the love of God. A revelation of the holiness of God, in that the fact has been engraven upon the minds of the children with indelible characters and a precision not permitting the shadow of a doubt, that our God is a holy God, who does not abate or barter one iota of His demands; that they may feel something of the terror conveyed in the words: "It is a fearful thing to fall into the hands of the living God"; for realities of the most terrible kind are His wrath and judgment. The revelation of the love of God, in that the catechist withdraws the veil, as it were, by his instruction, disclosing the fatherly love of God to His human children as the throbbing heart in these stories, so that the souls of the children may be grasped and won by this love.—Compare "Wartburg Lesson Helps" II, especially the Intermediate and Junior Grades.

Notwithstanding, in spite of the large space thus accorded to Biblical History in the curriculum of religious instruction, the object of the course in Biblical History has not been set forth yet adequately, although prevailing conditions may restrict the teacher to what has been dealt with thus far. After a careful individual treatment of the Bible stories; after combining them, to the extent necessary, for the purpose of portraying Bible characters; after forming them into groups (History of Creation, History of the Patriarchs, History of Moses, and The Establishment of the Nation of Israel), the groups themselves will have to be combined into a

final unit, in order to construct a **history of salvation.** The object of such grouping is not to arrange a history of the kingdom of God, which would be beyond the scope of juvenile instruction, but merely a history of salvation. This would show the historic development to which the congregation of the faithful owes the salvation in which it rejoices at this day, and which should become a conscious possession of the adolescent youth as well. Accorded such treatment as here described, the several stories lose their disjointed character; they will rather appear as links of one unbroken chain; they will have but one object, that is, our salvation. The grace of God, which for thousands of years, never swerved from its one purpose, namely, our salvation, in spite of the obstacles put in its way by the sin of man, until it victoriously achieved that purpose upon the cross, and which unwearyingly sought both Jews and Gentiles, in order to grant them the salvation which it had thus secured,—this grace of God will thus more and more be magnified in the eyes of the young (cf. Micah 7, 18; Isaiah 40, 9); more and more precious this salvation will appear to them; they will perceive something of the enormousness of the sin of rejecting Jesus, in that no less a person is rejected than He who is the goal of a history ranging over many thousand years and the starting-point of a new history, thus becoming the center of universal history—the only Mediator between God and man, apart from whom there is no salvation. That this is of great educating value, is undeniable. With this thought properly carried out, the important truth forces itself upon the youth that only the Evangelical Church, which places sin and grace, grace and truth, "sola gratia", "solus Christus", "sola fides", into the center of

faith and life, is the orthodox Church of God upon earth; for, ever since the fall, the whole relation between God and man has ever turned upon these truths. Has there been a faithful effort to do justice to all the Bible stories; has due attention been given to the main lessons involved, this final object of instruction in Biblical History can be attained even where there is no regular parochial school, as the author knows from experience.

A few hints in regard to such treatment may be found acceptable. The period of the Old Testament is divided into two large sections: the government of the human race, and the government of the chosen people. We deal first with the human race as a whole. It springs from the one man Adam. He as well as Eve were at first in fellowship with God, having been created in the image of God and enjoying intercourse with their creator. They rejoiced at the prospect of His coming, and in His presence they felt blessed; that is, they had everything needed. Death and evil did not exist, and labor was known only as a joy. When the time had come that their fellowship with God was to become a permanent blessing, they decided against God. Essence of sin. Thus the fellowship with God has been lost by them: they are ashamed; they are filled with fear (opposite of blessing); they lie. God must punish sin; for He is **the holy One.** Punishment is inflicted as previously announced; words to the serpent, to the woman, to the man: pain and submission; bodily death; expulsion from paradise as the place of the presence of God; subjected to Satan's power, lost, condemned.— But God is also **gracious;** in His grace He seeks the sinner; in grace He points out to him a blessed future; the word of the "seed of woman" is broad enough to bear in its bosom all future salvation. Satan thought that he had gotten humanity into his power forever; but the "seed of woman" shall resist him. Conflict arises. However, it would be without prospect of victory were it not for the grace of God, which, in the person of a descendant of woman, shall vanquish Satan and achieve deliverance.

Without murmuring and complaint, that is, in repentance, Adam and Eve submit to the penalty inflicted, believing the

word of promise (cf. the naming of the first-born son). That was their solace amid the toil and grief on earth, which had become a vale of tears. In the midst of the carnal life, accordingly, **a life of faith** took its beginning. At the same time the example of Adam and Eve typify for us the **laying hold of the grace of God.** But this faith coupled with repentance does not at once pass over to the children; they rather inherit sin. Proof: Cain and his family. From such a generation the one who was to bruise the serpent could not arise. While Seth is godly, there is also here growth of sin, so that Lamech longs for the Redeemer with all the greater intensity. Of both branches of the human race it is true: My Spirit shall not strive with man forever, for that he also is flesh. From such a race the possibility of redemption is shut out: it is **ripe for destruction.** Deluge.

Notwithstanding the Redeemer was to arise from among the offspring of woman. For this reason. God, **eternally faithful,** preserves Noah and his family. For a second time the whole human race is to develop from one man. Will it be more godly and lay hold of the promise in faith? So it would seem; for Noah consecrated the renewed earth with a sacrifice. But the new earth becomes for the new ancestor an occasion of temptation. and a second fall is enkindled by his sin. In one of his sons the sin of the destroyed race has maintained itself to a horrifying degree and propagated itself over the new earth. What is to become of the race when the mocking of the father becomes a practise and unchastity passes unrebuked? Noah understands the situation and pronounces a curse upon Ham and his family. Now the Redeemer is restricted to Shem and Japheth. While Shem was destined to be the ancestor of the Redeemer, Japheth was to partake of the blessings of Shem. As, in the beginning, there is a word of grace for the race descended from Adam, so there is another word of grace for that descended from Noah; for God is **exceedingly** rich **in mercy.**— Once more sin spreads. While the family of Cain was its nucleus in the old world, it is Ham's in the new: Tower of Babel; Nimrod; Ashur; after the dispersion ingratitude, indifference to God; idolatry. In spite of the divine judgment that had come upon the world, such is the consummation of the history of the race descended from Noah. It is clear that

such a race cannot be an active redemptive factor. It does not even suffer to be trained to look for a redeemer. If the salvation of the world is to be accomplished, it **can come forth from God alone.**

But will God once more be gracious? Oh. great is His mercy; **He is faithful and keeps His promise.** As, in the first generation, He preserved Noah as His seed, He now makes use of Abraham. From him the chosen people shall spring, through which the blessing shall come upon peoples. But why just Abraham? Not because he had deserved it; in free love God elected him, in order to make him, through a **steady discipline of faith,** an instrument fit for His hands. Here, again. the **divine promise of grace** and **human faith** stand correlated, in order to impress upon us the twin fact: **that upon which our salvation rests, and that which appropriates it.** And what a faith! Not for nothing has Abraham been called a father of the faithful. The promise passes from Abraham to Isaac, who at his sacrifice already had disclosed the fundamental disposition of his heart; from Isaac to Jacob, but not without his being disciplined in a hard school of suffering for becoming a bearer of salvation, who relied less and less upon his own power and wisdom, and desired at length but one staff on which to lean: the grace of God. The promises are fulfilled. but not in a straight line; that is, not according to man's thoughts. The promised land indeed becomes the first home for the bearers of the promise: trusting in the promise of God, Abraham purchases here already a family burial plot, whereby he lays his hand in advance upon that country as his own. But the last patriarch is driven by famine to Egypt, prepared for his habitation by a son, who had been sold by his brethren, but elevated by God to the threshold of the throne. **With his gaze** upon the promised land and thus **upon the promise,** he dies with the words: "I have waited for Thy salvation, O Jehovah"; but not before he had pointed out in prophetic vision Judah as the one from whom the Redeemer should come, the Prince of Peace.

Jacob's family was led to Egypt, in order to develop into a nation. But lest prosperity should cause it to forget the promise, and to look upon Egypt as its home, the favor of the kings of Egypt turns to hostility; beneath dire oppression it is to become mindful of the God of its fathers and to feel desire for the de-

liverer. And, behold, God appoints one of Jacob's offspring as the deliverer of the people. He saves him from death in a miraculous manner, trains him to become His instrument at the royal court and in the wilderness, and appoints him solemnly as the deliverer of his people. Amid mighty signs and wonders, which are to prove that the God of the fathers and of the promise, in spite of four centuries of silence, is the only true God, Moses leads Israel out of the house of bondage: rescued, it can chant a hymn of praise on the other side of the sea. Indeed, **Moses was a deliverer of his people;** not the true one, however, but merely a type of Him. Israel needs to be trained for the true deliverer. Accordingly God reveals it to His Law, so that it may behold His holiness and in it, as in a mirror, its own sin. And lest it should be driven to despair under the Law, God, through a system of sacrifices, directs it to Him who is the bearer of the true sacrifice. As a type of a future reality, fellowship is made between God and this people, chosen for the purpose from among the nations. But the generation first delivered will not permit itself to be trained, and perishes in the wilderness. The new generation, though it sins often and grievously, is notwithstanding, on the whole, a different people. For this reason, Moses, as Balaam before him, is permitted to pronounce a blessing upon it and to renew the covenant promise of Him of whom he was merely a type. In such circumstances Joshua is allowed to lead Israel out of the wilderness into the promised land, a type of Him who is to lead into a land of rest.

As Moses before him, Joshua exacted the promise from the people not to mingle its blood with that of the pagan nations; but Israel did not keep its promise; oppressed now by this nation now by that, it had to realize that the true deliverer had not yet appeared. Whenever Israel repented, God gave it a temporary deliverer. Thus it came that the judges, without exception, became types of the true deliverer. All these had been set over Israel by God; but when, eventually, it desires a ruler after its own heart, it receives Saul, who contrary to his early promise, does not prove the right man, since he does not persevere in **faith** and **obedience** to the end. Then God elects a man after His own heart, obscure and lowly, the descendant of shepherd folk, but godly and with a heart emboldened by faith. Like

all His servants, God **trains him in the school of suffering,** making him, the training completed, a mighty king in Israel, who saves it from all its enemies, widens its boundaries, fills its treasury, receives tribute from neighboring kings, and transfers the tabernacle, the habitation of God, to Jerusalem. If at any time, it is now that the thought might be entertained in Israel: the promised One has come! **David is the true son of Judah and seed of woman!** But his deep fall discloses the fact that he is not; yet Nathan is permitted to tell him that the deliverer is to spring from his body. Is it perhaps Solomon, whose very name reminds one of the Prince of Peace, whose ships traverse every sea, whose wisdom is known on far away Araby, who is privileged to build a temple for the Lord, the habitation of His glory? Beyond a doubt, there were those who believed this; but when Solomon oppressed the people and took Eastern women for wives, it became clear that the true son of David and seed of woman was still to come.

When the kingdom was divided, and the worship of calves and, afterward, in defiance of the warning of Elijah, the worship of Baal was countenanced in the land; and when even Judah did not follow the Lord faithfully, it became evident that Israel's nature, while it had been kept in check under David and Solomon, had not really been renewed. The prophets warn with great zeal and make an effort to induce the people to renew their obedience to the law. The less it shows itself inclined to take to heart the warning the more pronounced becomes the prophetic warning of the coming judgment, and the more unwaveringly the eyes of the prophets are turned to the future, from which they expect the deliverer, pointed out by them as such with increasing certainty. The judgment takes place; for **God is not mocked.** The Kingdom of the Ten Tribes, for its exceptional hardness of heart, is led captive to Ashur; Judah, better than the sister kingdom of Israel, but yet exceedingly wicked, is exiled to Babylonia, after it had shown its unwillingness to heed the call to repentance issued by Isaiah and Jeremiah, and to profit by the example of Israel. Because it was not to perish utterly—for **God is faithful to His promise and gracious above all that we ask or think**—there are given to it the prophets Ezechiel and Daniel, and Isaiah's book of comfort becomes its

stay. Nor has it been thrown into the crucible in vain: it learns to pray and cry to its God. Accordingly, God, in His faithfulness and grace, restores a remnant, with a member of David's house at the head. After the return, it makes a covenant with God, becoming the people of the Law, which, at least outwardly, clings to the covenant of Sinai. Idolatry is done away with. The people is to experience its **deliverance** from Babylon as the last great type of the great redemption promised, for which also Malachi, after the exile, looks to the future. In the subsequent period three classes gradually develop among the people: the Saducees, who pay little attention to the prophets and are given to compromises with the world; the Pharisees, who observe the Law, but are strangers to its spirit and expect to realize their own glory in the expected Messianic kingdom; but also a throng of the quiet in the land, by no means negligible in number, who look for the hope of Israel, such as Zacharias and Elizabeth his wife, Simeon and Hannah, Joseph and Mary, the shepherds in the field. These, living in the prophets, are full of **hope and faith.** Zachariah utters this faith in his Magnificat, while Mary makes it the theme of her song in Elizabeth's house. These constituted the fruit of Israel's training at the hands of God. Now the time was fulfilled, and **God kept His promise.**

As of old, angels appeared—a sign that something great was impending. The forerunner is promised; the birth of the Redeemer Himself is announced. The birth of John is warrant of the truth of the words spoken to Mary. In this connection we come once more upon the old principle: **God promises; man must appropriate the promise in faith.** In Bethlehem the Savior is born; angel lips proclaim the fact. He is the promised Christ, or Messiah; and He can be Savior because He is, at the same time, Lord. Here is the goal of the whole movement: **God Himself becomes man,** in order to bring about a true deliverance. The Son of God and the "Seed of Woman"—all events are henceforth under the dominance of that fact. A human child He is born; yet the angels are stirred by His birth. Like any other child in Israel, He is circumcised and presented in the temple; yet wonderful words are they which Simeon deems it proper to speak of Him. The Son of God, He is worshiped by the wise men; yet as a poor human child He

must take flight before Herod. Wonderful words He speaks in the temple concerning His fellowship with God; yet, as a true son He deports Himself in the parental home in Nazareth Matured in solitude, He is yet saluted as his superior by John the Baptist, who already has prepared the way before Him; yea, proclaimed by God as His own son. As he steps into Jordan, he proclaims, as by an object lesson, that He shall fulfill all righteousness and become the deliverer, even though it will be necessary to step into the waters of suffering as, at the time being, into those of Jordan.

Tested in temptation as the future deliverer, He gathers about Him His first disciples, who, without exception, recognize Him as the promised Messiah. He enters upon His redemptive office with the proclamation that He is come to establish the promised **Kingdom of God,** in which deliverance can be found from each and every ill, from sin, death, and the devil. Through His miracles He proves that He really can work such deliverance, requiring, however, as **inalienable condition of entering His kingdom, regeneration, faith;** that is, the firm confidence, that He alone is the true savior and deliverer. That is the reason that the word occurs with such frequency, "Thy faith hath saved thee"—a condition that He Himself fulfills in man; the instrument at His hand for the production of faith is His message of the kingdom of God. The faith resulting from His miracles is designed as a stepping-stone to a personal relation with Himself. Who thus has entered His kingdom through faith **is blessed,** even in the midst of tribulation; and a new life is expected of him by Christ as the attestation of his faith (Sermon on the Mount). But this faith, the rulers and the larger part of the people will not permit to be wrought in their hearts; for they believe in their self-righteousness that the only deliverance needed was that from the hands of the Romans. Their enmity aroused, they decide to kill Him. The fact is expressed in Caesarea Philippi that He is recognized by but few as the true deliverer and Son of God. For that reason Jesus begins to proclaim His impending passion, for which He as well as His disciples receive strength through the transfiguration. In order to carry out His purpose that has brought Him into the world, He goes to Judea, where the resolution of the Pharisees to kill Him is confirmed

by the resurrection of Lazarus. Permitting Himself to be anointed, He interprets such act as an earnest of His impending burial. He presents Himself in Jerusalem as a sheep for the slaughter; but not without demonstrating once more by the manner of His entry that He is the promised King. He weeps over Jerusalem, which does not know the things that belong to its peace; He cleanses the temple; He accosts, for the last time, the Pharisees, earnestly impressing for the last time, in the parable of the workers in the vineyard, upon their hearts the Father's love and their contemptuous reply to it, and silencing them by the question, Whose son is Christ? He prophesies the destruction of Jerusalem, the end of the world, and final judment, always **inviting the hearers to faith.** He celebrates His last Passah with the disciples; He unmasks the traitor; and, certain of the redemptive character of His impending death, He distributes His body, which is to be given into death, and His blood, which is to be shed in death, in order thereupon to enter upon His great suffering, through which the fact of His being the **true deliverer** is to be fully revealed.

As our substitute, He takes upon Himself the burden of the whole world's sin together with the wrath of God. He surrenders to His enemies in order to **fulfill the Scriptures,** but not without first having revealed Himself as the Almighty One, who **voluntarily** goes into death. His heart is set on Calvary, in order to bring about the consummation of His redemptive work. With that end in view, He permits Himself to be sentenced to death and to be led to Calvary; with that end in view, He distributes from the cross eternal mansions, asks for forgiveness in behalf of His murderers, suffers Himself to be forsaken by God, dies for the human race, shouting in the strength of death the word of victory, "It is finished". **Yes, redemption was finished:** performed was the sacrifice; fulfilled were the Scriptures; bruised was the head of the Serpent, although His own heel was bruised in the process! The goal of the whole history of mankind down from the Proto-Gospel, the antitype of Moses, Joshua, and David, and of all the sacrificial lambs of the Old Covenant—we find them in the Crucified One. Here all threads converge. How great and world-embracing the work of our Redeemer must be; how great He Himself, since in Him we find consummated a time of prepara-

tion ranging over four thousand years; since in Him is comprehended the salvation and hope of all the world!

But is He really the Redeemer; is the Father satisfied with the sacrifice; is the guilt of humanity really atoned for, that is, covered in His sight? Yea; for on the morning of Sunday He awakes Him from the dead: in vain are seal and guards, whereby the rulers endeavor to keep life in the grave. While the rulers defraud the people of this glad message, the Lord appears to His disciples, even to doubting Thomas. He assures them of the reality of His resurrection; He shows them the **necessity** of His passing through suffering and death in order to become the Redeemer of whom Moses and the prophets have spoken; He delivers to them as fruitage of His work the message and the gift of **peace** between God and men; He receives the confession that He is God, who claims worship as His due; He restores the apostle to his apostolate; He shows the disciples by the manner of His coming and going that the manner of His presence with them will be changed thereafter; He commands them to take His Gospel into all the world and to disciple all nations through **Baptism and teaching,** for which purpose He pledges to them His presence, the gift of the Holy Spirit, and continued support at His hands through miracles. He appoints them His witnesses—**witnesses of His death and resurrection,** whereupon He ascends to heaven, in order to enter upon the government of the world and to gather on earth, by the Spirit, a congregation of the faithful, which is blessed through Him and acknowledges Him as its Redeemer and Lord.

Such is the conclusion of the first chief part of the New Testament story, which deals with the life of the Lord. The Lord keeps His promise, sends His Spirit on Pentecost, gathers His disciples through Him into a congregation, or Church, and imparts to them the courage and joy to be His disciples. Peter proclaims the two fundamental facts, which now continue resounding in all the sayings of the apostles, that **Jesus, through suffering, death, and resurrection, has become both Lord and Christ,** leaving but one condition of receiving at His hands the remission of sin and the Holy Spirit, namely, repentance (i. e., sorrow for sin, and faith given by Himself through the Gospel), and **Baptism in His name.** Through such preaching three thousand people are added to the Church of the disciples, with the

result that the holy nation typified by Israel is now established. But in order that the impression shall not be lost, that a holy communion was in the mind of God, Ananias and Sapphira suffer a sudden death: God Himself sets an example of most thorough-going church discipline, in order to bring about a permanent impression. But the congregation, like its Lord and Master before it, must pass through **cross and suffering:** there is no kingdom of glory on earth, but only one that bears the cross. This is exemplified especially by Stephen; but also the other truth, that true believers can be full of cheer even in the midst of death, in that their path leads to Jesus, who, sitting at God's right hand, shall receive their souls. But even persecution, of which the stoning of Stephen is only a prophecy, as is the play of lightning on the horizon of the impending tempest, must become a factor in promoting the spread of the Christian Church. Yea, the most relentless persecutor is converted by the appearance of Christ on the way to Damascus, being intended at the outset as an apostle to the Gentiles. However, before the work among the Gentiles can be begun, Peter, and the other disciples through Him, has to be convinced that also the Gentiles have been called to membership in the Church of God, without first having to become Jews through circumcision. This is effected through a special revelation in Joppa and an object lesson in the house of Cornelius. It is Paul who, upon his missionary journeys, takes the Gospel to the Gentiles, observing meanwhile how the Jews spurn the Savior. Such rejection spurs him on to greater devotions to the Gentiles. In this way he goes as far as Rome, in order to sound in the capital of the world the message of Him through whom fellowship has been established between God and the whole human race, and in **whom everyone that lays hold of Him in faith, shall have life, and have it abundantly.** The history of salvation finds its consummation in a **congregation of believers,** composed of Jews and Gentiles, **in which the Gospel of the free grace of God in Christ is sounded;** i e., it eventuates in a congregation bearing all the marks found in the Evangelical-Lutheran Church of today; for the true greatness of our Church consists in this, that the Gospel of Christ the only Savior is preached within her in its purity.

It is the merit of **Augustine** to be first clearly to recognize

the necessity for instruction in the history of salvation (cf pages 31—32). More recently one of its warmest advocates, both in theory and practise, has been Buchrucker who, in turn, was influenced by the theology of Hofmann, which conforms throughout to the history of salvation. Cf., in addition to above sketch, Buchrucker's Catechetics, Pages 142 ff.; 222 ff.

Turned to account in the manner here described, it is manifest that instruction in Biblical History must cease to be merely ancillary to the teaching of the Catechism, and to be used merely as a welcome collection of stories to illustrate its truths. It rather occupies the same level with the Catechism as an independent factor. Instruction in Biblical History is to be given before there is specific instruction in the Catechism; from the seventh to the fourteenth year it should be given in every grade. Treated in connection with "Introduction to the Bible", and from the view-point of a history of salvation it is to be recommended even for the confirmed; compare the Senior Department of the "Wartburg Lesson Helps". Biblical History, and again Biblical History, must be our motto; but Biblical History taught in the right manner—according to principles as here elaborated. With the right sort of treatment, especially when the truths drawn from the several stories, or groups of stories, are arrayed in the conventional words of the Catechism (cf. Wartburg Lesson Helps II., Intermediate and Junior Grades), instruction in the Catechism will not lose, but rather gain, it will become easier and more effective.

26. The Catechism.

G. v. Zezschwitz II[1] (Der Katechismus), 1864.—**K. Buchrucker** (pp. 119—135), 1889.—**E. Sachsse** (pp. 338—365), 1897.—**F. Zange** (pp. 73—142), 1897.—**A. Eckert** (pp. 36—47; 53—55; 116—163), 1899.—**O. Baumgarten** (pp. 68—72; 82—84), 1903.—

J. Gottschick (pp. 142—158), 1908.—**J. Berndt** (pp. 59—68; 99—105), 1909.—**R. Kabisch** (pp. 137—139; 240—246), 1910.—**E. Chr. Achelis** (pp. 420—443), [3]1911.—**A. Rude** (pp. 100—117), [12]1912.—**Chr. Buerckstuemmer** (pp. 157—169), 1913.—**J. Steinbeck** (pp. 201—218), 1914.—**K. Knoke,** Ueber Katechismusunterricht, 1886. **G. Heimerdinger,** Zur Reform des Katechismusunterrichts, 1890.—**G. v. Rohden,** Ueber christozentrische Behandlung des luth. Katechismus, 1891.—**L. Schultze,** Katechetische Bausteine z. Religionsunterricht i. Schule u Kirche, [5]1891.—**A. Braasch,** Reform d. Religionsunterrichts i. d. Volksschule, 1891.—**Malo,** Zur Katechismusfrage gegen von Rohden, 1892.—**W. Bornemann,** Der zweite Artikel im Lutherschen kleinen Katechismus, 1893.—**G. Voigt,** Die Bedeutung des christl. Religionsunterrichts, 1895.—**J. D. von der Heydt,** Der Religionsunterricht in Schule und Kirche, 1896.—**S. Bang,** Katechetische Bausteine z. christozentrischen Behandlung d. 1. Hauptstuecks, [2]1897.—**K. Just,** Der abschliessende Katechismusunterricht, 1896—07.—**A. Eckert,** Die Formalstufen im Katechismusunterricht (Ev. Schulblatt), 1898.—**F. H. Kahle,** Der Kleine Katechismus L's., [19]1902.—**G. v. Rohden,** Ein Wort zur Katechismusfrage, [3]1902.—**H. Brammer,** Neue Bahnen f. d. Religionsunterricht, 1900 u. 1903.—**R. Staude,** Katechismusunterricht, 1903.—**S. Bang,** Zur Reform d. Katechismusunterrichts, 1904.—**M. Reu,** Explanation of Luther's Small Catechism, 1905.—**A. Auffahrt,** Die religioese Frage und die Schule, 1905.—**A. Reukauf,** Didaktik d. ev. Religionsunterrichts i. d. Volksschule, 1906.—**R. Staude,** Das 8. Schuljahr, [3]1907.—**R. Hempel,** Zum Katechismusunterricht, [5]1907.—**H. Huebner,** Wie laesst sich der Katechismusunterricht einfach, interessant und fruchtbar gestalten, 1907.—**H. Huebner,** Was der kleine Katechismus fuer ein grosser Schatz ist, 1907.—**A. Richter,** Religionsunterricht oder nicht, 1908.—**Arzt,** Welche Maengel zeigt der gegenwaertige Religionsunterricht und auf welche Weise ist ihnen zu begegnen, 1908.—**W. Rein,** Stimmen zur Reform des Religionsunterrichts, 1904—1908.—Die Umgestaltung des Religionsunterrichts i. d. saechsischen Volksschulen. Her. v. Vorstand d. saechsischen Lehrervereins, 1908.—**Pfeiffer,** Der Sturmlauf gegen die Zwickauer Thesen, 1909.—**Th. Franke,** Der Kampf um den Religionsunterricht, 1909.—**S. Bang,** Luthers Kleiner Katechismus ein Kleinod der Volksschule, 1909.—**J. W. Horine,** The Catechist's Handbook, 1909.—

H. Matthes, Neue Bahnen f. d. Unterricht in Luth. Katechismus, 1909.—**F. Rendtorff,** Das Problem der Konfirmation und des Religionsunterrichts i. d. Volksschule, 1910.—**G. Rietschel,** Zur Reform d. Religionsunterrichts i. d. Schule, 1909.—**E. Sachsse,** Zur Reform des Religionsunterrichts in der Volksschule, 1909.—**F. Niebergall,** Biblische Geschichte, Katechismus, Gesangbuch, 1910.—**H. Matthes,** Der Religionsunterricht i. Dienste d. Erziehung innerhalb d. relig. Gemeinschaft, 1910.—**F. Eberhard,** Der Katechismus als paedagogisches Problem, 1912.—**B. Doerries,** Erklaerung d. kl. Katechismus. Ein Beitrag zur Reform d. Religionsunterrichts: 10 Gebote, [2]1912; der Glaube, [5]1912.—**K. Eger,** Evang. Jugendlehre, [2]1912.—**Th. Kaftan,** Auslegung d. luth. Katechismus, [6]1913.—**M. Reu,** Die grosse Bedeutung des kleinen Katechismus Luthers, 1913.

If instruction in Biblical History is what is should be, it is likely to exhibit the norms of a true Christian life in the present through the knowledge afforded by it of the past. In this way much of what is taught in the Catechism has already been anticipated. Notwithstanding, instruction in the former should by all means be supplemented by specific instruction in the latter, for the reason that the truths diffused through Biblical History and gained only by means of inference, require to be combined into groups and to be turned to account from one and the same point of view. To crowd out the Catechism as an independent factor, would be putting contempt upon historic development as it has taken place under the guidance of the Holy Spirit; would be putting contempt upon the catechetical labors of the Church for a period ranging over almost two thousand years; would be an undervaluing of the revelation through the Word and those parts of Scripture not strictly historical—of the New Testament particularly; would be, last but not least, a pedagogic mistake of far-reaching consequences, in that the youth of the Church

as well as the common people require brief, compact sentences, in which the most important elements of what they may and should believe are summarized, and which are able to serve, at any time, as medium of orientation. This much is certain: if there were no Catechism, one would have to be created.

But that does not dispose of the question whether Luther's Small Catechism is a compilation by which justice is done to the due requirements of the present. In our time this is largely denied with great vehemence. It is gladly conceded that, in the past, it was entitled to great consideration, and that it has left many blessings in its wake. For this reason there is no objection to recognizing it as a significant historic monument of the Evangelical Church. But as medium of instruction for the young it is either decisively repudiated or largely emptied of its contents. The misgivings felt as to the employment of Luther's Catechism in the instruction of the young are both dogmatical and pedagogic. So far as those of a dogmatical character pertain to the Evangelical faith as expressed in the Catechism, we pass them by; for the opponents have gradually acquired sufficient honesty to admit that the expression of the Evangelical faith as found in the Catechism tallies perfectly with that of the New Testament. That being the case, it is fully adequate, in that we desire, neither for our own person nor for the instruction of the adolescent youth, any other expression of Christianity than that laid down in the New Testament, especially if it is found as unmixed with scholastic opinions and as simple as is the case here (pages 120—124). Different are the misgivings uttered from the standpoint of pedagogics and those of a dogmatical character which are not

based upon opposition to Holy Writ. It is for us to examine these in regard to their correctness and bearings.

We concede from the outset that the Small Catechism has often been handled, and is still handled, in such a way as to strike all healthy pedagogic requirements in the face. When children are made to commit it to memory at a stage of life when they are not yet disciplined for the task; when it is taught to the young without, in the very least, the way having been paved for its appropriation by the memory; when its material is not properly outlined and the teacher thus fails to show his pupils the inner structure of the component parts; when the explanation fails to shed the needed light upon it from the characters of Sacred History and to connect it with the fresh, throbbing life of the present; when the catechist becomes a lecturer, who, in addition, lectures beyond the scope of the catechism, and thus prevents the children from feeling anything of his own religious life; when, by adducing features from the history of salvation, the attempt is made to make it something that it was never designed to be; when it is enlarged into a textbook of dogmatics, whereby its own fresh life is choked:— in all such cases the hour for catechization may, indeed, become one of torment for the children, and the bond between the Church and her young may, in consequence, be loosed rather than strengthened. But is Luther's Catechism—this "golden gem", to be made responsible when it is maltreated and, in consequence, made a martyr? Is the Catechism to be blamed for being accorded a treatment radically in conflict with its unique character?

When it is further said that the **the First Chief Part** is not suited as a fundamental element in the evangelical instruction of the young, in that, through the incorporation in it of the Mosaic Decalogue, the children are led back to a pre-Christian standpoint by being taught Old Testament, instead of New Testament, ethics, the Catechism once more is made to shoulder a reproach deserved by its interpreters. Luther's explanation has so thoroughly infused New Testament life into the Old Testament commandments as to constitute this one of the greatest advantages of his Catechism. This matter has been treated

at length on previous pages (108—111), which leaves but one fact to be added here, caused by the present form of the First Chief Part. In distinction from Luther's Catechism, especially through the influence of the "Nuremberg Sermons for Children", the introductory words, "I the Lord thy God", have been incorporated and retained. Thereby the Evangelical character of the First Chief Part has become even more pronounced. This fact, indeed, is not brought to the fore by one who departs so far from a correct understanding of the text in question as to endeavor to educe theoretically from the words "I am" the existence and personality of God, and from the words "the Lord thy God", his essence and character. For such a teacher, these words are merely an opportunity for an extremely unfruitful, because altogether unchildlike, and, at least in this connection, perfectly superfluous and fatuous, treatment, which, while it may possibly enable the catechist to subject his dogmatical knowledge to a wholesome review, is positively discouraging to the souls of the poor children, while in truth the words of introduction are like the open-door of home, intended to invite and attract. For when God gives His commandments the superscription, "I, the Lord", or "I, Jahve, am thy God", He opens therewith His heart and home, and offers Himself to us with all His saving power and mercy. He does not begin with the cold, severe, difficult demand: "You shall fear and love Me"; but He begins with the gift of Himself to us, with a revelation of Himself as God and Father through the saving act performed by Himself in our behalf. Not until He has given Himself to us as God and Father, thus opening wide the gate of home, does He open His lips and enjoin the rules and regulations of His house, in the observance of which His children are to exemplify their love. With His love He intends to arouse our love, so that He may reap where He first has sown. And is it not the foundation of all true godliness that God gives Himself to us? And, on the other hand, could there be a more perilous error and a more fatal folly than the opinion that one must make his own way to God upon the way of legal obedience? There is, therefore, reason for gratitude that, through these words, the Gospel has been given precedence in the First Chief Part; that a hint is given of Baptism, through which Jahve has become our God and father,—a relation which warrants the rules

adopted by Him for the governance of His children, who, so far as they really are such, gladly submit to it. The thought of divine authority is not weakened by this treatment, but rather made more effective. From what has been said, it is evident that the children, in the First Chief Part, are not led into a world altogether foreign to them, as has been averred,—a world for which they lack every connecting link in their own life. On the contrary, just as in their home life, the father, author of their life and provider of their bread, enacts His regulations, to which they are required to conform, so the Father in heaven, with the words of introduction, opens the gate of His home, whereupon He lays down the several rules of His house. These are things quite suited for the concept sphere of the child.— Nor is the other objection to the First Chief Part well grounded, that the explanation of the several commandments dovetails inadequately with the life of the present. Luther, in the virtues and faults enumerated by him in his explanations, merely means to give examples of the transgression or fulfillment of the commandments, as is clearly indicated by the "etc." added in the original editions in the explanation of the Ninth Commandment. Moreover Luther expressly said that the features most commonly disregarded should receive the most careful attention. According to the Reformer's own intention, therefore, there is no reason whatever not to supplement the examples of true obedience to the divine will given by Luther through others taken from the life of today. For our person, we are of opinion that virtually all that is necessary is already found in the original outline. What is needed is not so much new additions as an exhaustive amplification of what is given.

When it is asserted that the **Second Chief Part** postulates so profound an insight into sin and a faith so strong as altogether to transcend the experience of the child, the fact is overlooked that, according to Luther's intention, it is primarily the father or the catechist who confesses himself to be a lost and condemned sinner; that it is he who expresses his faith. This is irrefutably proved in the explanation of the First Article, where "wife and child, house and home" are enumerated. This is further corroborated by the past practise of the father or the catechist pronouncing; and the children and servants repeating, the words. Likewise, it is also forgotten that con-

trition and faith can well be produced by the Holy Spirit in their beginnings at the stage of boyhood and girlhood, and that, during adolescence, they sometimes reach a surprising depth of experience (pp. 294, 301),

When the assertion is made that the notion of creation "ex nihilo", as contained in the First Article, is not an essential part of a saving evangelical faith, a grave error is committed. For it is the indispensable foundation for the very thought that God is the absolute lord of the world, so that nothing can harm us save by His permission. That this conviction is essential to the Christian faith, no one can deny. In view of the statement that the enumeration in the explanation of the First Article of "house and home, wife and children, cattle and all goods" frequently fails to correspond to the conditions in which most of our children are reared, it is quite true that Luther, when he wrote his explanation, had in mind the rural family; but the fact is overlooked that this specification is merely intended as an illustration. It is not likely that serious difficulties will arise for an experienced catechist in this connection. But if the fact is emphasized that the so-called intermediate causes have been completely ignored, everything being traced back directly to God, it should be remembered that the Bible deals with the subject in precisely the same way, without thereby denying the intermediate causes, to which, in other passages, it does not fail to testify. The judgments expressed at this place are judgments of faith; and faith does not deal with powers and objects belonging to the economy of nature. It is rather the very nature of faith to look beyond the material world for the invisible one lying behind it; nor is it satisfied until, in everything pertaining to our natural life, the concealed hand of God has been seized, which, through those selfsame intermediate causes, supplies food and everything else that is needed for our body and life, protects us against all danger, and guards and keeps us from all evil. Could there be anything needed rather by the present generation, in consequence of the great vogue of the natural sciences, so prone to cleave to visible things and largely blind to the hand of God ordering and governing everything, than such emphasis upon God as "causa prima"? Should, however, the plerophoria here found be the stumbling-stone, in that exception is taken to such

large phrases as : "that he richly and daily provided me with all that I need for this body and life, protects me against **all** danger, and guards and keeps me from all evil", then three facts are ignored: 1. that it is a judgment of faith which is here expressed, namely, the confidence that one knows himself to be safe in the arms of God for all time to come; 2. that the accent lies on "God" in contrast to one's own strength and wisdom; 3. that the terms "peril" and "evil" are to be interpreted, not from the narrow standpoint of our limited human reason, but in the light of Rom. 8, 28, that of the all-seeing divine ruler of the world and of every individual life.

Offense has also been taken because the Apostolicum silently passes over all intermediate steps between the birth of Christ and His passion, saying nothing about the prophetic office of Christ, and because the same omission occurs in Luther's explanation. But let it be remembered that this is precisely the method of Paul in all his letters, and that the passion and death of Christ is in reality the climax of his work, just as, on the other hand, it is the point in which his whole preceding life and all its manifold activities converge.

In view of the assertion that the tenor of the explanation of the **Third Chief Part** is too heavy, we readily concede that there is an occasional lack of lucidity, due to the lengthy sentences and massive thoughts composing it—factors that account for the peculiar difficulties confronting the catechist in this part. However, if he has been thorough in his explanation of the first two chief parts, the children are able to comprehend what Luther offers in his explanation of the Third. The last trace of difficulty will disappear if he direct the pupils to repeat in brief sentences the respective burden of the individual petitions (cf. our Explanation of the Catechism). It is also an easy matter to supplement the subject matter of the Second Petition by adding the thought of missions.

If it be thought that the **Fourth Chief Part** is too largely orientated upon adult baptism, since infant baptism is virtually passed by, we contend that whatever pertains to the essence of Baptism is of necessity true of infant baptism as well, if the latter at all be Baptism.—While it is true that Luther erred in connection with the **Fifth Chief Part,** in that he applied the words of institution: "Given and shed for you for the remis-

sion of sins" to the act of distribution, and not, as is proper, to the act of Christ's death, and then, acting on such erroneous interpretation, fixed these words as central,*) we do not endorse his error; but the catechist who is convinced that the sacramental blessing, the remission of sins, is bestowed not through the body and blood of Christ, but through the Word used in connection with the sacrament, need not consider this formula—thrice recurring—as anything but a recapitulation of the words of institution, whereupon he will find his difficulty vanished. While the matter is not so simple for one to whom the body and blood of Christ is intended not only to seal but also to transmit the sacramental blessing of the remission of sins, the difficulty can be surmounted nevertheless. It would be altogether wrong for such reason to take offense at Luther's Catechism and to doubt its availability as a medium of instruction in the present. The few occasional difficulties are altogether crowded into the background by the numerous merits possessed by this peerless little book.

Accordingly, if Luther's Small Catechism is the best summary of that faith which is the life of the mature congregation, pains must be taken in catechetical instruction not to obliterate its great merits, but rather to give them full scope, so that the uniqueness of the Catechism is reflected in the instruction based upon it as its text. This will be accomplished most readily when all of the instruction, instead of going elsewhere for its leading points and grafting them upon the several parts of the Catechism as well or ill as is possible in the circumstances, should be what its character requires, namely, nothing more or less than **an unfolding of the fullness of the evangelical life of faith expressed in the words of the Catechism.** It was Loehe particularly who

*) Toward the end of his life Luther conceded their bearing upon the death of Christ without, however, casting aside their bearing upon the sacrament; see the fifteenth sermon of Mathesius upon the life of Luther.

re-affirmed this principle, which Theo. Kaftan, in his "Auslegung des Lutherschen Katechismus" (Sixth Edition, 1913), and, likewise, the synodical catechism of the Iowa Synod have consistently carried out.

This principle recognized, it follows naturally that instruction in the Catechism should be restricted to the truths that constitute the center of the Christian life, upon which we Christians feed. That involves not only the exclusion of such special complementary parts which, it is thought, form a necessary addition to Luther's Catechism, as, for instance, a special section relating to the Word of God or the new life of the Christian (beatitudes or the twin commandment of love), but also the exclusion of those supplementary sections taken from dogmatics and sacred history whereby the verbal limits of the Catechism are transcended. There are catechists who believe a discussion of such concepts as revelation, religion, conscience, to be necessary to an introduction to the Catechism. They believe that no adequate treatment of the Second Chief Part is possible without first having laid down a general doctrine of God, His essence and attributes, and the Holy Trinity. They cannot refrain from interweaving the whole history and doctrine of creation, in spite of the separate course in Bible History now everywhere found, in contrast to former times; from making an "excursus" to the subject of good and bad angels; from foisting upon their treatment of the First Article the dogmatical division "creation, preservation, and gevernment". They consider as a weakness of Luther's Explanation of the Creed his omission to interlink between the First and the Second Article the doctrine of the fall of men,—a weakness which they aim to remove by grafting upon the Creed an elaborate

dogma of sin and the involved need of redemption. They demand in connection with the Second Article a supplement treating either of the sinlessness of Christ or of His whole historic activity. They think that the conventional dogmatical division of Christ's person and work applies with equal force to the explanation of the Second Article; nor can they see their way clear to dispense with a distinction made in the prophetic, priestly, and royal offices of Christ—a distinction to be made, as a matter of fact, only with due caution, especially in view of its comparative recent origin in the seventeenth century: and then, to cap the climax, they duplicate this material by dragging in an extended discussion of the two states of Christ, although it is treated from another point of view. In spite of the fact that the evpression "redemption from death" is found midway between redemption from sin and redemption from the power of the devil, they cannot refrain from adding the distinction—quite appropriate, to be sure, at the right place—in regard to natural, spiritual, and eternal death. In connection with the Third Article, they endeavor to give a detailed explanation of the person of the Holy Spirit; and they believe themselves guilty of a serious omission when they either fail to enumerate all the steps of the order of salvation ever constructed in dogmatics or to force everything that can be said on the subject into the few words found in the catechetical text proper. Instead of demonstrating in the light of the Lord's Prayer itself what a true prayer is like, they premise an elaborate doctrine of prayer. The conception of the sacrament with which they operate has a cast altogether dogmatical; and then they strain under obstacles self-imposed when they attempt correctly to

state the heavenly blessing of Baptism, etc. That these elucidations are correct, is not the point in question. They are not in place in catechetical instruction, which is calculated to preserve the uniqueness of Luther's Catechism. That book excludes the technical ballast of dogmatical terms as much as is practicable; and, instead of serving as an introduction to theology, it has no other purpose than to serve as a succinct and lucid expression of the substance of the evangelical life of faith.

If instruction in the Catechism is confined to what is central in the Christian life, it will, naturally, refrain from fusing the Five Chief Parts into a system. Such attempts have been made again and again. The several parts have been joined into a connected whole through such a division as this: The First Chief Part is to show us our disease; the Second, the physician; the Third, the means whereby the physician is to be summoned; the Fourth and the Fifth, the remedies employed by the physician to effect a cure. Or by such a division as this: The First Chief Part shows us the goal to be reached; the Second shows us faith as the way to this goal; the Third, Fourth, and Fifth show how the power to prosecute the way to it is to be found, namely, in prayer and the sacraments. While, according to the first systematic effort here described, the Ten Commandments are of moment exclusively as a mirror for sin, their importance, according to the second, is altogether found in being the rule and norm of the new life. The attempt is made to justify both these conceptions by appealing to Luther, but without warrant (cf. Pages 121—123); for, according to him, the First Commandment is indeed primarily the norm of the true Christian

life, but also the mirror for sin (see the part treating of confession). In a type of instruction in the Catechism that takes its cue from the Catechism itself the Decalogue will be used to limn the ideal of a Christian conversation upon the vision of the pupil with as much vividness and animation as possible. This being the mode of proceeding on the part of the catechist, the Decalogue, apprehended in an evangelical sense, will of itself become a mirror for sin. Thus the danger of formulating a system has been obviated; for that can exist only when the Decalogue is treated either as a mirror for sin or as the norm of the new life, but not when it is treated as both. At the same time a service is rendered to the young, who have often been tormented in good fashion with questions relating to the connection between the one Chief Part and the other. The young and the common people indeed require brief and definite statements as a treasure secure and rich; but neither the common people nor the children stand in need of a system.—Moreover, the treatment of the Catechism is rather one-sided when it is based upon the notion that each Chief Part contains but one side of Christianity and excludes the other. The fact is, that each Chief Part contains all of Christianity, although the light and the relation in which it is viewed do not remain the same. In the First Chief Part Christianity is viewed as a divine requirement; in the Second, as the expression of the certitude of faith; in the Third, as a divine gift to be received through prayer; in the sacraments, as salvation appropriated by visible acts; in the additions, as exemplified in the various relations of life.

Finally, where this principle for the explanation of Luther's Catechism is in operation, another wrong

catechetical method stands excluded. We refer to the method which, not satisfied with merely unfolding the explanation of Luther, insists upon adding another of the Catechism text proper, and, here and there, even one that is not at all in concord with that given by Luther. Such method has a most disturbing effect when, e. g., each step of the humiliation and exaltation of Christ is examined separately, and its meaning and importance, in contradistinction to that of the preceding and following steps, is brought out; or when, in connection with the Third Article, its five component parts are treated separately (for instance, in the Explanation of the Catechism by Caspari). Such method, considered from the standpoint of pedagogics, is thoroughly vicious, connoting, as it does, a misapprehension of one of the greatest merits of the Catechism (cf. page 111 f.). No, the text of the catechism has been explained by Luther in accordance with Scripture, and, therefore, in an authoritative manner. For this reason the text confronts us with no other requirement than that a brief definition be given of difficult words; that, when occasion suggests it, a few historical remarks be interspersed; and that, wherever necessary, the outline of the text be disclosed, as in the Second and Third Articles, the catechist always taking his cue from Luther's appended explanation (cf. Reu, Explanation of Luther's Small Catechism, pages 60, 70—72, 85). Instead of introducing the pupil to theology and dogmatics, the catechist cannot be too thorough in bringing to the fore the truly central and religious elements; to bring out its very meaning; to impress it upon the hearts of the children, and to make the application to their life. Wherever possible, he will, by examples taken from life,

exhibit the significance of the several truths of the Catechism for the life of the pupil, in order, for his part, to prevent the mistaken notion that the statements of the Catechism are dead dogmas, to be hoarded up in the memory without the possibility of real gain either now or later. It will accordingly be necessary for him to draw upon Biblical History, upon secular history, upon the history of the Church and missions; if need be, also upon the kingdom of nature, in order to gain an appropriate starting-point or illustrative material. H. Caspari, Geistliches und Weltliches, [23]1915; J. H. A. Fricke, Handbuch des Katechismusunterrichts, zugleich Buch der Beispiele, [2]1892; L. Pestalozzi, Die christliche Lehre in Beispielen, [3]1901; P. von Zychlinski, Illustrierende Aussprueche, Sentenzen und Geschichten zu Gottes Wort, 1900; J. Besch, Aus der Lernstube des Lebens, [2]1913; Narratives on the Catechism, Columus, Ohio, are books in which the catechist finds much useful material already garnered. In particular from the modern history of missions men like Warneck, in his "Die Mission in der Schule", [14]1912; Schaefer, in "Die Innere Mission in der Schule", [7]1912; and Koenig, in "Die Mission im Katechismusunterricht", 1913, have gathered valuable sketches and narratives, arranged according to the Chief Parts of the Catechism. But whatever the material selected by the catechist for the purpose of bringing home to his pupil the truth in a quickening and touching manner, of impressing upon him its value and producing permanent impressions and promptings of the will—always the statements of the Catechism must constitute the cord upon which everything is strung, or which vibrates to everything; nor should any element of knowledge receive consideration which is not an or-

ganic outgrowth of the Catechism. Only in this way shall the youth of the Church be well grounded in the Catechism; only in this way shall it become an instrument for the orientation of their life in days to come. On the other hand, the teacher who is not content with letting his explanation turn upon Luther's explanation, might well be asked why he should at all insist upon an exact memorization and repeated reviews of the same. Finally, a tendency manifest also in Luther's Enchiridion, should pervade all instruction in the Catechism from beginning to end—that to individualize instead of dealing in impersonal generalities. It is "we shall" n the First Chief Part; "I" and "Me", in the Second Chief Part; "We", "us", "our", in the Third Chief Part. Likewise, all instruction should be given, as though by a "Seelsorger", rather than by a doctrinaire, so that not only the intellectual faculties may be aroused, but also the feelings be stirred, and the will be moved to action—in short, the whole man be wrought upon. To summarize: instruction in the Catechism shoul possess all those marks that constitute the superlative excellence of the Small Catechism. The more it preserves and reflects its unique character, the more likely it will be to become truly evangelical and pedagogically correct. And it will reflect its uniqueness best when the instruction from the beginning has no other aim than to be an unfolding of the fullness of evangelical faith, as it is expressed by the words of Luther's Catechism.

We take the liberty of adding a few hints as to a correct understanding of the Small Catechism. While we must confine ourselves to essentials at this place, we refer for details to M. Reu, Explanation of Luther's Small Catechism (tenth, larger, edition, Chicago, 1917; smaller edition, same place, 1915); to Vol. 30 of the Weimar Edition of Luther's Works

(Weimar, Boehlau, 1910), upon which O. Albrecht has bestowed great care; to A. Ebeling, Historisch-kritische Ausgabe von Luthers Kl. Katechismus (second edition, Hanover, 1901); to A. Hardeland, Luther's Katechismusgedanken in ihrer Entwicklung bis zum Jahre 1529 (Guetersloh, 1913); to J. Meyer, Luther's Grosser Katechismus, mit Kennzeichnung seiner Predigtgrundlagen (Leipzig, 1914); and especially to Th. Kaftan, Auslegung des Lutherischen Katechismus (Schleswig, sixth edition, 1913), the best commentary to Luther's "golden gem". In the last named work there are registered all more important monographs bearing upon the subject. Parts of Kaftan's book are extant also in the English language, in the form of "The Catechist's Handbook", by J. W. Horine (Philadelphia, 1909). While our own views in the premises are largely in agreement with those of Kaftan, justice to our subject requires the statement that, in accordance with our notes, our views, on the whole, were formed years before we became acquainted with the book of Kaftan. The impulse for our conception of the Catechism in general we received through the foreword appended by W. Loehe to his edition of 1845.—Abundant material relative to the history of the exposition of the Catechism is found in M. Reu, Quellen zur Geschichte des kirchlichen Unterrichts im evangelischen Deutschland zwischen 1530 und 1600, Guetersloh, 1904. 1911 ff.

The **introduction,** which should be restricted to a small compass, acording to Brenz's example (which, however, was anticipated by the "Fundamentum aeternum felicitatis seu summa religionis Christianae (printed 1498, though older in manuscript form), and afterward followed by many expositions of Luther's Catechism, especially by that of Bischoff of 1599, Reu I, 2, p. 222 f.) should use as a starting-point Baptism, through which the prospective catechumens have become children of God; then touch upon Holy Scripture, which bears witness to that fact; and finally pass on to the Catechism, which, in five phases, is designed to teach wherein the faith and life of God's true children consist.

The First Chief Part. The Ten Commandments, Luther says at one place, reveal to us what we have been, what we are, and what we should be. His mode of presenting the subject indicates his wish that stress be laid upon the last; for al-

ways he begins his explanation with the words "we should". It is his desire to let the young, at the hand of the Ten Commandments, visualize the ideal of the Christian life, and show them, in clear outline, what they should do and what they should avoid. But are the commandments of Sinai adapted to that purpose? Are they not an integral part of the Law which has found its end in Jesus Christ; ay, are they not that very Law summarized? Quite true: they are obsolete in their Old Testament form, as is clearly seen when we compare the Fourth and the Third Commandments with Col. 2, 16 f.; with Gal. 4, 10 f. But Luther never received them in their Old Testament form either; and still less did he give them an Old Testament explanation (pages 108—110). What he did, was to shell from the husks of the Old Testament the divine thoughts of eternal value, and to explain them in the sense and spirit of the New Testament. This, and this alone, is the acceptation of the Ten Commandments in the present: so understood, they are gratefully hailed by the Christian, eager to do the will of God of which he is often ignorant, as the rule and norm for his Christian life. Inasmuch as the children themselves observe the difference between the biblical wording of the Decalogue and that in Luther's Catechism (the former, by the way, is quoted in their textbook of Biblical History), and the objection of the representatives of the Reformed Churches comes to their ears again and again that Luther was guilty of mutilating the text of the Bible, the catechist finds it incumbent upon him at the outset to make this matter plain, so that he may do his part toward spreading healthy, evangelical conceptions of Scripture and life among the people. Afterward, in connection with the Third Commandment, another opportunity will be presented.—The Commandments are divided into three parts: 1. The introduction; 2. The Commandments proper; 3. The conclusion. The **introduction,** which Luther, who followed the traditional text, omitted, was afterward rightly restored almost everywhere (p. 345). Luther took notice of it not only in his sermons on Exodus in 1529, but also in his catechetical sermons of 1528. The exodus from Egypt, adverted to by Moses in the introduction of the Decalogue, was to Luther the "sign by which the Jews were to lay hold of God"; what the exodus was for the Jew, redemption by Jesus Christ is for the Christian; at one place

there is even a reference to Baptism (Weimar edition, vol. 16, p. 425). "For this reason it is not necessary that they (Christians) should fear and love God under the name of a deliverer from Egypt: he has received another name now, namely, Christ, who, true God, has died for us" (Weimar Edition, 28, p. 605). In his Annotations on the Decalogue of 1530, he, therefore, is able to say in regard to the words of introduction: Promissio omnium promissionum, fons et omnis religionis et sapientiae caput, evangelium Christum promissum complectens (vol. 30, 2, p. 358). Accordingly, the catechist is following in Luther's steps, who uses the introduction as an occasion to remind his pupils of their redemption by Jesus Christ or of the baptismal sacrament, by which the former is appropriated, and says to the Christian children at his feet: "These commandments are given you by the God who, through Baptism, has become your God and father", and then continues: "But if He has vouchsafed to you this unutterable blessing that He has become your God and father through grace, it is His right to enjoin upon you rules and regulations in regard to your conduct and properly to expect that you will, in grateful love, conform thereto". If, to prove the contrary, appeal is made to a passage in Luther's "Table Talk" (Erlangen Edition, 58, 266 f.), the objection is not well taken; for he does not argue there against the retention of the introduction in the Decalogue, but against numbering it among the Commandments (cf. Reu I, 1, p. 451, 758 f.)—a proceeding which, altogether in keeping with his views expressed elsewhere, would be to him a perversion of a "promise" into a commandment and thus a suppression of the comforting Gospel at the head of the Commandments (cf. p. 345).—We are ignorant of the arrangement of the Commandments upon the tables of Moses. This should prompt the catechist to pay no attention to this point when he discusses the question as to the **division** of the commandments; still less will he exaggerate the division 1—3 and 4—10 into a shibboleth of the Lutheran Church. While there is no adequate reason to depart from this division, no attempt should be made to maintain, with an unwarranted reference to Matth. 22, 36, that the first three commandments treat of that which we owe to God, while the last seven treat of that which we owe to our neighbor; for the child has a repugnance for numbering its parents

among the "neighbors"—a sentiment apparently shared by Luther, who does not introduce the term "neighbor" until he comes to the Fifth Commandment. For this reason Melanchthon and many interpreters of Luther's Catechism made a distinction between what we owe to God and what we owe to men. While this distinction has a better warrant, it is still misleading. A mere glance at Luther's explanation is sufficient to assure us that our duty toward God is the subject under consideration also in the last six commandments, with this difference only that, in the first group, the obligation imposed is direct, while, in the second group, it is indirect. The first table shows what we owe to God, and the second part what we owe God in the person of our fellow-man. A reference to Matth. 25, 40 will at once make the subject clear to the child: it will begin to comprehend the important truth, that all it does bears not only on men, but primarily upon God (Psalms 51, 6).

He who has come to a proper understanding of the introduction will find the **First Commandment** its necessary logical sequel. If God, through Baptism, has become our God, it is His right to require that we should have no other gods before Him, but have Him alone as our God. The question when that is the case that we have God as our God, quite in accordance with the New Testament, is usually answered by Luther in that he simply points to faith. E. g., he writes in the explanation of the Decalogue as found in his sermon on Good Works (1520): "Because I alone am your God, you shall make me alone the object of your trust, fealty, and faith, and no one else. For to have God does not mean to call upon Him outwardly with your lips or to worship Him with knees and motions, but heartily to trust Him and to look to Him for every blessing, mercy, and favor—in labors or in sufferings, in breath or in death, in prosperity or adversity. And this faith, fealty, and trust of the heart, . . . is the true fulfillment of the First Commandment, without which no act is such as to reach the level of this commandment. And as this commandment is the very first, the highest and best, from which all the others flow forth, in which all the others are included, by which all the others are interpreted and measured, just so the work required by the commandment—that is, constant faith or trust in God's kindness —is the very first, highest, and best, from which all others

flow, in which all others are included and held, by which all others are interpreted and measured. In comparison with this work all others are what the other commandments would be without the first and without God" (Weimar Edition, vol. 6, p. 209). In the same strain he speaks in his sermons on Exodus (1525): "The general requirement of the First Commandment is a genuine faith and trust in God, nor does it enjoin anything external. But no one can fulfill it, unless the Holy Spirit work it in his heart" (Weimar Edition, vol. 16, p. 445; cf. p. 464, where he repeats the exposition of 1520 almost literally). In the same strain he expresses himself once more in his Catechetical Sermons of 1528: "Ergo intentio huius praecepti est, dass es will gebiten einen rechten Glauben", and in the Large Catechism: "hence the purpose of this precept is to enjoin the right kind of faith (vol. 30, 1, p. 133). Just because it requires faith, he can, in his sermons on Deuteronomy (1529), call the First Commandment "the chief part of all our Christianity" (vol. 28, p. 601), and describe the Church as "the number of those who trust in nothing save the mercy of God alone, and understand the First Commandment" (vol. 28, p. 580). In his sketch " De Loco Justificationis" (Weimar Edition, vol. 20, p. 663), he even writes: "pueri et infantes confirmant suo catechismo solam fidem absque operibus justificare. . . Primum praeceptum est promissio, quod velit esse Deus. Et fidem exigit ante omnia opera, quae sequentibus preaceptis exiguntur. At fide secundum primum praeceptum habita filii Dei sumus, remissis jam peccatis, ipsa fide justi". Now, when Luther in his Small Catechism, in answering the question when we regard God as our God, points to something threefold, it is not likely that we have to look for anything else in his answer than a development of the concept of faith from the pedagogical standpoint. And indeed, he who believes in God as his God and father is bound to fear, love and trust in Him above all things. To trust in Him; for to trust in God as One who, in Jesus Christ, has become our father, and who now so controls all things that nothing can harm us against His will,—that is the very central part of our faith. To love Him; for to love means to surrender to God; and this, too, is involved in faith, which, while at first (logically) always a receiving of God and His gracious gift, becomes on the strength of such receiving also a personal sur-

render to Him. To fear Him; for how should faith maintain itself without feeling awe of that God who has shown Himself so great and sublime in all His deeds? The assertion has indeed been made, in view of the conclusion of the Ten Commandments, that Luther, in that connection, did not have in mind the awe of God natural to a believer, but the fear of God's wrath and punishment. That Luther, when he has occasion to explain the expression "jealous God", does stress this aspect, is quite true; and that the fear of God's wrath is for the Christian, as long as he is garbed in the flesh, and just because of that fact, an additional motive for obedience, has been conceded by Luther also elsewhere. We find, e. g., in a letter dated October 27, 1527 (Enders 6, 109): "Timeant poenam et infernum omnes impii, Deus aderit suis, ut simul timeant Deum cum poena. Neque fieri potest, ut sine timore poenae sit timor Dei in hac vita, sicut nec spiritus sine carne, etiamsi timor poenae sit inutilis sine timore Dei". But neither of these quotations justifies the view that Luther, in his explanation of the First Commandment and in premising the words "We should fear and love God" to his explanation of the other commandments, occupied the same point of view. This is impossible, because his explanation of the First Commandment is **always** under the influence of the superscription, which is to him sheer **Gospel** and promise, and because the **development of the concept of faith** is the subject here dealth with. In the third series of Catechetical Sermons, of 1528, in which the First Commandment, even more emphatically than usually, is summarized as "timor" and "fides", **timere,** according to one manuscript, is also found in juxtaposition with **colere** and **venerari** (Weimar Edition, 30, 1, p. 59; line 32. 34). It is, accordingly, Luther's purpose to call attention to the fact that God, in both His character and acts, is so great, august, and sublime, so wonderful and awe-inspiring, that the Christian cannot stand before Him save marveling and adoring, filled with holy awe and veneration, and governed in his whole conversation by the thought that it would appear as an ungrateful denial and violation of His majesty if He should be passed by without recognition and His will and His passion be ignored. And that this thought of the sublimity, majesty, and wondrousness of his God, and His omniscience and omnipresence as well, is a motive for a righteous

moral attitude, in keeping with the renewed nature of the regenerate, who, in faith, has received a new vision of the greatness and wondrousness of his God, is a fact hardly subject to doubt. While, so far, every reference to the wrath and punishment of God is lacking, the conclusion of the Commandments supplies that very thought and reminds the Christian: "But if you should be so frivolous that, in consequence of an overweening carnal disposition, the thought of the august and wondrous greatness of your God is no motive for the sanctification of your life, or one too weak, observe: This great and august God can and will prove His greatness also by the terrible wrath with which He will burn and proceed against all those who despise His commandments, and frivolously, or even maliciously, ignore His will!" The fear of God's wrath and punishment, is, therefore, according to Luther, something that, in view of the sinful flesh, has been added—but only added—to the awe of His wondrous greatness inherent in faith and inseparable from it. For every ten times that he speaks of the latter, he speaks but once of the former. Just in proportion as we can dispense with the former in our life and the latter becomes the dominant factor in it, we shall become more and more what we should be. The catechist who has recognized this fact will, therefore, with a possible reference to Gen. 17, 1 and Tob. 4, 6, explain this concept to his children in the following manner: "To fear God, means always to have before our eyes the great and august, the almighty and omniscient God, so that we fear to sin against Him". He had better not introduce the dogmatic distinction between filial and servile fear, since the fear taught in the First Commandment, thus defined, does not quite tally with the filial fear.—Likewise, since he expounds the First Commandment to Christian children, he will refrain from any reference to pagan idolatry; still less will he appropriate the more than questionable distinction between coarse and refined idolatry, but, with Luther, confine himself to that idolatry of Christians (cf. the Large Catechism) which fears, loves, and trusts something else more than it does God, and which, for a Christian, to whom God has revealed Himself as his God and father, is coarser and more wicked than any species of pagan idolatry. The sidelight from the heathen, pedagogically, will appear to him merely as a deviation, calculated to represent the idolatry of Chris-

tians as the lesser offense. The vigorous underscoring of the **"above all things"** will so monopolize his attention that no time is left for anything else. The best exposition of the First Commandment of the Lutheran Catechism is found in the "Nuremberg Sermons for Children", of 1533 (Reu I, 1, p. 465 ff.), save that at one place a reference to God's wrath has erroneously crept into the explanation of the fear of God.

In explaining the **remaining commandments,** the catechist will take pains regularly to stress the "we should fear and love God" of Luther, lest he inculcate Old Testament instead of New Testament, mediaeval instead of evangelical and reformatory ethics. Eventually he will accept no other answer to the question, What does God require in this or that commandment? than this: "We should fear and love God". In this way the two-fold fact is forcibly brought home: the unity of Christian ethics and the fundamental truth that no work pleases God unless it come from a heart that fears and loves Him (p. 110 f.). Says Luther in the Large Catechism: "The First Commandment, accordingly, is to shine and communicate its splendor to all the others. For this reason you should make this commandment the link which connects all of them into a whole, or as twine that unites the flowers into a wreath. Thus the end is brought into harmony with the beginning, and all commandments kept together, with the result that constant repetition will stamp it upon the memory, etc." (Weimar Edition, vol. 30, 1, p. 181; Jacobs, Book of Concord, p. 437; §§ 326—329). In his Sermon on Good Works (1520) Luther calls the faith required in the First Commandment the Christian's "health" and says: "Health must come first, then all members of the body will properly function; just so faith must be overseer and captain of all the works that are performed, or they are nothing" (Weimar Edition, vol. 6, p. 213). The other commandments, from the second to the tenth, merely bring out in what manner the fear and love of God is to show itself in thought, word, and deed; whereunto it is to "drive and impel us" (vol. 30, 1, p. 181, sixth line; Reu, Explanation of Luther's Catechism, p. 33). That Luther, in constantly repeating the First Commandment in his explanation of the others, does not likewise repeat the word "trust" but confines himself to the words "fear" and "love", is probably explained by the fact that both

the positive and negative injunctions in the several commandments correspond better to the words "fear" and "love " than to the word "trust", especially since Luther used it in a unique sense—trusting God for leading us in the best way. This view is borne out by the Large Catechism; for we read: "Whatever blessing thou desirest, thou shouldst look to Me for; and where thou art confronted by adversity and grief, crawl and cling to Me: I will accord thee abundance and deliverance from every trouble; only do not let thy heart lean and rest upon any other". Once more, "Look to Me for everything, and take Me for the One who is willing to help thee and pour out upon thee an abundance of blessings". Yet again, "We should trust in God alone and look to Him for nothing but blessings, expecting to receive at His hands body, life, meat, drink, food, health, protection, peace and every needed blessing, whether temporal or spiritual; in addition to all this, to preserve us from disaster, and, if we should meet with any mishap, to save and help us, God alone being the author of all our blessings and the deliverer from all disaster" (vol. 30, 1, p. 133 ff.). So understood, trust cannot at once be recognized by the child as a motive for the fulfillment of the Law. What is meant by trust, the child can understand much better in connection with the conclusion, where Luther expresses the notion this way: "If we keep the commandments, without perceiving much of the promised 'grace and every blessing', we should not be dismayed by the unexpected experience, but cling to our conviction and trust to God that, in due time, He shall own our actions as done for Him and crown our efforts with a happy issue".—That Luther meant to correlate the fear of God rather with the negative features of the commandments, and the love of God with the positive ones, is a view doubtless warranted by facts; but we shall not attach undue weight to Luther's bias in the premises when we make the discovery that the Sixth Commandment, which begins likewise with "We should fear and love God", contains only positive statements.

The conjunction "dass" in the explanation of commandments 2—10 has not received the same acceptation everywhere. The first Latin translation (in the Enchiridion piarum precationum, 1529) and, in part, also the third (by Justus Jonas, 1539), change the whole construction, offering, instead, some-

thing like this: Debemus Deum timere et amare, divinum eius verbum non contemnere aut negligere, sed illud potius magnifice et venerari, libenter tum audire ab aliis, tum alios docere. The second Latin edition (by Sauromannus, 1529) and the fourth (by Hiob Magdeburg, 1560) construe the conjunction as final, rendering it by "ut" or "ne" (i. g., Debemus Deum timere et diligere, ne divinos sermones, eius verbum contemnamus, sed ut sanctum reputemus, etc.; or, Timendus et amandus Deus est, ne sacras conciones et ipsius verbum negligamus, sed ut illud sancte veneremur, etc.). The Greek translation have ὥστε or ἵνα, or, with antecedent δεῖ, they continue with the infinitive (Hiob Magdeburg: Δεῖ ἐν φόβῳ καὶ ἀγάπῃ τοῦ θεοῦ ἡμᾶς μὴ καταφρονεῖν κηρύγματος τοῦ θείου λόγου κτλ). Menius (1532) and others after him construe the word modally and add by way of interpretation the word "so" (e. g., We should so fear and love God that we do not despise preaching, etc.). With this corresponds the former English translation: We should so fear and love God as not to despise His word, etc. It appears that Luther looked upon the conjunction in question as consequential; for he writes in the Large Catechism (vol. 30. 1, p. 181): "In the same manner such fear, love, and trust should move and impel us that we do not despise His word, but teach, hear, sanctify, and honor it". This quotation warrants the conclusion drawn by Albrecht that the clauses beginning with "sondern" are to be construed as being governed by "dass" instead of being considered as independent clauses. The explanation of the Sixth Commandment does not contradict this view; and the explanation of the Eighth Commandment, which repeats the "sollen" after "sondern" represents an exception.

The history of Luther's Catechism in the English language evidences the difficulty to reconcile the meaning couched in Luthers original with the genius of the English language. The following quotations may serve as illustration: "We should fear and love God, that we may not despise preaching and His word"; "We should so fear and love God as not to despise preaching and His word"; "We should fear and love God, and not despise preaching and His word. . ." The last translation deserves preference from the standpoint of expression. Although, rhetorically, the two clauses of the sentence are co-

ordinate, a brief and simple explanation is sufficient to bring out the original meaning of Luther's.

As regards the text of the **Second Commandment,** the threat connected with it according to its wording in the Old Testament was neither added by Luther nor ever found in the editions of the Catechism appearing during his life-time. The catechist has so much less reason for wishing to correct Luther as the demand for the addition in this country is largely based upon the erroneous conception that we are tied to the words of the Old Testament (p.). At all events, the catechist, in view of this addition, will take care not to interpret Luther's "fear" in the light of the divinely threatened penalty. By that construction he would merely vitiate what he has taught concerning the meaning of this word in the First Commandment and what he will teach again in commandments Three to Ten. Moreover, he would anticipate the comments to be made, according to Luther, upon the conclusion of the commandments. Also, Luther did not use the word "misuse"—missbrauchen, as in his German Bible, but the phrase "take in vain"—unnuetzlich fuehren.—The term "swear" has been misunderstood for so long a time that the correct view of it cannot gain ground without encountering considerable obstacles. As commonly understood, it means swearing in court. If this meaning be accepted, the word must be presumed to forbid the taking of an oath altogether or the taking of a false oath. Luther, however, knows nothing of the first interpretation, declaring, in his Large Catechism, the taking of an oath to be "a very good work, whereby God is glorified". The second interpretation would be permissible; for the confessional books of the Middle Ages contain examples of the current usage to use the phrase "not to swear" as an equivalent of "not to swear falsely". However, the term "swear" here also denotes the thoughtless swearing of every-day life. Which of the two Luther had in mind, had best be decided by his catechetical sermons of 1528 and the Large Catechism, drawn from these. There is no doubt whatever that, in the Large Catechism particularly, all emphasis is placed upon lying and deceiving in the name of God, a conception which is designed to cover expressly false swearing, or perjury. The Latin translator, at the very place that suggests the concise wording of the Small Catechism, does not

at all employ the word "jurare", but writes: "illud blasphemando, execrando, maledicendo, incantando, ignominiose usurpamus". The obvious conclusion is that Luther, in this connection, had in mind the thoughtless swearing of every-day life, a view already found also in Kantz, 1542; Meckhart, 1553; Trotzendorf, about 1556; the Joachimsthal Catechism, 1574; Opitius, 1588, and elsewhere. Or "swearing" could be grouped with cursing, so that, viewed as a virtual synonym of that word, it would be equivalent to the phrase "use profane language". If Luther's intentions become the guide for the catechist, he will treat of perjury under the head of lying and deceiving by the name of God; of the just, divinely warranted, oath, under the head of "call upon the name of God" (cf. Large Catechism; Trotzendorf; Dresser, 1561; Huberinus, 1544; and others). He will thus avoid the pedagogic error of treating something enjoined and classed as a good work under the head of things forbidden (cf. Reu, Explanation of Luther's Small Catechism, p. 34 ff.).

In the explanation of the **Third Commandment** the catechist will take special pains to enforce the evangelical conception of the Sunday, so that the institution of the Sunday is recognized as what it is—an arrangement of the Church (pages 109—110). For this reason, he will not be inclined to surrender the form prescribed by Luther, "Thou shalt sanctify the holy day", and possibly exchange it for the "Remember the Sabbath day, to keep it holy", although he is aware that Luther did not originate the preferred form, and that it does not exactly correspond to the evangelical conception of Sunday, which, according to Col. 2, 16, knows of no divinely intended distinction at all between one day of the week and another. It is true that the adoption of the conventional English form, "Remember the Sabbath day, to keep it holy", does not necessarily imply a denial of evangelical liberty. It is found in all the Latin translations of the sixteenth century (also in the Book of Concord of 1580), and, through the influence of the Nuremberg Sermons for Children, also in several German reprints and enlarged editions (for instance, even in the Nuremberg Textbook for Children, composed in 1628 and in use throughout the seventeenth century). Still, Luther's form, in view of being a departure from the wording of the Old Testa-

ment, is better adapted to impress upon the minds of Lutherans their freedom from the literal phraseology of the Old Testament Decalogue. While, formerly, little depended upon the wording as such, inasmuch as Calvin as well as Luther took care of rightly understanding the words in question, it is well to pay more attention to a correct formulation at this day. In the first place, the sections that went over to the Reformed Church (e. g., Anhalt, Palatinate, Lower Hesse), were of the opinion that they were called upon to "purge" or "reform" Luther's explanation of the Decalogue by adding the words of the Old Testament, altogether ignoring the New Testament freedom from the Jewish Decalogue (Reu, I, 1, p. 217; I, 2^2, p. 377; I, 2, p. 278 ff.). In the second place, a fundamentally false attitude toward the Old Testament and its law is enunciated by the Reformed of today when they demand a literal rendering of the Mosaic Decalogue. A repeated perusal of the section of the Large Catechism in question is likely to be the best preparation of the catechist for his task of giving a truly evangelical explanation of the Third Commandment. After emphasizing the correct attitude toward the Word and its proclamation; after enlarging upon the blessing and importance of these, the catechist will find that his pupils will not despise the Church institution of Sunday; they will rather be glad of the opportunity of meeting together Sunday after Sunday, of praying together, of hearing God's Word together, of using the Holy Sacrament, and, by that practise, of manifesting and edifying themselves as a Christian congregation, of laying aside all temporal labor that might prevent them from appearing at the common service and afterward quietly meditating upon what has been heard and learned. Thus is made possible a Sunday rest that, quite apart from a purely human need of rest and the social aspect of the question, bears the impress of the Gospel.—When the origin of Sunday as an institution of the Church is under discussion, it is customary to mention, alongside the fact of Sunday being the day of Christ's resurrection, that Pentecost, too, fell upon that day (thus also in our larger Explanation of the Catechism). However, since this circumstance was no factor at all in the choice of just Sunday as the day of rest, that argument is irrelevant.

Although the several statements of the **Fourth Command-**

ment, grammatically, have reference to superiors as well as parents, choice has been made of them by Luther with a view to the latter rather than the former, a fact that the catechist dare not forget. Nevertheless, while enjoining upon his pupils the duties toward their parents, it will be incumbent upon him to flash the light of Scripture also upon the relation toward superiors, which is done best by drawing upon the Table of Duties (Haustafel) for aid. The duty of the catechist becomes so much more pronounced in this respect as it is largely thought that the injunctions of the Bible have been abrogated by the force of present-day conditions. Yet, however radical the change of social conditions, the duties of deference to authority and faithful service stand unaffected. The thought that the parents are God's own representatives, and that all authority of superiors in school and state is rooted in the parental office thus defined,—a thought that has received classical expression in the Large Catechism, is of abiding moment. The better the catechist succeeds in arousing consciences in this respect the greater is his success in the schoolroom in maintaining unimpaired the foundations of a healthy public life.—Rightly Kaftan points out that the **Fifth Commandment** refers to the exhibition of the fear and love of God merely in the sphere of the neighbor's bodily life, for which reason a teacher influenced by Luther's example should not treat here of the commission of spiritual harm and murder. Even the expression "harm" (Leid tun) does not warrant such conclusion; for though the term selected by Luther (Leid) is not the equivalent of the German "Schaden" and our English "harm", denoting rather suffering in the sphere of the soul, Luther, in this connection, does refer it to the neighbor's body (we should fear and love God, and not hurt nor harm our neighbor in his body). Accordingly the subject under consideration is "an injury dealt to the body through harm done to the soul". The right explanation would therefore be: "To embitter and shorten the life of the neighbor through envious looks, hateful words, hostile acts, as was done by Esau and the sons of Jacob". When, on the other hand, Kaftan, proposes to treat also of suicide under this head, he goes beyond Luther and, likewise, beyond the original intent of the Mosaic law, since from the Fourth Commandment on, the relation to one's fellow-men there constitutes the dominating

thought common to all these commandments, although the term "neighbor" as such does not occur until the Eighth Commandment. Suicide had best be treated in connection with the Sixth Petition.—In the **Sixth Commandment,** the words "ein jeglicher sein Gemahl lieben und ehren" are hardly to be construed as an additional main clause. The words are governed by the conjunction "dass", und "ein jeglicher" refers back to the subject "wir"; so it ought to be translated: "and that each of us love and honor their spouse". "Gemahl"—spouse—as usual with Luther, is neuter, although he probably had woman in mind (cf. ein jeglicher). The obligation resting upon the catechist to explain the words employed and also the present conditions require a brief discussion of the nature of matrimony and a strong emphasis upon its divine origin and indissoluble character. While the duties of husband and wife need merely be touched upon, the phrase "live chaste and pure", etc., requires a thorough as well as tactful treatment. In this, Luther's restriction to the positive element, of transcendent value pedagogically, should be the pattern for every teacher, especially when boys and girls are to be taught together. That which is forbidden "should be allowed to show itself only as the shadow, as it were, of that enjoined". If there should be an occasion to enter into details, it should be done through private conversation with the individual. For the practical treatment of the subject much can be learned from Ziethe, von Rohden, and Heydt, "Die unterrichtliche Behandlung des 6. Gebots in der Schule. Drei gekroente Preisschriften" thirteenth Edition, Berlin, 1894.—The **Seventh Commandment** is to show us how the fear and love of God is to reveal itself in relation to the neighbor's property. It is impossible to unfold Luther's text without demonstrating the divine sanction of property and the distinction as made by God Himself, and between rich and poor, without casting the light of truth upon the dishonesty and perfidy obtaining in the commercial relations under the children's eyes. The salient words serving this latter purpose are "nor get it by false ware and dealing" (falsis mercibus aut impostura, in the translation of Sauermann; corruptis mercibus aut fraude aliqua, in the first; falsis mercibus, ullis malis artibus proximum decipiamus, in the third; fucosis mercibus aliisque actionibus fraudulentis nobis ea vendicemus, in the fourth Latin translation). "Such do-

ings are found where these wares are sold or debts are not paid, whether in the case of individuals (curtailing of wages, frivolous borrowing), or of the body politic (avoiding of taxes, smuggling), or of failure to meet the obligation incurred (shabby work), or of damage done to the neighbor's property through embezzlement or exploitation of distress (usury), or false representations (beggary), etc." (Kaftan). Also the tricks of labor unions and trusts, insofar as they result in material loss to the neighbor, are entitled to attention should the occasion for a discussion of them arise (cf. our Explanation of the Catechism). However, the catechist should never forget that he is to judge of all these things neither from the legal nor from the social-political, but from the religious standpoint, so that, also here, not natural, but Christian, evangelical ethics are inculcated. Here, too, Luther has placed in the foreground the fear and love of God as both source of power and motive of action. Only he who fears and loves God will recognize the divine order, also in regard to property, and beware of displeasing the divinely imposed bounds and barriers; for he knows that he has in his heavenly Father the treasure of treasures and a helper even in poverty and distress; also, that earthly property has never permanently satisfied the heart. Only the lover of God can aid in the protection and improvement of the neighbor's property and business, inasmuch as no other has learned from the heavenly Father that it is more blessed to give than to receive. The term employed by Luther—"Nahrung", does not here signify food, or provisions, as in the First Article, but is used in a wider sense, signifying the means of livelihood, the source of income—trade, business (Gen. 46, 33 f.); then, in general, income, earnings, property, "conditio", second Latin translation. In the second half of the explanation it is not a threefold duty that is enjoined: help, improve, protect; but one: we should help to improve and protect the neighbor's property and business (Sauromannus: sed demus operam, ut illius opes conserventur et ejus conditio melior reddatur; H. Magdeburg: sed ad augendas facultates ejus et conservandam rem familiarem prompti simus).—**The Eighth Commandment** would prompt us to exhibit the fear and love of God by exemplifying both truth and love in all that is said by us about the neighbor. Well it is said by Th. Harnack, in his Explanation of the Catechism (Kateche-

tik II, Erlangen, 1882): "Truth and love must always be found together. Truth protects love from the fault of good-natured indulgence and weakness, which argue indifference to the truth of the matter. Love, conversely, protects truth from the severity of injustice arising from indifference to the person. For this reason truth is the light and salt of love, while love is the fire and warmth of truth" (Compare in connection with this and the other commandments, in addition to Luther's Large Catechism, the Nuremberg Sermons for Children (Reu, I, 1, pp. 462—564)—a work always instructive, though occasionally going beyond Luther. "Belie"—beluegen, according to Luther's usage, does not by any means signify to lie to anyone, but to lie about him, to spread lies about him; "falsely" is added, not only to add force to the conception of falsehood conveyed by the verb "belie", but also to disclose the motive back of such falsehood—to speak as a deceiver, purposely and craftily to utter a falsehood, in order to harm the neighbor. "To betray" means to imperil someone through disclosure of what ought to be kept secret; it is equivalent to the Latin prodere. (This being its meaning, the example of Judas, frequently adduced, is barely suitable. The motive of Judas was quite different; nor did Jesus desire the place where He kept Himself to remain concealed.) "Afterreden **oder** boesen Leumund machen" Luther writes and thus connects these two verbs so closely as "luegen and truegen" in the 2d or "abdringen und abwendig machen" in the 10th Commandment. The slandering (boesen Leumund machen) is done by means of backbiting (afterreden); backbite has the effect of the neighbor being defamed, a bad reputation resulting from the cowardly dissemination of falsehood behind his back. Hiob Magdeburg combines both notions into one in his splendid translation: "Timendus et amandus Deus est, ne de proximo dicamus mendacium aut injuste illum deferamus neve existimationem ejus violemus lingua futili, sed ut illum excusemus, bene de illo loquamur et in meliorem partem interpretamur omnia". Sauermann retains also the adverb "falsely": "ne proximum falsis mendaciis involvamus". The German word "Leumund" is by no means an abbreviation for "der Leute Mund"; its old High German equivalent is "hliumunt" the root of which is the Gothic "hliuma": ear, hearing; so "Leumund" is = fama, = fame, and "boesen Leu-

mund machen" = defame. The Joachimsthal Catechism (probably based on Mathesius), 1574: "'Falsely belie', that is, to accuse untruthfully and inform upon one before the authorities and other people; to impute to others the abuse of which oneself is guilty and not to accuse one to his face, like Gehazi". "To betray" means to divulge everything, to peddle around what we have heard and to be mongers of scandal; likewise, without necessity to reveal secrets, as the Siphites in the case of David. "Backbite" (afterreden), to make known behind their backs what other people do and say; to censure and put the worst construction upon it, as did Doeg. To "slander" (boesen Leumund machen) means by cutting remarks to hack his honor to pieces, as meat is hacked to pieces upon the butcher's table, with the result that thus evil suspicion fastens to him and he is robbed of his good name, as was done by Absalom in the case of his father David". Tetelbach, 1568: "Excuse, means to defend the neighbor against evil mouths and false tongues; to speak well of him, to evince a kindly disposition toward him wherever he is the subject of conversation; to put the best construction on everything, to cover up the frailty and fall of the neighbor and to excuse and explain them as best we can to those who speak ill of them". Siber, 1575: "ut ad calumniatores excusemus, obtrectantes refutemus, et commode sentientes de illo in melius omnia, interpretando accipiamus". Tetelbach, who understood Luther, in that, in connection with every commandment, he points to the root of true fulfillment—the fear and love of God, asks the question: Who transgresses this commandment? His answer is: Those who do not fear God, but follow the devil, the father of all liars and slanderers. Afterward he asks the other question, Who fulfills this commandment? His answer is: Those who love God; for the love of God works in us truthfulness, sincerity, and a helpful tongue (Reu, I, 1, p. 681).

As to the **Ninth and the Tenth Commandments,** Luther, at an earlier period, was in the habit of treating them as one. If now, in the Small Catechism, he treats them separately, it is not because he has come to the conclusion in the meantime that the verb in the Ninth Commandment (Deuteronomy 5, 18, chamad and afterward awah) gives it a meaning different from that of the Tenth, in that it forbids concupiscentia inheridata, while

the Tenth Commandment forbids concupiscentia actualis; for while, in his previous expositions of this subject, he made original sin the burden of both commandments, he here says nothing whatever on that subject. Nor did he keep them apart because he realized all at once that the object, in the Ninth Commandment, is a singular, while it is a plural in the Tenth; for there is no evidence whatever of such change of mind, and his contraction of the two objects named in the Bible—ox and ass, into one—cattle (Vieh) is an argument against this view. Luther's motive was probably concern for the young that had to learn these commandments, who would have found it strange to find no separate explanation for each commandment as long as they were held to number them separately, in accordance with the traditional practise. The catechist who does not aim to supplement Luther's Catechism—but merely to unfold it, will, for this reason, hardly take the pains to find a difference between the Ninth and the Tenth Commandment, especially since, until today, no irrefutable difference has been shown. But if he feels the need to explain why the Tenth Commandment is numbered separately, the method of the "Nuremberg Sermons for Children" commends itself as most practicable, provided we shall not bring in the difference between inherited and actual concupiscence. There we read: "Having learned in the previous commandment that we should not desire to dispossess the neighbor of his house, position, or calling, we might come to the conclusion that, while we should not desire his house as a whole, to desire a part of it, such as a good servant or ox, and the employment of ways and means to accomplish our desire is right. Lest we should entertain such a thought, God forbids that, too, and says: 'Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, or anything that is thy neighbor's'. Otherwise the thought might come to us: Oh, even though I take this or that from my neighbor, it will not harm him; for he has enough of such or similar possessions left. But this is what the Lord does not want; hence he summarily forbids us to covet anything whatever possessed by the neighbor". In this connection color may be given to the explanation by an opposite reflection, namely, that the house or piece of ground inherited by the Israelite had an added value in his case, in that it was

to him a guarantee of his share in the promised land (cf. the laws bearing upon the year of restoration; see also Kirchl. Zeitschrift, 1917, p. 372 ff.).

More important than the question as to the difference between the Ninth and the Tenth Commandment is that as to the progress made by these two upon the preceding ones, especially the Sixth and the Seventh. According to the words of Scripture, the element of progress is indicated by the verb. If, in the previous commandments, the wicked word and deed are forbidden, it is now the wicked desire, that is, something still a matter of the inner world of the heart, whether we specify it as concupiscentia inheridata, or as concupiscentia actualis, or as concupiscentia already intrenched in the will. That these two commandments were, in consequence, of special importance for the Jews, who fondly thought that they had kept the Law if only they did not transgress it in word and work, is self-evident. More difficult it was for Luther to find something new in the last two commandments, since he was of opinion that every commandment is to be applied to the heart. The element of progress, accordingly, could be found only in this, that the Ninth and Tenth Commandments contain an injunction against original lust. He writes, e. g., in the "Decem Praecepta Wittenbergensi praedicata populo", of 1518: "Videtur . . . duobus praeceptis prohiberi ipse fomes et invincibilis cupiditas, ipsa, inquam, radix malarum cogitationum, ut. sc. 6 et 7 intelligantur prohibiti consensus cordis et signum membrorum, verbum oris et opus corporis mali, hic vero etiam ipsi primi motus una cum fomite, qui est origo illorum"; he refers to Rom. 7, 23. 24. Taking this view, it is indeed possible for him to say that the fulfillment of the other commandments is possible, while these two are impossible of fulfillment for anyone, no matter how holy he is. In the light of them, one becomes aware of the truth that we are all sinners. Through them man learns to despair of himself and his merits, and to trust in the mercy of God. So Rom. 7, 7 and Luke 11, 39 would be the key to the matter. While, in the Large Catechism, he holds fast to the conclusion that the element of progress upon the previous commandments is signaled by the verb, the word "covet" is to him now no longer an expression of original sin but of lust as intrenched in the will, although he admits incidentally that "the word is

somewhat larger and broader". He writes, "God has added these two commandments for this reason that we should deem it sinful and unlawful to desire or in any way to aim at getting our neighbor's wife or property. It is required that no one "should plan and purpose to appropriate for himself the neighbor's possession—his wife, his servants, his house and home, even under a show of right or by seemingly legal means, yet with injury to the neighbor" (30, 1, p. 175). Instead of original sin he now recognizes avarice and envy as the root of all sinful conduct against the neighbor. "Let us, accordingly, retain the ordinary meaning of these two commandments, that it is enjoined, in the first place, not to desire the neighbor's injury, nor to promote and abet it; and, in the second place, never begrudging him anything, to leave him in possession of his property, which, whenever we can be of service or advantage to him, we should help him preserve and improve, just as we should wish to have done in our own case. The conclusion of the matter is that an injunction has been given against **envy** and wretched avarice, so that God may remove the cause and root from which every injury to the neighbor proceeds. This He makes clear by saying: 'Thou shalt not covet, etc.'" (30, 1, p. 178). The impression is received that Luther, having in mind the common man and children, has confined himself to such "ordinary meaning". Nor is it likely that he intends to turn aside from this meaning in the concluding words: "God designs principally to get the heart pure, although, as long as we live, we shall be unable to realize that design, so that this commandment, like all the others, remains our accuser before God and a witness of our ungodliness in His sight". He merely means to say in all probability that we shall not even succeed in attaining to such a degree of godliness that we never yield to the evil desire and never begrudge our neighbor his possessions. In his Small Catechism Luther takes his cue altogether from his statements in the Large one. In the preceding commandments, which have reference to our conduct toward the neighbor, he has as a matter of fact (Kaftan to the contrary notwithstanding), merely spoken of the words and works in which our fear and love of God is to find expression, but not, as yet, of the control that such fear and love is to exert over our **thoughts** in regard to the possessions of the neighbor. This,

however, he now supplements in the Ninth and Tenth Commandments, where he explains "covenant" as denoting "to seek to gain" or "to be intent upon something". To be sure, he does not stop there, but at once proceeds to enumerate all the evil practises to which one is but too likely to resort who is intent upon the neighbor's possessions; but by using in his explanation the term "stehen nach" (to be intent upon) the verb, and herewith the element of progress in these commandments, has not remained entirely unexpressed. The catechist that desires to remain in Luther's footsteps will make the concept "covet" his starting-point, and explain: "Covet", means to begrudge the neighbor his possession and to be unhappy until it has become one's own. Thereupon he shows how such coveting leads to the acts mentioned by Luther in his explanation, and incorporates itself therein. While he thus would not find original sin forbidden here directly, he would come to speak of it as he develops the subject; for he would surely have occasion to make clear to the class how it comes that covetous thoughts will arise in us again and again (cf. also our Explanation, p. 55). Just in view of the persistence with which covetous thoughts arise in us, fear and love are to be manifested in not only opposing them, but in doing one's best to help the neighbor preserve his possessions. We read in the "Nuremberg Sermons for Children": "Since we are aware of the fact, my dear little children, that coveting is a sin, le us guard against it as much as, by the grace and help of God, we can. But we should take special pains not to yield and conform to any evil desire". "God has created everything and is its true Lord; therefore He gives it to whom He pleases. Has He given it to your neighbor, let him be welcome to it, and remember: if God had wanted me to have it, or if it had been of any benefit to me, He might have given it to me, too" (Reu, I, 1, p. 683). Tetelbach: "He who loves God does not begrudge his neighbor any blessings but is rather of help to him in keeping them" (Reu, I, 1, p. 683).

In regard to "house", the "Nuremberg Sermons for Children" say: "You must not understand merely the building by the little word 'house'—the structure that people live in, but the whole household and everything that pertains to it. For, in the Old Testament, the cities and villages were distributed among

the Jews according to tribes, and if any one did not belong to the particular tribe occupying a certain place, it was impossible for him to obtain a house there. Therefore we may understand by the word 'house' as much as tribe. This, therefore, is the meaning: If our neighbor belongs to a superior tribe or family; if he has inherited much property; if he is the owner of a fine household, possessing citizenship, honors and dignities, an honorable office, and everything pertaining to a householder, we should not covet his house, i. e., we should not have the least desire that he should lose it, so that we might take his place" (Reu, I, 1, p. 501 f.). Tetelbach: "By 'inheritance' any kind of real estate is meant—such as fields, meadows, gardens, vineyards, timber, weirs, country-seats, and possessions of that sort. 'House' means the dwelling of the neighbor and everything outside and inside that pertains to it, for instance, furniture. 'To seek craftily' implies every kind of intrigue and wicked practise whereby the neighbor is brought to grief, deprived of his income, or damage is inflicted upon his property, so that he is compelled to sell out and assign his possessions to another. 'Show of right' means to lay claim to property by fraudulent titles and false pretenses; to outrage the law and to precipitate legal action; to employ unscrupulous people by means of bribery; to advocate the side known to be wrong, to pervert the law through financial maneuvers, in order to secure a favorable decision and thus to obtain the neighbor's property".—The second half of the Ninth Commandment should be construed in this manner: "but help and serve him in keeping it". Compare the first Latin translation: "Sed potius juvare eum ut suas fortunas retineat integras; the second: "Sed detur opera sedulo, ut ista proximo diligenter custodiantur"; the Fourth: "Sed ad conservanda ea ut prompti et parati simus". "Estrange"—abspanen—means to bring about an inner estrangement by means of enticement. The German word "abspanen" is by no means to identify with "abspannen" = unhitch; its root is either "spannen" = persuade, lure, entice, or "spenen" = wean; compare "Spanferkel" = a little pig recently weaned. Luther preferably connects the word with "wife" (30, 1, p. 9. 42. 84). Tetelbach, while mistaken in regard to the derivation of the German term "abspanen" gives the correct explanation: "With smooth words and promises to persuade them

to become unmindful of their calling and duty and thus to cease doing right, as when a horse is unhitched or a crossbow unstrung". "To force away"—abdringen—Tetelbach explains in the following manner: "By threats, force, and undue pressure to bulldoze someone out of those upon whom he has a claim and to abduct them". "Entice away" means, according to the same author, to steal one's heart and favor by gifts, matchmaking, and other unprincipled measures, so that he turns against his environment and wishes for another. The first Latin translation has it: "ad nos arte aliqua transferre, non vel vi vel dolo aliquo eos ab aliis abalienare; the second, "abalienemus aut abstrahamus"; the fourth, "Ne ulla ratione abilienemus et ad nos alliciamus uxorem proximi, servos, aut quicquam ex ipsius familia". Right is Käftan when he says: "All three expressions have substantially the same significance: 'to entice away' is the general term; 'to estrange'—abspanen—refers to the subject of such estranging, and denotes that this is accomplished by decoying; 'to force away' refers to the owner, and denotes the use of forcible pressure as chief factor in the process of estrangement". That Achelis (Der Decalog als katechetisches Lehrstueck, p. 53) mistakenly applies the term **"estrange"**—abspanen—to animals, the term **"force away"** to servants, and the term **"entice away"** to the wife, requires no argument.

In regard to the role assigned by Luther to the **conclusion,** Albrecht, in the Weimar edition of Luther's Works (30, 1, p. 361), recapitulates the matter bearing on this subject as follows: "While Luther, in deference to tradition, had left out of his text the prohibition of image worship together with the threat and the promise, he accounted them as parts of the First Commandment, according to his own testimony, rendered, as early as 1525, in connection with his commentary on Exodus, compare Weimar Edition, vol. 16, p. 436 ff.; 445, 23: "The Promise and Threat Contained in the First Commandment". Aside, however, from this statement, Luther, in his earlier catechetical expositions, failed to take note of this addition, although he maintained from the outset the fundamental, controlling importance of the First Commandment. Not until the second and third series of Catechetical Sermons, of 1528 (cf. vol. 30, 1, p. 43), did he take the addition into consideration. Here al-

ready he emphasized the fact that the addition was virtually part of each commandment (30, 1, p. 43), and that he had made it an appendage of all the commandments for the purpose of "joining them into a wreath, the last to the first". The threat with its power of arousing fear and the promise with its power of arousing love are to him the "cord with which the wreath is tied together" (30, 1, p. 85). Quite in harmony with these statements is the exposition in the Large Catechism, where the conclusion receives attention both in connection with the First Commandment and after the last (30, 1, p. 136 ff., 179 ff.)". That the inference must not be drawn from this that the "fear" of the First and the succeeding commandments is not to be understood in the same sense as in the conclusion, has already been dwelt upon (p. 362; compare also A. Hardeland, Der Begriff der Gottesfurcht in Luther's Katechismus, Guetersloh, 1914, in contrast to J. Meyer, "Fuerchten, lieben und vertrauen in Luther's Kleinen Katechismus", in "Neue Kirchliche Zeitschrift", 1913, p. 793 ff.). In regard to the right position of the conclusion see also p. 108. The catechist who favors Luther's arrangement of appending the words containing the threat and promise to the commandments as a whole, will not fail to let his treatment of the commandment culminate in fear and love as the twofold mighty incentive to obedience. To raise the question at this point in regard to "the use of the Law", after having opened by his entire explanation the eyes of the pupils to the Law as the rule of life, which surely is a use of the Law, is to such a catechist an incomprehensible proceeding, to which nobody would ever have resorted but for the misconception that dogmatical topics are in place in catechetical instruction. Nor will he think that he must now pause to show the children their sin in the light of the Law, true as it is that the Ten Commandments can serve as the mirror for sin, and should serve for it at the proper time, namely, in connection with confession. Still less will he now take the opportunity to convince them of their inability to keep the commandments. Nobody would have been led to these two pedagogic follies, had it not been for the purpose of thus linking the two Chief Parts together. On the contrary, just as it was the catechist's aim to show his pupils in connection with each commandment how the child-like fear and love of God as their God and father should impel them to the

fulfillment of the divine will, even so he reminds them, for the same reason, of the wrath and jealousy to be visited by God upon the transgressors of the Law, and of all the blessings in which the obedient may rejoice, in order to help them by all means to learn obedience to the divine will. A treatment of the Law which conforms to Luther's pattern, dare not sound as final note the confession: "I am a sinner, groaning under a curse", nor the conviction: "I am too feeble to fulfill the commandments of God". Rather should it lead to the resolution: "As the child of my heavenly Father I mean to fulfill the will of my God and Father, and cheerfully at that" (it is just this voluntariness and cheerfulness of an obedience prompted by fear and love which Luther emphasized again and again), and to the prayer: "Help me, my God and Father, better and more perfectly to fulfill Thy will".

The text of the Bible contrasts those that love God with those that hate Him. It speaks of hate because, according to its very nature, sin is rebellion and hate against God (Rom. 8, 7), a fact quite in evidence in the case of those who wilfully and defiantly disregard the commandments. "Unto the third and fourth generation that hate Me" and "showing mercy unto thousands of them that love Me" are phrases bringing out the energy, the earnestness and holy zeal of God, both when He inflicts penalties and when He scatters blessings. The thought of them is to add strength to the child-like fear and love in our hearts toward the heavenly Father as an incentive to obedience. Both the penalty to be apprehended and the blessings to be expected bear primarily upon the bodily life, thus pointing the principle that sin is followed by evil, obedience by blessing. If, in connection with transgression, every kind of misfortune, failure, trouble, sickness, etc., are to be thought of, bodily blessings are to be had in mind in connection with obedience, in that God preserves the health and strength of those who obey His law; spiritual blessings, in that God rewards obedience with peace and joy; the blessing of honor, in that the name of one who obeys has a good sound among all godly men. But because these results are not the instantaneous fruit of obedience, Luther, once more, rightly lays stress upon trust. If God permits us to languish in misery in spite of our obedience, it behooves us to trust Him for finally changing suffer-

ing into bliss, even though we should have to wait till eternity's day. The words employed are broad enough to embrace this last thought. Well it is said in the "Nuremberg Sermons for Children", which regularly conclude by giving the gist of the commandment under consideration by appending the following conclusion to everyone of the sermons for children: "Thus, my dear little children, you have the correct, simple, every-day meaning of this commandment. You should lay it diligently to heart and fear God, lest you transgress this commandment; for what He commands is good and holy, and what He forbids is wrong, sinful, and shameful. It is the determined will of God that we should keep His commandments and not despise them; for He says: 'I, the Lord thy God, am a jealous God'. . . Therefore, my dear little children, you should fear God and diligently keep His commandments, imploring His grace and help, so that you may be enabled to do this. For the fear of the Lord is the beginning of all wisdom, which makes pious and good people, who are pleasing to God and of service to other people. The outcome of this is peace and quiet, honor, prosperity, and happy days. If we thus continue in obedience to God and in the right faith to the end, God will add as last gift eternal life. This God grant unto us all! Amen". This is the final note to be sounded in an exposition of the commandments. Should anyone be of opinion that we should thus turn into the Roman channel, he merely reveals his failure to understand either the Scriptures or Luther. Quite opposite is the remark of Albrecht (vol. 30, 1, p. 362): "No pleading of merit is to be thought of, since trust clings to a promise which bespeaks not a reward but 'grace'". The believer, justified by faith, who, if all is well with him, endeavors to fulfill the will of God by a prompting from within, finds an additional motive and incentive in the "grace and every blessing" promised by God upon the sole condition that we obey.

The catechist will so much better succeed in impressing upon the heart of his pupil the thought that the regulations in the Father's house, as found in the First Chief Part, are to be faithfully and scrupulously kept, if he sums up each commandment by not only presenting such human types of obedience as are germane to His purpose, but also by reaching into **the life of Jesus,** which shows every requirement of the Law in the phase

of perfect fulfillment. The fulfillment of this or that requirement is typified by one person of sacred history or another: of the fulfillment of **every requirement** we have Jesus as alluring type: all rays of obedience meet in Him; not one feature is lacking. Such treatment as this will arouse in the catechumen the conviction that the object to be realized is to follow Christ; that it is His image which is to shine forth from our life. Thus the New Testament character of the First Chief Part stands duly revealed. Leopold Schultze has laid great stress upon this thought in his "Katechetische Bausteine" (fifth edition, Magdeburg, 1891); in **our own** Explanation of the Catechism it has been carried out consistently.

The needlessness of a transition to the **Second Chief Part,** and Luther's attitude in the matter, has been discussed above (pages 121 f. 352). Here we need only add what Albrecht says on the subject (30, 1, p. 362): "In the Small Catechism the Second Chief Part is linked to the First without any connecting thought. This is the case also in the third series of catechetical sermons of 1528, where we read in the sermon of December tenth: 'You have heard the first part of Christian doctrine, namely, the Ten Commandments. I have admonished you diligently that you should exhort the family to learn that part literally by heart, so that they might obey God accordingly, and you as their masters, and yourselves likewise might obey God. For if you will instruct and push the family, there will be progress; and there has never been a doctor who has failed to become more learned by study. These Ten Commandments having been dealt with, we will now proceed to the next part' (30, 1, p. 86). At other places connection is made by hearking back to the First Commandment (30, 1, p. 9, 10, 183), or by reviewing the connection given in the Short Form (above, p. 122): those incapable of fulfilling the commandments [for the disease of sin, as is still maintained by many, does not here come into consideration as guilt but rather as moral impotence] will receive help and strength from God through faith (30, 1, p. 43 f.; vol. 11, p. 48). This thought, though expressed less forcibly, returns also in the Large Catechism" (30, 1, p. 184). One who explains the introduction, the First Chief Part, and the conclusion according to Luther's plan, and has learned meanwhile that the First Chief Part presents all of

Christianity, insofar as it is a divine requirement for the baptized Christian, will not only absolutely feel no need for the introduction of transition material but will find it absolutely uncalled for.

In the **First Article** Luther places all possible emphasis upon the word Creator or "Maker". Not only does he give this article the heading "of creation", but, in the edition of 1531, revised and corrected by him (above, p. 101), he capitalizes the word Maker throughout (just as the word "Lord" in the Second Article), making it the key word in his explanation. Previously his mode of operation had been different. In the Short Form he did not emphasize the objects of faith, but the verb—the concept of faith, although mention is made of the former (above, p. 89). In the sermons of 1523 he lays more stress upon the objects of faith, God as "the almighty Father" appearing to him the most important thought (vol. 11, p. 49); similarly in the brief notes of the first and the second series of sermons of 1528. In the third series, however, Luther confines himself altogether to the word "Maker": "Children and the uncultured folk are to learn the matter most carefully in this way. There are three articles in the faith, 1. of the Father, 2. of the Son, 3. of the Holy Spirit. What is your view of the Father? Answer: He is the creator. What of the Son? He is the Redeemer. What of the Holy Spirit? He is the sanctifier. For the benefit of the learned the article might be divided into as many parts as there are words; but the First Article teaches the young and those of little culture that God the Father is the creator of heaven and earth. Well, what then? What is the meaning of that? Just this, that I am to believe that I am God's creature; that He has given me body, soul, sound eyes, reason, property, wife, children, fields, meadows, hogs and cattle. Then, that He has given the four elements, etc. This article, accordingly, teaches that you do not have your life of yourself, least of all as a spoil. All things in existence are comprehended in the little word "creator" (30, 1, p. 87). Such is the tenor in both the Large and the Small Catechisms, although here, in the phrase "fatherly goodness and mercy", the word "almighty Father" comes into its own. Whether also in the enumeration of "clothing and shoes" to the phrase "guards and keeps me" the thought of the "almighty Father" has served as basis, is doubtful.—That Luther conceived the word

"almighty" as an adjective, connecting it with "father", not with "creator", which would be a tautology, hardly requires any proof. In the edition of 1531, carefully revised by him, he puts a comma after "almighty"; also in the first edition of the Large Catechism (30, 1, p. 130); then, after repeatedly omitting all punctuation, again from the third edition in the reprint of 1540 on, and with unmistakable clearness in that part of the exposition where we read: "But the further explanations belong in the other two parts of this article, where we say 'Father almighty'" (30, 1, p. 184; Jacobs, p. 440, 17. 18). Capito (1528), and Brenz (1529), write without hesitation "almighty Father". See M. Reu, Die Konstruktion des ersten Artikels; Kirchliche Zeitschrift, 1904; Cohrs, Katechismusversuche vor Luther's Enchiridion; IV, p. 295 f. That the right connection was retained for a long time after Luther, can be abundantly demonstrated from our sourcebook "Quellen zur Geschichte des kirchlichen Unterrichts"; why Luther did not simply transpose the "father almighty" into "almighty father" with Capito and Brenz, we have seen(p. 107).

The question as to the relation between "father" and "almighty" suggests the other question whether God comes into consideration here primarily as the "Father of Jesus Christ" or as "our Father", although the consideration of this relation does not suffice to give a definite answer. That the former interpretation is connoted by this phrase, appears from the fact that the Creed originated in the baptismal confession. It is, moreover, required by the whole New Testament, according to which God is our Father only in Jesus Christ His incarnate Son, of the same essence with Himself. But that, according to catechetical tradition, it deserves main emphasis in this connection; or that it is the sole fact to be considered, is a view altogether erroneous and absolutely incapable of corroboration from Luther. The latter writes in the Short Form: "Because He is God, He may do with me what He knows to be best. Because He is Father, He will do it, and do it gladly. Because I do not doubt this, but have this confidence in Him, I am surely His child, servant, and heir eternally; and it shall come to pass as I believe". In the second series of his catechetical sermons of 1528 we read: "He has poured out His fatherhood into all creatures created by Him". In the Large Catechism the same

thought occurs in this form: "And all this from sheer love and kindness, altogether unmerited by us, as a kind Father, who will take care lest any harm occur to us". It is found once more in the hymn of faith: "We all in one true God believe: Maker of all earth and heaven; Who did Himself as Father give, That sonship might to us be given" (Wir glauben all an einen Gott, Schoepfer Himmels und der Erden, der sich zum Vater geben hat, dass wir seine Kinder werden). In his "Hauspredigt von den Artikeln des Glaubens, in Schmalkalden gehalten" (1537), he has it: "Moreover, He not only teaches us who and whence we are, but also where we belong. This is indicated by the word "Father", which means that God lays claim to fatherhood as well as omnipotence. The animals cannot call Him Father; but we can call Him such and be called His children. With that word He expresses His purpose in regard to us. Previously we had learned whence we are and what honor and glory are ours; now the question arises as to our place. It is this, that you shall be children, and I Father. I have not only created you and seen to your preservation: I want you for my children and appoint you as my heirs, so that you shall not be thrust out of the house like other creatures—oxen, cattle, sheep, etc., which, without exception, either die or are devoured; but, in addition to being My creatures, you shall be also My children for eternity. This is our prayer and confession when, in faith, we speak: "I believe in God the Father" (vol. 45, p. 16). This was the interpretation of the word "Father" before the appearance of the Small Catechism, by Brenz, Althamer, Lachmann, and others. Such was its interpretation also after its appearance, for instance, by Matth. Zell, 1536: "What does he mean when he says: 'Father'? This is the most comforting thought that we may entertain concerning God. Why so? In this one word the truth is expressed, that the august divine Majesty heartily loves us poor worms as a Father, and not as a stepfather; that He desires us for children and for heirs of an eternal blessed life—a thought than which there is no higher and surer comfort in the extremity of death and in any other ills for anyone who, in true faith, speaks and confesses that word" "What is it that we mean when we confess that God is almighty? First of all, the man that really lays hold of that truth finds it a comfort exceedingly

great. How is that? Not until we realize that He is almighty, have we the sure comfort that He cannot be prevented from doing as He pleases, unlike human parents, who are often prevented from carrying out their will. But God, being almighty, can be prevented by no one: no matter when His help is required or by whom it is required, no one shall be too strong and powerful to be in His way" (Reu, I, 1, p. 109). The "Nuremberg Sermons for Children" are less clear on the subject; but they give a splendid explanation of the term "almighty": "Nobody is so sick but He can heal him; nobody so poor but He can make him rich; nobody so despised but He is able to bring him to honor; nobody so great a sinner but He is able to make him godly; nobody so bereft of faith but He is able to make him a believer; nothing so incredible but He can perform it if He will" (Reu, I, 1, p. 69). More explicit is Butzer (1537: "I believe that God, the Father of our Lord Jesus Christ and the first person of the Godhead, desires to be my father also. How is He your father? In that He imparts to me His nature and heritage. What is God's nature? All righteousness, godliness, and love. What is His heritage? Eternal, blessed life (Reu, I, 1, p. 69). Huber (1544): "Therefore I believe and confess that Almighty God, the only, eternal God, is the almighty father of myself and all the faithful" (Reu, I, 1, p. 792). Meckhart (1553): "Why do you call God your Father? Because He, through grace, has elected me as His child and promised me fatherly faithfulness and every blessing, also, because He has made me an heir of all His possessions" (Reu, I, 1, p. 824). But even though the word be taken in the trinitarian sense, the other truth is not overlooked. A case in point we find in Kantz (1542): "Why do you call God father? Because He has a son of the same essence as His own, born from eternity, who is God equal with the father. . . And through the same beloved son He has elected as children all those who believe in Him, so that they may inherit His kingdom with Him; John 1, 12; Rom. 8, 17. Such is the meaning of the word 'father', which is an exceedingly gracious, comforting word, assuring us that God is our faithful father, and will be such forever; Is. 49, 15" (Reu, I, 1, p. 608). Or Tetelbach (1568): "Why do you call Him father? He is such; for He has brought forth from His divine nature and essence a son—our Lord Jesus Christ,

through whom He has also become my dear father and the father of all believers in the Lord Jesus Christ; and He is willing to deal with us as does a father with his children" (Reu, I, 1, p. 658).

Understanding the First Article thus we can comprehend why Luther, in 1523, could assign first rank to the First Article: "Hic primus articulus, quod credo Deum esse patrem meum, qui articulus summus est. . . Quicquid est in tota Scriptura, huc referri potest. Si deus pater meus est, liber sum ab omnibus, inferis, morte, mundo etc." (vol. 11, p. 50, 51); and in that very connection he makes the words "almighty father" the nucleus of his whole explanation. That the death and resurrection of Christ, and the atonement conditioned by them, are not, therefore, to be thrust aside, is quite plain; only if the connection with the latter is maintained, can we accept what Harnack says in his "History of Dogma" (III, p. 711, note 3): "The First Article is for Luther an epitome of all Chritianity". From this standpoint another matter becomes clear, namely, that it is a thorough misunderstanding of the First Article when the view is still entertained that it is nothing else but general faith in providence, made so much of in the era of rationalism, which is here confessed—a faith representing a lower, merely preparatory stage, upon which the rationalist might possibly meet the Lutheran Christian. Nothing could be more erroneous. That a faith in providence is here spoken of, is true; but it is the faith in providence as entertained by the Christian—a faith based upon his faith in redemption, and, far from being inferior, therefore, is nothing less than an expression of it. It is God the almighty father and creator of whom I am here speaking, who has become my father through no one save Christ, and only through His redemption. Likewise, it is the baptized Christian that here confesses his faith, already a child of God through baptism, and now looking up to Him as father and finding comfort in His care and protection. Instead of being something infra-Christian, the assurance of faith here manifest is specifically Christian, and radically different in principle from the natural man's faith in providence. It finds its true parallel in that stanza of Paul Gerhardt's hymn: "With gladness I confess it, What long my heart has known: That God, most high and blessed, To me His grace has shown; And that,

whate'er betide me, He by my side shall stand, Through storm and wave to guide me, And every ill at hand". Only thus can we justify the plerophoria found in the words: "richly and daily provides me with all that I need for this body and life; that He defends me from all danger. . ." The more the uniqueness of the Catechism is permitted to work its way also here, the more clearly the Gospel will stand disclosed.

In regard to the explanation of the First Article, a difficulty arises from a mooted point of **construction.** So much is clear that Luther's explanation is readily divided into three parts,—the answers to as many questions: 1. What has God my Maker done for me and what is He still doing; 2. Why has God done this and why does He do it still; 3. What do I owe Him therefor? But how to construe, in the first part, the words: "dazu Kleider und Schuh—reichlich und taeglich versorgt" is the question. A frequent construction is to subordinate the whole section "dazu Kleider und Schuh—behuetet und bewahrt" to the words "und noch erhaelt", **"and still preserves".** Divine preservation takes place by God supplying everything needed by me for the preservation of life and by safeguarding me against everything that might cause me an injury. Such(as it seems, was the construction preferred by H. Opitz already (1583), who, to the question: "Whereby does God preserve our human body and life"? makes answer: "By clothing, shoes, . . . cattle and other goods, together with all that is needed to support this body and life" (Reu, I, 1, p. 532). With him agrees H. Magdeburg, so far as his Greek translation is concerned (the Latin one is different; see below): *καὶ νῦν ἔτι τηρεῖ, ἐπιμελούμενός μου τῶν ἐοθήτων, τῶν ὑποδημάτων . . οἰκίας, πρὸς δὲ τούτοις τῆς γυναικὸς . . πρόνοιαν ἔχων, ὅπως ἄν ταῦτα ἱκανῶς καθ' ἡμέραν ἑκάστην ὑπάρξῃ.* The result of this construction was that the word "also" (dazu) was no longer taken in the sense of "further", but connected with the preceding "still preserves to me", and thus understood to mean "for this purpose", namely, for the purpose of preservation. After the words "and all my goods" a semicolon was placed, the missing verb being supplied from what preceded, i. e., "gives". That this cannot be the meaning of "dazu", becomes clear from the Large Catechism and the Latin translations, according to which "dazu" is equivalent to "further". This is the very circumstance that occasions the question as to

the predicate of this part of the explanation, whether it be found in a preceding verb or in one that follows, that is, in "gegeben hat und noch erhaelt", or, perhaps, in "versorgt".

The last-named construction enjoyed great vogue during the sixteenth century. We find it in the First Latin translation: "Credo, quod Deus me una cum omnibus aliis creaturis creaverit, quod mihi corpus et animam, hos oculos, aures, omnia alia membra, quod rationem et illos sensus donaverit. Neque id solum, sed credo quoque, quod omnia illa alias peritura sustentet, quod vestes, calceos, cibum et potum, certas sedes, uxorem, liberos, agros, jumenta et quicquid honorum est, abunde ad sustentandam hanc vitam indies praebeat. Credo etc.". Likewise in the second Latin translation: "Credo, quod Deus creavit me una cum omnibus creaturis: Quod corpus et animam, oculos, aures, et omnia membra, rationem et omnes sensus mihi dedit et adhuc sustentat. Ad haec quod vestes et calceos, cibum ac potum, domum, uxorem, liberos, agros, jumenta cum omnibus vitae necessariis copiose et quotidie largitur: Me contra omnia pericula protegit etc.". The same principle of construction governs the third Latin translation: "Credo, quod Deus Pater me creavit . . . omnesque sensus dedit et conservat. Victum, vestitum, cibum, potum, domum, fundos, uxorem, liberos, jumenta et omnia bona, omnia necessaria ad vitam quotidie suppeditat, quod contra omnia pericula nos defendit, etc.". Nor does the fourth Latin translation, by Hiob Magdeburg, show a different construction: "Credo, me cum tota rerum universitate a Deo creatum esse, qui corpus mihi et animam . . . sensusque omnes et largitus est et conservat. Vestibus mihi insuper et calciamentis, cibo et potu, aedibus, uxore et liberis, agris, pecoribus et ceteris bonis ad conservandam vitam necessariis abunde quotidie prospicit". The Greek rendering in the "Catechesis Graeco-latina" has it: "*ἔτι ὅτι ἐνδύματα καὶ τὰ φράγματα . . . καὶ πάντα τὰ ἄλλα ὑπάρχοντα . . . δίδωσι.*" Accordingly, the words "dazu Kleider und Schuh . . . versorgt" have been accepted as a coherent statement, and the word "versorgt" has been taken in the sense of "besorgt", "schafft herbei", with the accusatives "Kleider und Schuh, etc." as its objects. "Mit aller Leibesnahrung und Notdurft" would, accordingly, be detached from "versorgt" and become: "and, in additional, all that I need for this body and life". Joachim

Moerlin (1547 or 1554) does not hesitate to paraphrase: "That God the Father daily and richly **gives** (reichet) me these (namely, body and life) and all things necessary to this life and temporal food". The same construction is found again, e. g., in Marbach, 1557; in Aquila, 1538; in Bischof, 1599; in Hercko, 1554; in Siber, 1575; in Dresser, 1581; in Hadamarius, 1552; in Maurer, 1575; in Joseph Opitz, 1583. The usage of "**ver**sorgt" as equivalent to "**be**sorgt", was evidently not unknown to any of these; and because examples of it are found also in Luther (in a letter to Hans Schotten, May, 1524 (Erl. ed. 53, p. 243), we find these attributes ascribed to a father: "er ist schuldig, dem Kind Essen und Trinken, Kleider . . zu versorgen, fuer des Kindes Not und zu seinem Besten"), it might appear that this construction is the right one. It would, in that case, have the additional advantage of giving in the words: "I believe that God has made me . . . and still preserves to me" a definition of the word "Maker", and in the words "also . . . guards and keeps me from all evil" an exposition of "Father almighty". What an earthly father does for his children, Luther would raise to highest potency and apply to the almighty Father.

Notwithstanding, this is hardly the correct construction. Even if the Small Catechism alone be taken into consideration, it is distinctly suspicious that, according to this construction, the daily and rich providing would have to include as objects also "wife and child". In the next place, it is incongruous after "all goods"—an expression indicating that the enumeration is finished—to continue immediately with the words "and in addition, all that I need for this body and life". The mere rhythm, which plays no unimportant role in Luther's explanations, requires an hiatus after "goods". Especially it is Luther's preliminary notes that refuse to harmonize with this view. In the sermon of December tenth, 1528, we read: "The meaning is that I should believe myself to be a creature of God; that He has given me body, soul, sound eyes, reason, goods, wife, children, fields, meadows, hogs, and cattle. Further, that He has given the four elements. This article, therefore, teaches that you do not have life of yourself, least of all as a spoil. All things in existence are summarized by the little word "creator" (30, 1, p. 87). In the Large Catechism we read: "What

is it that is taught, or what do you mean by the words: 'I believe in God the Father almighty, Maker etc.'? Answer: 'I mean and believe that I am a creature of God, which signifies that He has given me, and incessantly preserves, body, soul, and life, members large and small, all my senses, reason and understanding, and so on, meat and drink, clothing, food, wife and child, servants, house and home, etc. In addition, to relieve the necessities of my life, He makes all creatures serve me, such as the sun, the moon, and the stars of heaven, etc.'" (30, 1, p. 183). These two quotations warrant the following inevitable deductions: 1. That the section "dazu Kleider und Schuh—alle Gueter" belongs to "gegeben hat und noch erhaelt" and that the objects here enumerated, though following the verb, are to be thought of as co-ordinate with the first named objects (body, soul, etc.). 2. That there is by no means to be supplied, as, for instance, Luehrs and Zezschwitz require, a "mich" in connection with "erhaelt", which would produce the following text: "that He has given me my body and soul, eyes, ears, and all my members, my reason, and all my senses, and still preserves **me**"; but that the "me" following after "given" in the indirect object not of "given" alone but of "preserves" as well—thus: "that He has given and still preserves to me my body and soul etc.". This then, is the thought expressed: I believe that God has given and still preserves to me body and soul, eyes, ears,—all senses; further, clothing, shoes, meat, drink, . . . and all goods; and that He also preserves to me all these objects. In preserving them, He, indeed, preserves also me; but the substitution of "me" as direct object of "preserves" in the English rendering (conformable to the supplying of "mich" as object of "erhaelt" instead of making "Leib und Seele, Augen, Ohren, etc. the objects of both verbs) would be tantamount to destroying the whole sentence structure that Luther intended to rear. 3. That the words "mit aller Leibesnahrung und Notdurft . . . versorget" constitute a new, complete thought, in the wording of which the terms "versorgt" and "mit" are to be taken in the usual sense, instead of being exchanged for "nebst" (= in addition) and "besorget" (= procures). This is quite in harmony with the usage of Luther, which obtains also in the Large Catechism, of which the following may serve as an illustration: "Da sehen wir, wie sich der Vater uns gegeben

hat samt allen Kreaturen und aufs allerreichlichste in diesem Leben versorgt". (Note that Luther does not name the object in the second clause, making the indirect object of the first clause serve as direct object of the second—a procedure common with the Reformer and also found in the passage of his Small Catechism now under consideration.) 4. That the conventional interpretation of Notdurft und Nahrung dieses Leibes und Lebens—"all that I need for this body and life"—according to which it is viewed as a summary of the blessings previously enumerated (even Kaftan yet, who otherwise has never failed to lay about him against the construction found in the Latin translations), is an error. Luther, far from virtually repeating his statement, thinks of every necessity of this life not previously named, as air and light, fire and water, sun, moon, and stars, etc. Anyone, upon continued search in the Large Catechism, will come to the conclusion that Luther includes in this phrase everything enumerated by him in his explanation of the Fourth Petition alongside of "clothing, shoes, . . all goods". That thus, especially through his reference to the elements, a thought of interest to us also in the present has been introduced, is evident to everyone who knows that, at this very time, nature is placed as something independent alongside of God, if not above Him. Compare the lines of Paul Gerhardt: "Heaven, earth, and all their host As my servants He has given, etc.". When we remember that Luther had previously made mention of the "creatures", and when we have come to realize that the words "has given me body and soul" down to "richly and daily provides me with all that I need for this body and life", is nothing but an unfolding of the preceding main clause: "I believe that God has made me and all creatures", there will be less desire to eliminate his reference to air, light, etc. From the words quoted and the Large Catechism it is clear that the giving, preserving, providing, here mentioned, are to be understood as an intended definition by Luther of divine creation, for which reason it is altogether erroneous to place in juxtaposition with creation "preservation", which, in turn, is said to find expression in "giving" (clothing, shoes, etc.), providing , and protecting (cf. Opitz, H. Magdeburg, p. 221). Even greater is the error when the concept "government" is intercalated, in order to have in happy union

the dogmatical trio—creation, preservation, government. "Everything is comprehended in the word 'creator' (maker); let us take our stand on the word 'creator'", says Luther. In the Small Catechism he even goes beyond his preliminary notes, in that he so extends the statement: "I believe that God has made me etc.", as to find in it the notion of protecting, guarding, and keeping. This has been recognized, e. g., in the Joachimsthal Catechism (1574), where we read: "Creation does not merely mean that God, once upon a time, made everything, but that He is present with His creature and active in connection with it, as the words of the explanation (down to "guards and protects me") and of the hymn (Luther's hymn of faith) clearly show" (Reu, I, 2, p. 696). Again, all this—giving, providing, protecting, etc., can, according to the Large Catechism, be classified under a double head: 1. God has given us everything we have and see before us; 2. He also prevents everything that might injure this.

Both the catechetical sermons of 1528 and the Large Catechism justify the inference that all their statements are designed to lay stress upon God's doings, and not upon human wisdom and strength (p. 191: "This article", we there read, "teaches, accordingly, that you do not have life of yourself, least of all as a spirit. . . Whatever you may possess, no matter how little, remember this when you say: 'Maker'. When you put a wreath on your head, let us not think that we have created it ourselves, as do the proud princes. . . Nothing of all this I have of myself. The Maker, that is, God, has given everything. . . If all things are God's gifts, you owe it to Him to praise and thank Him for the same. . . How many, I ask, are in the world who understand this word "creatorem"? For no one serves Him. Accordingly the First Article may well humble and dismay us, because we do not believe. . . However, he who believes this article, when he inspects his cow, will say, 'The Lord has given it to me'. The same in regard to his wife, his children. . . I have nothing of myself save pride. Therefore I cannot either give or preserve" (30, 1, p. 87 f). Compare also the Nuremberg Sermons for Children (Reu, I, 1, 1510). This, then, is the construction of the first part of the explanation: "I believe that it is God who, with all other creatures, has created also me; that is, (1) I believe that all I am and have comes from Him:

a) I believe that it is God who has given me body and soul; b) I believe, that it is God alone who, furthermore, still preserves to me my body and soul, eyes, ears—senses; c) I believe that everything I possess in addition to body and soul is given me and preserved for me alone by Him; d) I believe, that it is God alone who, furthermore, provides me with all I need for this body and life (for, as the Lord of the world, He gives me rain and sunshine ,light and air, fire and water; yea, heaven, earth, air and sea have been placed by Him in my service); (2) I believe that it is God who defends me against everything that might injure me and my property: a) I believe that He alone defends (me and my property) against all danger, b) guards (behuetet) from all evil, c) keeps (bewahrt) from all evil. Should the argument be urged against this construction that the "me" in "provides me with all that I need for this body and life" is an intercalation (mit aller Notdurft und Nahrung dieses Leibes und Lebens reichlich und taeglich versorget), let it be remembered that the other construction has likewise an intercalation, in that the "me" in "keeps **me** from all evil" is not in the original (wider alle Faehrlichkeit beschirmet); and that Luther has by no means always been exact in the use of the personal pronoun, so far as the Small Catechism is concerned. A case in point is the second half of the explanation of the Fifth Commandment or the third part of the explanation of the First Article. It is, accordingly, quite likely that Luther, when he used the verbs "protect, guard, keep", had in mind as object not only "me" but every object enumerated in the preceding explanation. For this reason we have explained in the epitome above given: "Me and my property" (see Large Catechism, Jacobs, Book of Concord, p. 440, § 17). Compare Reu, Konstruktion des ersten Artikels, Kirchl. Zeitschrift, 1904, pp. 83—89.

It remains to be noted how Luther makes the First Article bear directly upon the religious life in the present. He attains his end principally by relating God's creative activity to the individual believer (p. 114). However, he also serves his purpose when, in the phrase "provides me with all that I need for this body and life", he views all creatures as designed for our service; and the plerophoria "protects, guards, keeps", is only the conviction struggling for expression that God, as the

maker of all creatures, is, for that reason, also their master: they cannot thwart His plans, but are bound to be His instruments in protecting, guarding, keeping His children. Magnificent is Luther's presentation of the subject elsewhere (Walch, VIII, 318): "If we should behold the downfall and collapse of the world and all her elements, and, ourselves floundering in the wreck, we still should say: 'I shall not fall; but if I fall, it is the will of God'. And though the world should lie, a huge weight, upon our every head, we still should say: 'World, thou canst not hurt or crush me; but if it should please God to have me felled and crushed by thy weight, let there be done in the name of the Lord whatever pleases Him: my time is in His hands. But should the contrary be His design, I will defy you, heaven and earth, and all power of pope and Turk and the whole world's wrath with it" (cf. p. 000). The same thought he expresses in the Short Form: "If He be almighty, what should I lack that He could not supply by His gift or deed? If He be creator of heaven and earth, and Lord of all things, who shall rob me or hurt me?" (above, p. 89). Not all of the catechists of the sixteenth century have been unmindful of the fact here brought out. Compare the "Nuremberg Sermons for Children" (Reu, I, 1, p. 405). Meder, on the basis of these Sermons, says: "If God has made heaven and earth, He is also Lord of them; and everything in heaven and on earth must move according to His will; and if He has made everything for His sake, everything is bound to serve us" (Reu, I, 1, p. 495).

For lack of space, the remainder has to be compressed into a few brief notes. In the text of the **Second Article,** the edition of 1531 emphasizes the word "Lord" as the one most important, by capitalizing it throughout. In keeping with this conception, clearly expressed in a sermon of December tenth, 1528, and in the Large Catechism, where that sermon it literally repeated, Luther chooses as heading, around which he thereupon groups the whole explanation: "I believe that Jesus is my Lord". It is to be regretted that, already at an early day, this simple and lucid construction has not always been recognized (for instance, H. Magdeburg: "Credo Jesum Christum verum esse Deum et a patre ab aeterno esse genitum: verum item ex Maria virgine hominem natum, eundemque dominum me". Still worse, W. Han's product, of 1553; Reu, I, 2^2, p. 583; I, 2^1, p. 459); later

it was ignored almost universally in the interest of dogmatics. If there is any point in regard to which the Large Catechism, here a literal reproduction of that sermon of Dec. 10, 1528, can serve as commentary upon the Small Catechism, it is the one under consideration; and for this reason everyone should study the Large Catechism who wants to make himself acquainted with Luther's intentions and escape the danger of mixing foreign ingredients with his Catechism. "Redeemed, purchased, and won" are words expressing one and the same thought; but each time under a different image. The first of these words reminds one of the great ransom paid for us; the second of the arduous labor necessary; the third of the powerful fight waged. —The section stating the ultimate purpose of redemption (that I may be His own, etc.), treats solely of God's, or Christ's, purpose, and should not be deprived of its objective character. The execution of this purpose in detail it remains for the Third Article to picture, where the very question how the individual comes to Christ and into His kingdom, in order to experience the purpose of Christ's redemption, is answered. Instead of anticipating the Third Article, the object must be to let the pupil visualize the blessedness of the change purposed by Christ's (Instead of the devil's property now Christ's; instead of a lost and condemned condition now a state of righteousness, innocence, and blessedness). This blessedness is to begin here below ("in His kingdom" describes the life of the faithful in the kingdom of Christ as it is here below, or the life in the Church; 30, 1, p. 80 f.; 186); it includes, however, the life beyond (cf. "in everlasting righteousness etc." (30, 1, p. 187), a phrase equivalent to "state of justification"). It is to be hoped that no catechist will henceforth dissect this magnificent period and endeavor to correlate its constituent parts with this or that part of the symbolic text. He would merely deprive "the golden gem" of the fairest part of its beauty and dim its power (cf. p. 112—114).

He who has come to the **Third Article** by way of the First and Second, will expect the Reformer to select some one word as the nucleus for the whole explanation. The heading, "Of Sanctification", will serve to confirm this expectation. Conformably to our expectation, Luther begins this article in his Large Catechism: "I can discuss this article best from the

standpoint of sanctification, a word pointing to the Holy Spirit and picturing His office, which is to sanctify. We thus take our stand on the word 'Holy Spirit', a phrase so terse that there is none better". What, now, is the relation established by Luther between the other parts of this article and the main one? The Large Catechism does not leave us without an answer to this question. We read presently: "How do we understand this process of sanctification? Answer: 'Just as the Son attains to dominion over us by such means as His birth, death, resurrection, etc., so the Holy Spirit asserts His sanctifying power by the following means: the Communion of Saints, or Christian Church; the forgiveness of sins; the resurrection of the body; and eternal life: that is, He first of all, leads us into His Communion of Saints and puts us into the lap of the Church, whereby He delivers His message to us and brings us to Christ". Repeating subsequently this outline of the article in express words, Luther says of the whole exposition in connection with that outline: "Let this suffice as a summary of this aritcle". However, he himself does not let such "summary of this article" suffice. "Rather, in view of the fact that the several parts there enumerated are not clear enough for ordinary people", he devotes to each a special paragraph: "Church", "Communion of Saints", "forgiveness of sins", and "eternal life". Not so in the Small Catechism. Here he consistently carries out his principle that "everything must take its stand upon the Holy Spirit". While he touches upon the other parts, he neither co-ordinates them with the main part nor explains them severally, irrespective of the connection, but subordinates them all to the Holy Spirit, knowing no other subject of his confession than Him and His work alone. At a previous place we have emphasized the fact that these attributes of unity and compactness constitute the principal excellence of his explanation of the Third Article (p. 113 f.).

It is regrettable that this advantage has been recognized and turned to account by but few commentators. Quite a number have adopted the medieval twelvefold division, while others, who succeeded in preserving the unity of the first two articles, have dissected the Third into five parts, more or less discrete. This has been the case down to modern times, when the assertion was made, or rather renewed, that Luther had accurately

followed in his explanation the several parts of the text. There is some truth in this; but when the subjects of the Church, of the forgiveness of sins, etc., are treated as independent, the fact is overlooked that Luther does not see them at all in that light, but only as subordinate to the one subject—the Holy Spirit. Also Kaftan, although more intent than most catechists upon maintaining the connection between the Holy Spirit as subject and the other parts, nor unmindful of the value of the preterits ("has called me . . . kept me in the true faith"), does not do justice to the matter. When he says (p. 246) in regard to the division: "Just as we confess faith in the Holy Spirit in the Third Article, so we confess the Holy Christian Church, which exists through the Holy Spirit and in which He unfolds His activity", let us apply the touch-stone of Luther's exposition. According to that, we confess the Church not as something "alongside the Holy Spirit" but we confess of the same Holy Spirit, in regard to whom we have confessed something in the first section, something additional, namely, that He calls the whole Christian Church on earth, etc. We have been of the conviction for more than twenty years that Luther's explanation best comes into its own when the following division is adopted as an outline of it: 1. What the Holy Spirit has done in the past; 2. what He is doing in the present; 3. what He still will do in the future. The article thus outlined, everything, as in the case of Luther, is dominated by **one** subject—the Holy Spirit; the other parts of the article receive the same treatment that Luther accorded them; the preterits in the first section, to which the value of the present is so largely assigned, receive the distinct tense value to which they are entitled; and the whole article, as we can assert from experience, becomes clear and intelligible to the children. Nor is it necessary to repeat here that, where the Third Article is thus taught, the fundamental knowledge that the salvation of the Christian, from beginning to end, rests not on himself but on Christ and His Holy Spirit, will effectively be impressed upon the pupil's consciousness (p. 114). Kaftan (p. 229) repudiates this outline. But the Large Catechism shows that it was not remote from Luther's mind; for he there connects the subjects of Church and forgiveness of sins with the present, and those of the resurrection and eternal life with the future, exactly as he does in the Small

Catechism. Here are his words: "Therefore we believe in Him who calls us every day through the word and gives us faith, which He strengthens through the same word and the forgiveness of sin, so that, when all this shall have been effected, and we remain faithful, dying to the world and all her disappointments, He may sanctify us perfectly and eternally—a consummation looked for in faith according to the Word" (30, 1, p. 191). With even greater clearness, these thoughts, several times repeated at that, are found in the catechetical sermon of December tenth, 1528. There we read: "He is here called the Holy Spirit. Why so? Because He sanctifies. And I believe in the Holy Spirit for the reason that He **has sanctified** me and **sanctifies me to this day,** . . . He has already **begun to sanctify me;** when I shall have died, He **will complete** this sanctification through these two: the resurrection of the body and eternal life. The other parts signify the means, or method, through which He **sanctifies** me, inasmuch as the Holy Spirit does not sanctify thee outside the Church. That is the reason that the Christian Church, in which all His gifts are found, is placed immediately after the Holy Spirit. Through this Church He proclaims His message, calls thee, makes Christ known to thee, and instills faith into thee, so that, through the Word and the Sacraments, thou mayest become free from sins; and thus thou art truly free on earth. If thou diest and remainest in the Church, He will raise thee from the dead and sanctify thee altogether. . . And the Holy Spirit sanctifies me through the Word and Sacraments, which are in the Church, and will sanctify us perfectly on the last day" (30, 1, p. 93 f.). We refer to our Explanation of the Catechism as proof that, when the Third Article is thus skeletonized, Luther's explanation comes into its own better than with any other outline so far suggested.

The term **sanctification** occurs in the Third Article in both a narrower and a wider sense—in the wider sense, in the heading; in the narrower, in the sections "sanctified in the true faith", and "sanctifies the whole Christian Church". Sanctify in the wider sense means to Luther "to lead to Christ for time and eternity"; compare above quotations. In the narrower sense, therefore, no other meaning is possible than "to bring one to faith and thus to lead him into a state of righteousness". The latter view has been impugned by those who understand

by "sanctified" subjective sanctification—the victorious life-long conflict with sin, or, at least, the union of both—justification and the daily subjective sanctification. That sanctification can be taken in a subjective sense, and has been taken in that sense also by Luther, is perfectly true; but that does not prove its use in that sense in this connection. That Luther has rather used it at this place in an objective sense, is evidenced in the first place by the fact that the objective sense, in his writings as well as in the New Testament, is the one which predominates (compare Koestlin, Luther's Theologie[2] II, p. 178 f., sanctification = justification); in the second place, by the use of it in an objective sense in the Large Catechism; for instance, 30, 1, p. 188: "Therefore, to sanctify means nothing but to lead to the Lord Jesus, that such blessing be received"—namely, Christ's redemption.—With the question just disposed of another is intimately connected, namely, how the four verbs **"call, enlighten, sanctify, and preserve"** are to be understood. The view has found vogue that the order of salvation is here shown as a succession of four stages, which must be treated, as in the later dogmatics, in, perhaps, such a way that even the first three describe three chronologically successive steps. Thus, for instance, Tetelbach: "How many acts of the Holy Spirit are here enumerated? Four. First, He calls us to a diligent hearing of the Word of God, and makes and effects in us the beginning of conversion. Which is the other? He enlightens by the Gospel our dark and blind hearts through the light of faith, so that we, erstwhile unbelievers, become believers. Which is the third? He sanctifies us in the true faith, so that our whole life is the process of a new obedience in love, joy, peace, patience, chastity. Which is the fourth? He preserves us constantly in the truth which we have recognized, in the true faith, and a blessed confession to the end. Accordingly, beginning, middle, and end of our salvation is the work of God the Holy Spirit" (Reu, I, 1, p. 689 f.). There was a time when we had the same view; however, by paying more attention to biblical usage regarding this point (see Reu, Heilsordnung, 1914), and by renewed study of Luther's preliminary labors, we have come to the conclusion that the first three of the verbs enumerated are not at all intended to describe three distinct, successive stages of the Holy Spirit's saving work, but rather the one saving work from

three different aspects, in order effectively to reveal its magnitude. When we were far from Christ, the Holy Spirit led us to Christ (call = effectual, successful call, not = invitation); He enlightened us, erstwhile dark within, with His gifts, that is, He gave us inward light through the knowledge He enkindled within us; He transplanted us, lying in sin, into a state of holiness and righteousness, through faith in the forgiveness obtained in Christ,—a faith wrought by Himself. In the first clause the Word is stressed through which the act of sanctification takes place; in the second, the knowledge conveyed by the Holy Spirit; in the third, the faith by creating of which the Holy Spirit led us to Christ. Looking back, the Christian is constrained to confess: "If the Holy Spirit had not led me to Christ through the Gospel, I should still be far from Him; if He had not enlightened my heart through the knowledge enkindled by Him, I should still sit in darkness; if He had not enabled me, by the working of faith within me, to obtain forgiveness and thus to enter a state of holiness and righteousness in the sight of God, I should still be in my sin". But, making this confession, the Christian does not posit three successive acts; he merely means to give expression to the one blessed experience of salvation from every possible point of view. This was understood by A. Siber already, or he could not have paraphrased this section of the Enchiridion as he did in his "Sabbatum puerile": "Qui quidem, lege contusum et occisum, sermone reconciliationis, quae est vox Evangelii, in vitam me vocarit (note well! effectual call), sua gratia collustrarit, fidei sanctitate insignierit" (Reu, I. 2^2, p. 570). The catechist, although he will find it incumbent upon him to impress upon the children the fact that the Holy Spirit has worked upon them through Baptism and instruction in the Word, dare not forget throughout this section with its preterits what was said by us on p. 346; let him speak from the standpoint of his own life or that of well-known men of God, lest guile or lip service insinuate themselves into the teaching, especially in view of the fact that he also confesses: "and preserved me in the true faith".

Finally, a brief remark relative to the much mooted section of this article: **"enlightened me with His gifts".** He who thinks that the fundamental features of the order of salvation are here

indicated as its component successive steps, and, accordingly, mistakes the "call" as a mere invitation to come to Christ, will surely find himself tempted to understand by the "gifts" with which he has been enlightened the Law and the Gospel—a view that, for a long time, constituted the exclusive catechetical tradition. While already the sequence thus arising—Gospel, Law, and Gospel again—should make one suspicious, that in itself would not be an invincible obstacle, at least from the standpoint of dogmatics. Even more significant would be the change of prepositions; for we should expect "by" a second time instead of "with". What is more important is the fact that nothing in Luther justifies such an interpretation, at least nothing in his preliminary notes to the Catechism. Well does Albrecht say anent this matter: "In the sermon of December tenth (30, 1, p. 94), the "dona spiritus sancti" evidently mean the objective spiritual gifts or official endowments in the sense of 1 Cor. 12, 4 ff. and Eph. 4, 11 f. In the same sense the phrase "all His gifts' in the Large Catechism will have to be understood (30, 1, p. 192), probably also that found on page 190: "with various gifts". On the other hand, the clause on p. 192, line 15 f.: "and are also enlightened and favored by His grace through the Holy Spirit", when studied in the light of the context, leads to the conclusion that here the subjective operations of the Holy Spirit are meant. Luther's point of view may have been the widely spread medieval doctrine of the seven gifts of the Holy Spirit, according to Isa. 11, 2, which was retained by him, his pentecostal hymn serving as a case in point: "Come, O Creator God" (Thou art with powers sevenfold the finger on the hand divine); or it may have been certain biblical passages, such as Rom. 8, 1 ff.; Gal. 5, 22; or, possibly, a suggestion such as that contained in the German "Patrem": "Who comforts every timid man, With fairest gifts endows him" (Der aller Bloeden Troester heisst und mit Gaben zieret schoene)". R. Hadamarius writes (1552): "Quae dona sunt Spiritus sancti? Vera sapientia, intellectus, consilium, fortitudo, scientia, pietas, timor dei (Reu, I, 2^2, p. 1030). Bischof (1599): "Thereupon He enlightens our hearts with the true knowledge of God and true faith in Jesus Christ, whereby we obtain the forgiveness of sin" (Reu, I, 2^2, p. 609). The Joachimsthal Catechism (1574) has it: "Who enlightens our blind hearts? Alone the Holy Spirit,

the very love and fire in God; He is poured out into our hearts and regenerates us, enkindling a new light in us and leading us to the knowledge of God the Father and His Son, Matth. 16, 17; 1 Cor. 12, 3" (Reu, I, 2^2, p. 609). The interpretation of the gifts of the Spirit in an objective sense did not appear in the expositions of the sixteenth century. In itself it would be quite correct to say that the Holy Spirit enlightens us by arousing apostles, prophets, evangelists, etc. A warrant for this view might be found in the December sermons and the stress laid upon the ministerial office in the Large Catechism; but this interpretation, too, would call for the preposition "by" instead of "with". We have no choice, therefore, in the premises, but are shut up to the conclusion that subjective gifts are meant: The Spirit has enlightened and favored, graced and adorned me with knowledge, wisdom, comfort, power, and every variety of virtue (compare the Large Catechism, 30, 1, p. 190, 192); or, as more in harmony with the context in the Small Catechism (consider, for instance, the contrast to: "not by my own reason"): He has illumined me within by giving me the true knowledge of Christ and my sin: of my sin, by teaching me that it poisons my life and accuses me before God; of Christ, by showing me that He is my Savior and my Lord, who has redeemed me from sin, and whose own I am to be henceforth and forever.

When, in conclusion, a retrospective view is taken of the three Articles as a unit, the subject of the **Holy Trinity** becomes a self-evident inference. "We should never be able to recognize the favor and grace of the Father without the Lord Jesus, who is a mirror of God's father heart, and without whom we can see only a wrathful and terrible judge; nor could we know anything of Christ but for the Holy Spirit's revelation", says Luther in the Large Catechism.—In regard to the other Chief Parts we have to refer to Kaftan and our exposition.

Whether it be advisable to supply the child with an elaborate explanation of the Small Catechism as an aid in catechetical instruction, is a moot point. Our local educational conditions would strongly favor such expedient. In any event such explanation dare not be any-

thing but **the digest of the previous catechization,** in that, with Luther's Catechism as only material to start from in the catechetical period, the printed explanation is merely the recapitulation of what had been elaborated orally, which is to accompany the children to their homes for the purpose of permanently appropriating the same. Whether the form of such catechetical explanation is erotematic or thetic, is in itself immaterial. This much, however, can be said in favor of the thetic form: 1. the catechist will find himself less shackled by the employment of the thetic form than the other; 2. the child is more easily trained for independent thinking where the thetic method obtains, for the reason that, at the review, it will have to seek the answer independently in the material assigned to it; 3. the thetic form supplies the thought as a whole, whereas the other method usually supplies only half the thought, since the child is very much inclined to memorize only the answer and to put the question aside; 4. the thetic method leads to a better mastery of the Catechism, for here the text of the Catechism can be plainly traced by the **eye,** as it winds through all the explanation like a string of pearls.

27. Holy Scripture.

G. v. Zezschwitz II²: Der bibl. Unterricht i. d. Volksschule pp. 188—220), 1869.—**K. Buchrucker** (pp. 154—158), 1889.—**E. Sachsse** (pp. 334—336), 1897.—**F. Zange** (pp. 73—142), 1897.—**A. Eckert** (pp. 33—35; 55—61), 1899.—**O. Baumgarten** (pp. 74—80; 87—88), 1903.—**J. Gottschick** (pp. 126—141), 1908.—**J. Berndt** (pp. 36—55), 1909.—**R. Kabisch** (pp. 129—156), 1910.—**E. Chr. Achelis** (pp. 266—283), 1911.—**A. Rude** (pp. 90—99; 126—129), 1912.—**J. Steinbeck** (pp. 193—200), 1914.—**E. Kautzsch,** Bibelwissenschaft und Religionsunterricht, 1900.—**T. Raymont,** The Use of the Bible in the Education of the Young, 1911.—**H. E. Weber,** Historisch-kritische Schriftforschung und Bibelglaube,

[2]1914.—**Geo. Hodges,** The Training of Children in Religion (pp. 167—217), 1917.—**M. Reu,** Quellen zur Geschichte des kirchlichen Unterrichts, 2. Teil: Der Bibelunterricht, 1906.—**On Memorization and Explanation of Bible Passages: G. W. W. Thilo,** Der Bibelspruch im Dienst des Religionsunterrichts, 1846.—**M. Reu,** Quellen, etc., 1906.—**Eckhart,** Kurze Erklaerung der wichtigsten Bibelsprueche, 1887.—**Peschel,** Ausfuehrliche Erklaerung der wichtigsten Bibelsprueche fuer den Katechismusunterricht, 1887.—**L. Schultze,** Katechetische Bausteine, [5]1891.—**K. Buchrucker,** Der Schriftbeweis im Katechismus, 1893.—**Hauffe,** 120 Sprueche schulmaessig erklaert, 1896.—**H. Toegel,** Der konkrete Hintergrund z. d. 150 Kernspruechen d. relig. Memorierstoffes, [2]1904.—**H. Toegel,** Die Behandlung der Sprueche (Paedag. Studien), 1904.—**Th. Meinhold,** Die biblische Grundlage f. d. Katechismusunterricht, 1907.—**Zeissig** and **Fritzsche,** Prakt, Volksschulpaedagogik (7 catechizations on Bible Passages by Toegel), [2]1908.—**W. W. Stellhorn,** Schriftbeweis i. luth. Katechismus, 1912.—**L. Wessel,** The Proof Texts of the Catechism with a practical Commentary (Theological Quarterly), 1917 f.—**On the question of Bible Reading, Introduction to the Bible, School Bible and Bible Reader: Boettcher,** Handreichung f. d. Bibellesestunde, 1894.—**O. Zuck,** Das Bibellesen i. Anschluss an Bibl. Geschichte und Katechismus, 1896.—**Melinat,** Das Bibellesen i. Volksschulunterricht, 1898.—**Habermas,** Handbuch d. Bibellesens u. der Bibelkunde, 1898.—**H.** and **F. Falcke,** Bibellesen, 1899.—**J. H. A. Fricke,** Bibelkunde, part I, [2]1904; part II, 1898.—**J. A. W. Haas,** Bible Literature, 1903.—**General Council Graded System:** Bible Outlines, Scripture Quarterly, Lesson Commentary.—**H. C. Alleman,** The Book and the Message, 1914.—**M. Reu,** Wartburg Lesson Helps, course III: The Book of Life, 2 vols, 1917 ff.—**John Schaller,** The Book of Books, 1918.—**F. Sheatsley,** A Guide to the Study of the Bible, 1918.—**R. Hofmann,** Die Schulbibel (1872), [5]1896.—**Martin,** Die Schulbibelfrage, 1888.—**Baehnisch,** Ist eine Schulbibel notwendig und wie muss sie beschaffen sein, 1892.—**J. Schlier,** Bibel, Schulbibel, Biblisches Lesebuch (N. kirchl. Zeitschr.), 1904.—**Behr,** Die Schulbibelfrage, 1895.—**Evers,** Die Schulbibelfrage, 1895.—**Mueller,** Bibel oder Schulbibel, 1896.—**Dix,** Neuere Geschichte der Schulbibel, 1898.—**R. Locke,** Vollbibel, Schulbibel, Bibl. Lesebuch, 1898.—**Biblisches Lesebuch** d. Bremischen Bibelgesell-

schaft oder Schulbibel, 1894.—**Schaefer** and **Krebs,** Bibl. Lesebuch f. d. Schulgebrauch, 1896.—**Voelker** and **Strack,** Bibl. Lesebuch (1890), 1898.—**Biblisches Lesebuch** f. evang. Schulen (Stuttgart), 1901.—**Frischi, Schremmer** and **Holzinger,** Bibl. Lesebuch, 1909.—**Ostermai, Toegel** and **Neuberg,** Biblisches Lesebuch mit Bildschmuck, 1911.—**Thisselton Mark,** The Young Peoples' Bible, 2 vols, about 1910.—**Ella Broadus Robertson,** The Heart of the Bible, 1911.—**H. Spanuth,** Die Propheten d. A. Bundes. Lebensbilder u. Entwuerfe z. unterrichtl. Behandlung, 1903.—**P. Staude,** Der Prophet Jeremia; Praeparationen in darstellender Form, 1906.—**Witzmann,** Die unterrichtl. Behandlung d. Psalmen, 1906.—**Werkmeister,** 20 ausgew. Psalmen; Preparationen, 1908.—**E. Greenwald,** Questions on the Gospels for the Church Year, 1873.; Questions on the Epistles of the Church Year, 1874.—**Sperber,** Erklaerung der Sonn.- und Festtagsevangelien, ^{3}1888.—**R. Kabisch,** Die Episteln u. Evangelien f. Volksschullehrer, 1897.—**Lohoff,** Kurze Handreichung z. Behandlung d. Perikopen d. Kirchenjahres, 1902.

As Biblical History and the Catechism are based altogether on the Scriptures, being in part in verbal agreement with the same, the opinion might appear warranted that no further, specific, instruction in Holy Scripture might be necessary. The omission of the Bible from the religious curriculum, however, would not correspond to the supreme importance attaching to that book wherever minds are under the influence of the Gospel. As the record and the permanent representation of the divine revelation; as the fountain and norm of all saving knowledge; as the voice of true authority and the book of life for the mature congregation, from which comfort, counsel, incentive, and power are to be drawn every day, the Bible requires a special method of treatment: and instruction in Biblical History and Catechism would be deficient at a vital point, did they fail to lead the pupil back to Scripture at every step, and thereby prepare him for an independent use of

it. If the mature congregation of the present day does not use the Bible with greater diligence, the cause is, in great part, that its youth has not been properly introduced to this precious book.

One feature of the instruction of the youth in Holy Scripture is the literal **memorizing of some** of the principal **parts of Scripture.** Of late, it must be admitted, opposition against this practise has arisen, on the plea that the Bible is thus degraded to the level of a book of oracles; but the advocates of such a view have failed to conceive the peculiar character of Scripture, according to which fundamental truths have so crystalized in some of its individual passages that the whole Christ, with His holy love and divine grace, shines forth from them. Nor has due account been taken of the need of the ordinary Christian, who lacks the faculty of surveying large complexes, and who is unable so to retain them that they are at his disposal as soon as needed. It is in harmony with his manner of learning a subject and retaining it for future direction and solace to entrust to his heart and memory a treasure of passages in which this or that truth is concentrated as light is in the sun. The history of the Christian Church is full of testimonies to the fact that just such individual passages have been the stay and comfort of many.

The memorizing of individual Bible words is most effectively attended to when associated with instruction in Biblical History and the Catechism; for the Lutheran catechist feels the need of summarizing the fundamental thoughts of the individual Bible narratives in words of Holy Scripture and, likewise, of proving the doctrinal statements of the Catechism by Scripture. The last-named province suggests the necessity for a fund of

"dicta probantia", or proof passages. In the selection of these the main requisite to be looked for is that they are clear and readily intelligible, brief and pithy, trenchant and apt, and also easily memorized and retained. Above all, the connection in which they are found in Scripture must tally with that in which they are employed in catechetical instruction: only thus can they possess the force of proof passages. In connection with some of these chief passages, the catechist will do well to enter more fully upon the biblical context. If a number of passages is used in support of a certain doctrine, they should be so arranged as to correspond to the progress of revelation, for instance, when the Bible proof for the divine sonship of Christ is furnished. Such passages are entitled to particular attention as embody the consummation and fruitage of whole periods of development. But it would be a mistake to see to the memorizing and elucidation of such passages only as serving the purpose of proof passages. The criterion for the selection of Bible passages should not merely be their evidential value, but also their vital content in the form of comfort and admonition. Words that awaken life and quicken life, words of majesty that engrave themselves, as with stencil of diamond, upon the heart and conscience of the child, to become a real treasure for all after-life, a stand-by in breath and in death—such words require particular attention. Especially the Psalms and Prophets, with their fullness of pithy maxims, should freely be drawn upon. It is of the utmost importance that the teacher should guard against the mistake of having too many Bible passages memorized. Where there is no regular parish school, two hundred and fifty passages should be the limit; these should

be reviewed with such frequency that they become the children's indefeasible treasure. Only thus time is found to explain them—a duty that must never be set aside, and, also, to have the more gifted children in the course of time memorize some larger sections of Scripture, for instance, Ps. 23, 51, 90, 91; Is. 9, 1—7; 40, 26—31; 53, 1—12; portions of the Sermon on the Mount and the last sayings of Christ (for instance, Matth. 25, 31—46); Phil. 2, 5—11; Rom. 3, 21—28; 5, 1—11; 8, 31—39; 1 Cor. 13; Rev. 3, 17—20.

Already since the sixteenth century the reading and explanation of the **pericopes** have been looked upon as a feature of instruction in the Holy Scriptures. Saturday was usually the time set for that purpose, in order to facilitate the understanding of the sermon on the day following. Since instruction in Biblical History has become general, the need of this feature is not so urgent as in the past. Are the pericopes made a feature of religious instruction, say, the Epistles,—they should be looked up by the children in the Bible and read therefrom, and not from the Church Book; the portions hard to understand should be especially explained; the main thoughts should be made to stand out from the background of the whole; and all of the pericope should be explained to the children in an edifying manner, and impressed upon their minds, in keeping with the respective level of knowledge to which they have attained. But still other features must be observed in the endeavor to introduce the young to Scripture. Regular **reading of the Bible** must take place. This will be accomplished best when special periods are appointed for it, so that larger sections can be read connectedly, and an explanation be added. Where that proves

impracticable, this much at least should be done that the reading of the Bible goes hand in hand with Biblical History and instruction in the Catechism. It is recommended that, when the creation narrative or the First Article is under consideration, such portions be read as Ps. 104, 121, 91; Job 38, 1—10, 5; Is. 40, 12 ff.; Ps. 8; 1 Kings 17, 1—16; Acts 12, 1—24; Gen. 32, 10—13; Matth. 6, 25—34. In connection with the conclusion of the Commandments there might be read the narrative of the flood, of the destruction of Sodom and Gomorrah, of the destruction of Jerusalem, of the going of the children of Israel into exile, but also the narrative of Joseph. In connection with the Second Article the following portions would be appropriate: Lk. 2, 1—14; John 1, 1—18; Is. 53; Ps. 110. The Third Article would receive illumination from Joel 3, 1—5; Acts 2, 1—47; John 16, 1—15. The Third Chief Part would receive light from John 17, 1—26; the Fourth from 2 Kings 5, 1—19; John 3; Acts 8, 26—40; Rom. 6, 3—11. The Fifth Chief Part suggests the reading of John 6; Rev. 3, 14—22; 1 Cor. 11, 23—32; and the part dealing with Confession, Ps. 51; 32. Where there is a good parish school, time will be afforded in connection with instruction in the Catechism to introduce the pupils to Holy Scripture in the manner here shown; where that opportunity does not exist, larger, connected sections of the Bible ought to be read at least during the last weeks of catechumenal instruction. Regular reading and study of the Bible should take place in the Bible class of Sunday schools and in the devotional meetings of the Young People's Society.

With the reading of the Bible the more important elements of **introduction to the Bible** as a whole are

readily connected. At the hand of Biblical History the sequence of the historic books and their main content are learned; the knowledge of the poetic and prophetic books especially must be imparted by means of Bible reading. The content of the Gospels is imparted in a similar way, while the succession of the Pauline Epistles can be discussed best in connection with the missionary journeys. It is likely, therefore, that an introduction to the Bible will easily ally itself with the rest of religious instruction. The memorizing of the series of biblical books should not take place disconnectedly, but in the connection above suggested. The use of rhymed verses for this purpose can be recommended only upon the supposition that better ones than those hitherto used shall have been formed. Also the most necessary exercise of finding any one book of the Bible at a moment's notice and the acquisition of a ready survey of its technical make-up; likewise the solution of the conventional abbreviations of the biblical books, should be connected with the other religious teaching, especially the Catechism. As the young begin to mature, they should be informed concerning the more important sections of the chief books. For the initial stage of Bible introduction the appendix to our "Explanation of Luther's Catechism" might be acceptable (pp. 142—146). For the confirmed the third course of the "Wartburg Lesson Helps" (Bible Class) is intended. The whole process of introduction to the Bible should glow with respect for the book and joy in it. Always the equipment of the young for an independent use of the Scriptures should be kept in view as the goal; only thus can the hope be entertained to train a generation that delights and takes root in the

Bible. The summarizing of the material drawn from Scripture around the corresponding portion of the Catechism as nucleus will bring clearness and unity into the child's religious concept world, for which reason it is recommended. Compare also ch. 35.

But is it at all proper to put the Bible into the hands of the children? In view of the frank and unvarnished presentation of sexual conditions and sins, this has been looked upon as morally doubtful; for this reason so-called **School-Bibles** and **Biblical Readers** have been produced. Although, for various reasons, a Biblical Reader is quite desirable (Th. Mark and E. Br. Robertson have given us such readers), we, in a measure, defer to those misgivings in regard to the Bible when, in the use of the complete Bible, there is, in the first place, no continuous, or cursory, but only select, reading, and, in the second place, the children, as soon as the Bible has been put in their hands, are told that this book pictures man as he is; that even the most heinous sins are there called by name; but that this is not done for our entertainment but for our humiliation and warning, which may be seen from the fact that, generally, the penalty is pictured immediately after the sin, and that, when we come upon such passages, we should read them with holy grief and the sincere prayer that the Father in heaven should preserve us from similar transgressions. A determined fight against the carnal appetite of the young should be the chief aim.

28. The Church Book or Hymnal.

K. Buchrucker (pp. 158—162), 1889.—**E. Sachsse** (pp. 366—368), 1897.—**J. H. Schueren** (pp. 105—125), [8]1900.—**J. Berndt** (pp. 57—59), 1909.—**R. Kabisch** (pp. 152—157; 247—249), 1910.—**A. Rude** (pp. 117—122), 1912.—**J. Steinbeck** (pp. 218—222),

1914.—**W. Thilo,** Das geistl. Lied i. d. ev. Volksschule Deutschlands, [2]1865.—**E. Sperber,** Gesch. d. Behandlung des Kirchenlieds (Schumann u. Sperber, Gesch. d. Religionsunterrichts), 1890.—**K. Buchrucker,** Der Gesangbuchunterricht, [2]1887.—**Schumacher,** Lehrbeispiele z. Behandlung d. Kirchenliedes i. d. Volksschule, 1885.—**Gattermann,** 50 evang. Kirchenlieder, [3]1900. —**Koehler,** das ev. Kirchenlied i. d. Volksschule, 1904.—**O. Zuck,** Das Kirchenlied, [3]1906.—**Schultz** and **Triebel,** Die gebraeuchlichsten Lieder d. ev. Kirche, [17]1907.—**Lehmensick,** Kernlieder der Kirche in Stimmungsbildern, 1907.—**Schlegel,** Praeparationen fuer Kirchenlieder u. Psalmen, 1908.—**Achenbach,** Behandlung d. Kirchenlieds auf historischer Grundlage. Lehrbeispiele nach psychologischer Methode, [4]1910.—**F. Niebergall,** Bibl. Geschichte, Katechismus, Gesangbuch, 1910.—**Nic. Smith,** Hymns Historically Famous, 1901.—**Th. Brown** and **H. Butterworth,** The Story of the Hymns and Tunes, 1906.—**W. L. Hunton,** Favorite Hymns. Stories of the Origin, Authorship, and Use of Hymns We Love, 1917.

Inasmuch as the Christian Congregation constitutes itself a unit in the sight of God whenever it assembles for worship, the youth of the Church should be trained to take an independent part in the public services. The Hymnal, or Church Book, being the indispensable manual for purposes of worship, one of the duties of the Church is to make the adolescent youth acquainted and familiar with that. Already in the sixteenth century when, for some reason, Hymnals or Church Booke were not placed in the hands either of the children or adults, hymns, prayers and other parts of the liturgy, even the forms for Baptism and marriage, were appended to the Catechism. Public worship adjusts itself to the seasons of the church year; and this idea of the church year is worked out in the Hymnal both in the liturgical section and in that containing the hymns. Our youth must therefore be introduced to the proper conception of the **church year,** a duty so much more pressing as, in our

country, the Lutheran Church is surrounded by so many churches either altogether ignorant of the idea of the church year or acquainted with mere fragments of it. The duty of inculcating the idea of the church year receives added force from the argument that, during the course of the church year, the most important acts of God bearing on our redemption, as they pass in review before the eyes of the worshiping congregation, become a vital factor of Christian experience. Thus the church year renders a service too valuable to permit its neglect in the education of the young. Instruction concerning the same often can be given incidentally, for instance, where the practise of reading the pericopes prevails or where the selection of the material of Biblical History for the lower grades of the parish school or the Sunday school is made in accordance with the principle of the church year. In any event, wherever such information is still needed, it should be given in a concise and coherent form in connection with the instruction of the catechumens. Of course, care must be taken to avoid unnecessary historic details and popular but unwarranted combinations concerning the selection of the pericopes of the church year and their connection with certain usages of the Old Church. What has been said in our "Explanation of Luther's Catechism" (pp. 146—150) might be sufficient for the beginning, later to be supplemented in the Young People's Society.

The next subject requiring the attention of the catechist are the **hymns.** As the sublimate of the life of the Church, they indicate what other Christians have experienced of sin and grace, and what of grace and strength the Christian faith has been to them. This

is the very factor constituting their educational value; for the respect which the pupils entertain for a true life of faith and the confidence they have in the fountains of Christian life from which those hymns have streamed, is enhanced when they perceive what their faith, what the Word, the omnipotence and grace of God have been to others; and they will be impressed with the reality of sin when they find out how those men sighed and suffered under the wrath of God because of it. Another argument for the hymn as an educational factor is its power to sink deeper into the soul than the spoken word wherever it has been sung with joy and effect in the days of youth, there being souls in which a hymn may awaken and unfold saving force when all else has been forgotten. If there is to be fresh, vigorous congregational singing—and it is the predominance of congregational instead of choir singing that corresponds best to the Reformation principle—the young must be drilled with diligence in the melodies of those hymns, and in their rhythmical setting at that, which again has found vogue through Tucher's, Layritz's, and especially Zahn's efforts, not in their perverted forms, perverted in the time of rationalism. Compare, f. i., the musical setting of the chorals in the English Hymnal of the Missouri synod, in the Hymnal of the Common Service Book, in the Norwegian Lutheran Hymnary, and in the "Wartburg Hymnal for Church, School, and Home", by O. Hardwig.

"The church hymn is not, like its brother the folk song, the property of merely a certain period of life, that of youth; it belongs to the whole congregation, to all periods of life. It is learned by heart by the children, criticized by those in a state of inner ferment, explained by the lessons of life, learned anew and comprehended by the adults, fathomed more deeply through

progressive experience, transfigured by age, and tested by death. The hymn is your companion from the cradle to the bier, the expression of your every need. Its deep, central notes not only thunder down from the organ loft; they also rise from the pew. And when the time for singing is past, it trembles upon the lip as a prayer; when the word loses its power in depths of woe, the old comforters once more begin to gleam; and in the darkest night of suffering they sparkle as inextinguishable stars." Thus O. Eberhard in: "Gottes Wort im Feld und daheim" (Kirchl. Zeitschrift, 1915. p. 278 ff.). And Sneath, Hodges, and Tweedy in "The Religious Training in the School and Home" expressed themselves as follows (p. 163): "One of the best gifts which parents can give to their children is constant familiarity, intelligent appreciation, and hearty, and sincere use of the world's great hymns. Like all good things it will demand time and effort; but the expenditure will be more than compensated by the gain".

F. W. Herzberger says: "Our Lutheran Church is pre-eminently the Singing Church of Evangelical Christendom. No other Church can rival her in the rich, soulful music in which she sings her immortal hymns. Countless other songs and melodies have been composed in their day, delighted their audience for a short while, and then passed into hopeless oblivion. Our majestic Lutheran chorals, however, have survived the wrecks of time, and are still today the delight of all true lovers of sacred music, irrespective of creed or language. "The Lutheran Church", says Dr. Schaff, the noted Reformed theologian, draws the fine arts into the service of religion, and has produced a body of hymns and chorals, which, in richness, power, and unction, surpass the hymnology of all other Churches in the world". The late Alexander Guilmant, a Frenchman and devout Catholic, the unrivaled master of the organ in his day, declared that the Lutheran chorals are the most heart-stirring and inspiring tunes in the whole realm of sacred music. Now what is it that gives to our Lutheran chorals or church tunes their imperishable charm? Knowing their history as we do, we must say that it is the spirit of heroic faith, singing in every note its profound adoration of the merciful and omnipotent God that makes these old Lutheran chorals so universally and solemnly impressive in their character. They are alive with

pure and holy devotion. They thrill the very depth of the Christian heart because they are born from the deepest and holiest passion of their inspired singers. With few exceptions, they were composed in the heroic days of the Reformation and the Thirty Years' War, days that called for heroic courage to believe and confess the truth as it is in Jesus; days that demanded heroic submission to the inscrutable ways of our God and Redeemer. The same spirit of sublime, God-given heroism that inspired the texts of our immortal hymns also inspired their heart-stirring tunes. Hence the tunes are an integral part of our hymns. Deprive our hymns of their historic musical setting, sing them to a newer, modern tune, and you have deprived the rose of the fragrance she alone possesses, you have robbed the nightingale of her most rapturous note. You may then have a sorry hybrid of a poem and some sort of tune, but nevermore the original, forceful, edifying, compact hymn! For in our Lutheran hymns the text and the tune are welded as inseparably together as body and soul in man. The reason is that one and the same spirit of holy devotion gave birth to the texts as well as the chorals, or tunes, of our Lutheran hymnology. Broadly speaking then, our Lutheran chorals are preeminently devotional in character.

It is different with the hymns and tunes of the eighteenth century. That was the time of decaying orthodoxy, and it witnessed the rise of Pietism in Germany and of Methodism in England. Speaking of English tunes in particular, it is a well-known fact that the Reformed Churches of Great Britain at first possessed no chorals of their own. Some of them (e. g., the Episcopal Church) originally borrowed their sacred tunes and even many hymns from the Lutheran Church of Germany. Others (e. g., the Presbyterians) contented themselves with chanting the Psalms of the Bible. They declared all "man-made" tunes and hymns to be inventions of the devil. When, however, Methodism swept over the British Islands, it produced the two greatest hymn-writers of the English-speaking world, Isaac Watts (1674—1748) and Charles Wesley (1708—1788). They were followed by other hymn-writers, both in England and America, whose songs have been set to original tunes. But what is their character? Like the emotional spirit that fostered them, they are, with a few classical exceptions,

shallow, insipid, and lacking in that deep reverence of feeling, that solemn harmony of tone which characterizes our old Lutheran chorals. It is true, they call themselves Gospel-hymns, but upon closer inspection you will find that very many of them contain very little Gospel and much less of true choral music. Many of them are unevangelical in text, urging and exhorting the sinner to consecrate himself to God by his own powers. Others are so silly and meaningless that sincere Christians in these churches, among them President Woodrow Wilson, have publicly protested against their further use. In their musical setting, particularly, these sensational Gospel-hymns are but little removed from the degenerate and discordant "rag-time" tunes with which the Salvation Army fills the streets of our large cities at night. How much these decadent church-tunes of a more recent date have served to vitiate the popular taste for sacred music needs no further comment.

We know that these old Lutheran hymns and tunes are not popular with the English-speaking people. But how can they be? Our English populace does not know them and therefore has still to learn them. And they can be learned by English people just as readily as they are learned by German or Norwegian folks. For the last ten years we are conducting a mission school in the tenement district of St. Louis, and we invite everybody and anybody to convince himself if our old Lutheran tunes cannot be learned by children of almost every nation under the sun! Again we can point to the negroes in our Colored Mission, who are originally neither German nor Norwegian, and who sing our Lutheran hymns with a vim as though they had learned them at their mother's breast. We know it takes time and patience to teach our rising English-speaking generations these noble hymns, but the joy at hearing our English youths finally singing the grand old hymns of the Reformation and glorifying their God and Redeemer in them richly repays you for all the trouble. When we hear of a Lutheran pastor who studiously avoids giving out our historic hymns and chorals in public worship, we cannot help thinking that he is either very vain and chasing after cheap popularity, or that he is very ignorant concerning the nature of true church-music, or that he is reprehensibly indolent and shirks the labor of teaching these grand tunes to his people. We hold it to be

one of missionary duties of the Lutheran Church in America to acquaint the American public not only with the saving doctrine of our Church, but also with its sacred hymnology. If we Lutherans fail to do this, if we prefer the light, emotional operatic tunes of the present day to the devout, edifying tunes of our fathers, and thus suffer our historic hymns with their chorals to be forgotten, we are depriving our own posterity of the sweetest choral music this side of heaven. Therefore: "Lutheran Tunes for Lutheran Congregational Singing!""

A factor of intelligent singing, additional to the impressive reading of the hymn, is a brief explanation, not one, however, which explains away the poetic perfume. The setting forth of the main thoughts; the display of the historic situation from which it took its rise; the realization of the mood from which it flowed,—these are measures that will accomplish the purpose. Some of the hymns, either in some of their stanzas or as a whole, will spontaneously fit in with certain other elements of religious instruction, especially with Biblical History and instruction in the Catechism, so that from such connection the necessary light is cast upon them. For instance, in connection with the First Article, hymns such as these would be apposite: "Now thank we all our God"; "Praise to the Lord, the Almighty, the King of creation"; "All nations that on earth do dwell"; "O would, my God, that I could praise Thee"; "I sing to Thee with voice and heart"; "My soul, now bless thy Maker"; "If thou but suffer God to guide thee"; in connection with the Second Article: "All hail the pow'r of Jesus' name"; "Jesus, Jesus, only Jesus"; "With all my heart I love Thee, Lord"; "My dear Jesus I'll not leave"; "O pow'r of love, all else transcending"; "Jesus, Thy blood and righteousness"; "Jesus, priceless treasure"; in connection with Abraham's calling: "Thy way and all thy sorrows"; in connection with the history

of Christ's passion: "O holy Jesus, how hast Thou offended"; "Christ, the Life of all the living"; "O sacred Head now wounded"; "Five wells I know", etc.; compare also the following chapter. Finally, a number of hymns should be committed to memory, which require a careful explanation, however, or else there will be confusion worse confounded. Such hymns should be the very flowers of the Church Book.

The following are qualified to serve the purpose: "Abide in grace, Lord Jesus"; "My life is hid in Jesus"; "Thy way and all thy sorrows"; "If thou but suffer God to guide thee"; "Now thank we all our God"; "Praise to the Lord, the Almighty"; "Good news from heav'n the angels bring"; "All praise to Jesus' hallowed name"; "Praise God the Lord, ye sons of men"; "Lamb of God most holy"; "O Sacred Head, now wounded"; "Five wells I know"; "Jesus lives; no longer now"; "I know that my Redeemer liveth"; "O Holy Spirit, enter in"; "O enter, Lord, Thy temple"; "Who knows how near my life's expended"; "Why, my soul, thus trembling ever"; "God, who madest earth and heaven"; "Now rest beneath night's shadows"; "My dear Jesus, I'll not leave"; "Jesus, still lead on"; "Father, Son and Holy Spirit, I'm baptized in Thy dear name"; "A mighty fortress is our God"; "Take Thou my hand, O Father"; "Jesus, Lover of my soul"; "Rock of Ages, cleft for me"; "Just as I am, without one plea"; "My faith looks up to Thee"; "Rest of the weary"; "The Lord my faithful Shepherd is"; "The Church's one foundation". Compare chapter 31.

In a good Hymnal are to be found also the most important parts of the liturgy. The first task in this connection will be the introduction of the children to the meaning and **development of the main Sunday and sacramental service.** Let the teacher make clear to the pupils that whatever we here deal with are things sacred through use for purposes of worship for over fifteen centuries; that here the adoration of God is the object in view and a joining of the throng of suppliants of

every time and clime! Let him make clear everything that requires elucidation, carefully practise the musical parts, arouse enthusiasm for the participation of all members of the congregation in the divine service, and especially in the liturgical part, in contrast to Rome, which condemns its laity to silence! How should an active and spontaneous participation in these things be later possible, if there has never been any introduction to them? From the sacramental service it is easy to go back to Confession and its liturgical setting. Especially the instruction of the catechumens with its pastoral character affords occasion to cast the necessary light on these acts, to discuss the salutary character of Confession and the custom of announcement for Communion, the principles of Lutheran worship, of Lutheran practise, and of Lutheran usage in general. The development of Lutheran customs and churchly usage is of so much more importance in this country, as the old traditions of the home Church, in part for good reasons, have fallen into disuse; while, on the other hand, churchly usage is not only a protecting barrier for many but also a feature of healthy life in general. Among the remaining liturgical acts the baptismal ceremony requires special attention, if the young at a later day, in connection with the duties of sponsorship, are to take an intelligent part in it. If, in connection with instruction on Baptism or Confirmation, light is cast upon the function of sponsorship with its duties and privileges, it may be possible once more to infuse life into this old institution.

29. Secondary Material for Instruction.

A. Eckert (pp. 49; 164—175), 1899.—**J. H. Schueren** (pp. 97—104), [8]1900.—**O. Baumgarten** (pp. 78; 82; 85—107), 1903.

—**J. Gottschick** (pp. 159—162), 1908.—**J. Berndt** (pp. 56—57; 96), 1909.—**A. Rude** (pp. 84—90), 1912.—**A.** and **F. Falcke,** Kirchengeschichte; Praeparationen, 1902.—**K. Just,** Kirchengeschichtl. Unterricht, 1903.—**K. Just,** Kirchengeschichtl. Lesebuch, 1903.—**P .Speer,** Wie in unsern Schulen die Kirchengeschichte behandelt werden sollte, 1903.—**E. Heyn,** Kirchengeschichte (Reukauf u. Heyn, Ev. Religionsbuch 10, 2), 1907.—**Reukauf** and **Heyn,** Kirchengeschichtliches Lesebuch, 1907.—**Thraendorf** and **Meltzer,** Kirchengeschichtl. Lesebuch, 1907.—**H. Meltzer,** Skizzen z. Behandlung d. Kirchengeschichte, 1909.—**F. Zange,** Kirchengeschichtl. Lesebuch, 1913.—**Ch. F. Kent** and **H. B. Hunting,** Witnesses for Christ, 1913.—**H. W. Gates,** Heroes of the Faith, 1913.—**H. K. Rowe,** Landmarks in Christian History, 1914.—**G. H. Trabert,** Church History for the People.—**M. Reu,** Life of Luther sketched for Young People's Societies and the necessary Directions for General Discussion appended, 1917.—**C. P. Harry,** Protest and Progress in the 16th Century, 1917.—**A. T. W. Steinhaeuser,** Luther Primer, 1917.—**K. Heilmann,** Der Missionsunterricht nach Theorie und Praxis, 1895.—**M. Henning,** Taten Jesu in unsern Tagen, 1906.—**Hemprich,** Die Mission i. d. Erziehungsschule, 1909.—**G. Warneck,** Die Mission i. d. Schule, ^{14}1911.—**Th. Schaefer,** Die Innere Mission i. d. Schule, ^{7}1912.—**M. Hennig,** Quellenbuch d. Inneren Mission, 1912.—**Fred. Beard,** Graded Missionary Education in the Church School.—**J. F. Ohl,** The Inner Mission.—**E. Pfeiffer,** Mission Studies, ^{2}1912.—**L. B. Wolf,** Missionary Heroes of the Lutheran Church.—**I. Boone,** The Conquering Christ, 1914.—**Ph. A. Nordell,** The Modern Church, 1914.—**E. Singmaster,** The Story of Lutheran Missions, 1917.—**O. Koenig,** Die Mission i. Katechismusunterricht, 1913.—**J. Richter,** Die evangelischen Missionen (Illustr. Familienblatt).—**J.** and **P. Richter,** Saat u. Ernte (Illustr. Blaetter f. d. Jugend).— **O. Fries,** Geschichten und Bilder aus der Mission.

Much of what has been said in connection with the Church Book constitutes material of secondary importance. This is altogether true of instruction in Church History and the labors of the Church, and, most particularly, of instruction in regard to the constitution of the Church.—The conviction that Church History supplies

suitable material for the instruction of our adolescent youth has been gaining ground. Of course, there is not room in such instruction for details, no need of stressing periods and dates. What is of importance is to picture the main epochs, and the men who have been intsruments of God in a superlative degree; above all, to describe the origin of the Church of one's own confession; to exhibit the sacrifices, and courage of the fathers as a type for all times. What is most important of all is vividly to impress upon the young that Christ lives and reigns; that He has in His hands the threads of history, both of the Church and the world; that He will not permit His Church ever to go down in total darkness, but that He will guide her deeper and deeper into all truth through His Word; that He leads His disciples, in conformity to His own course, through grief and suffering, not to final ruin, indeed, but to eternal glory. Instruction rightly begun, and with special emphasis laid upon the biographical element, Church History constitutes material decidedly productive of sympathetic, ethical, and religious interest, and for that reason is a great help in the attainment of the aim of religious instruction.

In point of content, such instruction readily joins itself to that of Biblical History, for the Church was founded through the preaching of the Gospel to Jews and Gentiles related in Biblical History. Subjects to be pictured are the spread of the Church and the persecution of Christians. The latter especially lends itself to detailed presentation, with individual pictures as object lessons. It is the history of the persecution of the Christian Church that brings out the power of faith to conquer the world; and, at this day, it is able to arouse longing for a like faith. With the rise of Constantine, Christ celebrates His victory. Then the inner conflicts begin, in the throes of which the confessions of the Church are born. Rise of monasticism. Rise of the papacy. Retribution of God through the

Saracens upon the lukewarm Church of Asia, Africa, and, in part, of Spain. The Church among the German tribes and Charlemagne. Night in the Church, illumined by a few stars. The Holy Spirit seems to have ceased His activity. Jesus has stepped into the background as Savior, Mary and the Saints having replaced Him; instead of Christ, the pope appears to hold the sceptre; and steadily the features he exhibits become more like those of the Anti-Christ. But Christ lives. In men like Wiclif and Hus, He makes the dawn to rise, with sunrise in store through the Reformation. The Spirit unfolds His power; the old promises of a Church to endure through the ages are still valid. Luther's life. Augsburg Confession. The Catechism; divine services in the vernacular; the hymn. Lutheran Church, Reformed Church, Catholic Church; main points of difference. But hard conflicts are to follow. Thirty-years' War. Paul Gerhardt. A. H. Francke. Era of Rationalism. But the Holy Spirit is mightier than the spirit of man, and the Church is renewed in faith. Not everything indeed is true faith which claims to be such; sectarianism and fanaticism galore are in evidence. Now fidelity toward the confession of the fathers is in request. God's Word and Luther's doctrine pure Shall to eternity endure. Fidelity needed especially in our land in which, through Muhlenberg, the Lutheran Church was founded. The Church which does not aim at outward splendor but clings to the Word in faith, is blessed by Christ; hers is the final victory.

These hints may serve as a meager outline for a course in Church History, so far as the young have the right to look to the Church for information on the subject. The whole is to be pervaded by the principle: instruction for the purpose of training. For this reason it should indeed always be interesting, but never should it be sensational. As required by the principle of concentration, instruction in Church History should be joined to religious instruction in general, to the hymn especially. If the heroic faith of the martyrs has been the topic for discussion, the hymn is appropriate: "On-

ward, Christian soldiers!" If we have seen the fathers confess their faith at Nicea, the pupils may be directed to sing: "We all believe in one true God". If the class has dwelt among the Waldenses, the hymn will prove appropriate: "Thou little flock, be not afraid". When the pupils surround in thought the stake at which Hus is burning, let the hymn be sung: "Wake, spirit, who in times now olden". When the story of the Reformation flashes the castle church of Wittenberg into view, let the hymn be sounded: "Dear Christians, one and all rejoice". The diets of Worms and Augsburg will call for their share of interest. Let it be signalled by calling for the battle hymn of the Reformation: "A mighty fortress is our God". The story of Paul Gerhardt suggests the hymn: "Thy way and all thy sorrows". Other hymns will suggest themselves through the occasion. Our "Explanation of Luther's Catechism" contains a few of the more salient features of Church History (pp. 150—160), which, indeed are merely intended to serve as basis for a more detailed presentation to be given later. Cp. J. H. Schueren, p. 107 f.

In introducing the young to **the labors of the Church,** Foreign and Inner Missions are the subjects that serve this purpose best. How much can be accomplished for the cause of Missions by arousing enthusiasm for them in the young, has been shown pre-eminently by Herrnhut. The object must be to exhibit the desolation of the Christ-less world through pictures from life, and then to recite the successes due to the grace of God. Among the several spheres of Inner Missions, it is especially the Home Mission, the deaconess cause, and similar works of mercy which require attention. An effective method would be to picture the lives of men who

have accomplished something extraordinary in those spheres; e. g., the life of Harms in the sphere of Foreign Missions, that of Fliedner or Loehe in the sphere of the deaconess cause; that of A. H. Francke, or Wichern, or G. Mueller in the sphere of the orphan cause: or the young may be led in spirit into a deaconess home, orphan home, etc. Hennig's "Taten Jesu in unsern Tagen", Ohl's "Inner Mission", etc., can be of service in addition to the main factor, personal acquaintance. The labors of one's own Church ought always to occupy the foreground; and here again those of the particular body with which one is affiliated, not merely because the brethren in the faith are first entitled to sympathy (Gal. 6, 10), and because confederation with other Churches does not bring permanent blessing, but especially because the members of a communion should become so thoroughly identified with some specific task that they are able to say: "This is our work". Not until then will the proper efforts and petitions in its behalf be possible.

So far as the **constitution** of the Church is concerned, what is necessary in that connection, at least in regard to that of the synod of one's own affiliation, can easily be supplied when its history is taught. For a discussion of the government of the local congregation, its constitution will supply an adequate basis.

30. The Educational Agencies of the Church.

K. Buchrucker, pp. 66—115. 1889.—**F. Zange,** pp. 14—27. 1897.—**O. Baumgarten,** pp. 50—85, 1903.—**J. Berndt,** pp. 29—33. 1909.—**R. Kabisch,** pp. 6—15. 1910.—**E. Chr. Achelis,** pp. 338—343, 1911.—**H. Keferstein,** Religionsunterricht u. Erziehg. zur Religion, 1892.—**F. Adler,** The Moral Instruction of Children, 1892.—**J. MacCann,** The Making of Character, 1900.—**Ch. W. Rishell,** The Child as God's Child, 1904.—**G. N. Coe,** Education in Religion and Morals, 1904.—**G. E. Dawson,** The Child and His

Religion, 1909.—**E. P. St. John,** Child Nature and Child Nurture, 1911.—**G. Hodges,** The Training of Children in Religion, 1911. —**Ch. H. Heathcote,** Elements of Religious Education, 1914.— **H. Sneath, G. Hodges,** and **H. H. Tweedy,** Religious Training in the School and Home, 1917.—**On Home Education: K. Loewe,** Wie erziehen und belehren wir unsere Kinder waehrend der Schuljahre, 1899.—**K. Loewe,** Wie erziehe und belehre ich mein Kind bis zum sechsten Lebensjahre, [2]1904.—**A. Matthias,** Wie erziehen wir unseren Sohn Benjamin, [6]1907.—**R. Kabisch,** Das neue Geschlecht, 1913.—**E. Lyttleton,** The Cornerstone of Education, 1914.—**On Parochial Schools** comp. ch. 20.—**On Sunday Schools** comp. ch. 20, and add: **R. Emlein,** Der Kindergottesdienst, 1914.—**J. Steinbeck,** pp. 224—238, 1914.—**P. Zanleck,** Theorie und Praxis des Kindergottesdienstes in Vortraegen, 1914.— **Ch. S. Albert,** The School and the Church.—**A. H. Smith,** The Lutheran Church and Child Nurture.—**On Instruction of Catechumens: R. A. Kohlrausch,** Der Konfirmandenunterricht, 1898.—**E. Simons,** Konfirmation und Konfirmandenunterricht, 1900.—**E. Chr. Achelis,** Die Bestrebungen zur Reform der Konfirmationspraxis und des Konfirmandenunterrichts (Theologische Rundschau), 1901.—Freie kirchlich-soziale Konferenz, number 15 and 16, 1901.—**M. Gebhardt,** Moderner Religions- und Konfirmandenunterricht, 1906.—**W. Bornemann,** Der Konfirmandenunterricht u. der Religionsunterricht in der Schule in ihrem gegenseitigen Verhaeltnis, 1907.—**O. Hardeland,** 52 Konfirmandenstunden, [4]1910.—**R. Steinmetz,** Die Bereitung zur Konfirmation in Lehre und Leitung, 1910.—**O. Lorenz,** Der Konfirmandenunterricht, [2]1911.—**K. Vogel,** Seelsorgerlicher Kinfirmandenunterricht, 1911.—**J. Steinbeck,** Der Konfirmandenunterricht nach Stoffwahl, Charakter und Aufbau, [2]1913.—**On Instruction of the Confirmed: H. Beck,** Die kirchliche Katechisation, 1905. —**E. Siedel,** Lebensphilosophie fuer Juenglinge, [1]1896.—**Mielke,** Die religioese Fortbildung der schulentlassenen Jugend, 1908. —**E. Siedel,** Der Weg zur ewigen Jugend, [22]1909.—**E. Siedel,** Der Weg zur ewigen Schoenheit, [21]1911.—**A. Luettke,** Unterredungen mit der konfirmierten Jugend, [2]1912.—**M. Reu,** Die Nachpflege der Konfiermierten (Kirchliche Zeitschrift), 1912. —**K. Knoke,** Recht und Pflicht der Kirche hinsichtlich der Unterweisung der konfirmierten Jugend, 1912.—**J. Schaller,** The Book of Books, 1918.—**M. Reu,** Wartburg Lesson Helps,

Senior Department, 1918.—**On Young People Societies: Schwanbeck,** Die Juenglings- und Jugendvereine, 1890.—**K. Krummacher,** Die evangelischen Jugendvereine und verwandte Bestrebungen, ²1895.—**P. Wurster,** Die Lehre von der Inneren Mission (pp. 380 ff.), 1895.—**G. Hoezel,** Die kirchliche Vereinsarbeit, 1906.—**U. von Hassel,** Wer traegt die Schuld?, 1907.—**Hasse,** Leitfaden fuer die weibliche Jugendpflege, 1910—1911.—**H. Weicker,** Der Jugendverein, 1911.—**J. Schoell,** Evangelische Gemeindepflege, 1911.—**J. Eger,** Die evangelische Gemeinde und ihre Jugend, 1912.—**J. Eger** and **L. Heitmann,** Die Entwicklungsjahre, 1912 ff.—**Page,** Evangelische Jugendpflege, 1914.—**J. Steinbeck,** pp. 280—315, 1914.—**E. Pfenningsdorff,** Christus im modernen Geistesleben, ¹⁴1914.—**Luther League** Handbook.—**Luther League** Topics.—**F. G. Detweiler,** Baptist Young People at Work.— **W. D. Murray,** Principles of the Organization of the Young Men's Christian Association, 1910.—**C. A. Barbour,** Principles and Methods of Religious Work for Men and Boys, 1912. —**R. C. Morse,** History of the North American Y. M. C. A. 1913.

But what agencies are at the disposal of the Church for the successful exploitation of such material?

The first agency for this purpose is the Christian **home.** Although the home can be called an educational agency only in a wider sense; its significance is of greatest moment nevertheless. Not only is the home a constant factor in the educational work performed by the other agencies, but its own distinctive educational function also must continue after those of the other agencies have set in. In the home the foundation is laid for the training of the child; the home, likewise, must be the faithful custodian of that which is imparted by the other agencies to the adolescent youth. The home, accordingly, has its indispensable place in the group of educational agencies for the Church's youth. He who has at heart the training of the young will not give least consideration to the home, whence the Church

derives the material to be molded. He will rather arouse in the home an understanding for the true interests of the adolescent youth; he will remind it of its duty—doubly sacred by reason of infant Baptism, of rearing the young in the nurture and admonition of the Lord; he will invite it to co-operation with himself, and come to its aid with practical suggestions and counsel.

McCunn does not exaggerate when he says in the "Making of Character" (pp. 84—86): "the vital matter in moral and religious education is the home as it normally is in its habitual preferences, its predominant interests, its settled estimates of persons and pursuits, its ordinary circle of associates, its standard of living, its accepted ideals of work and of amusement. For it is not only from the family but with the family eyes, that we all begin to look out upon the world. And if this first outlook is to see things for which men live in something like their true perspective, and not as distorted through the deluding medium of the home that is idle, frivolous, sordid, grasping, quarrelsome, or sentimental, this will be due far less to what is done of express educational design, far more to the ideal of life which the family consistently embodies. For it is only thus that the scale of moral valuation which the family has wrought into its life, will be likely, as the years go round, to reflect itself in the habitual feelings, estimates, and activities of its members. This kind of influence is, moreover, peculiarly effective because it is made easier by the tie of natural affection. Without this, and the trustful confidence which goes with it, comparatively little can be done. And many a parent in whom the qualities which win it have been lacking, even though he may have been masterful and reasonable, has been compelled to realize his impotence. Yet, normally, the parent has a manifest advantage. That confidence which a stranger has to gain with difficulty, he finds either ready to hand, or at most less hard to win. This is double gain. It prompts a spontaneous trustfulness which opens the way for influence, and, as lesser adjunct, it invests a father's or a mother's disapprobation with a power to restrain and chasten such as cannot be found when love and trust are absent. In this the family is pre-

eminent. No teacher, however kindly, no public authority, however paternal and mild, can rival it here. And if this be lost, whether by aloofness of parents, or wreck of family life, or by decay of the family as an institution, one of the purest springs of moral influence will be frozen at its source".

Since it is the Church of God into which the mature as well as the immature youth has been grafted since Holy Baptism, she merely takes care of her own when she equips the home for constant co-operation in the work of child-training entrusted to it, and never permits her counsels to be silenced. If the home is not committed to this task, it cannot expect from the Church the privilege of Baptism for its children. But where the home is willing to perform its duty, but, for one reason or another, incapable of functioning as an educator, the Church must not only see to a better equipment of the home but also secure for it teaching adjuncts. In the establishment of infant schools managed by some venerable matron or deaconess and quite different from the infant schools according to Froebel's plan by reason of the Christian spirit pervading them; also in the establishment of infant classes in Sunday school, the Church has made at least a beginning in this direction.

An educational agency additional to the home is the **divine service,** however true it is that this is far more than a mere educational factor. Although it is the exception when children understand the sermon as a whole, they do understand many a section of it. With the sight of the worshiping congregation, with the liturgy, the power of song, the lesson conveyed by some striking picture here and there, it cannot be denied that the Church's worship is a powerful educational factor in the life of the child. While there are biographies in which no wholesome effect is predicated of the at-

tendance upon worship, there are others in which the contrary is asserted and permanent impressions are traced to the factor here stressed.

Rightly says Hodges in the chapter treating of "Sunday and the Children" ("The Training of Children in Religion", pp. 266 ff.): "On Sunday morning the children are to be taken to church. It is true that there is the peril of having the children disturb the service, and annoy the congregation; and there is also the peril of making the children hate the service. But if, in avoiding these dangers, the children are left at home, or are encouraged to consider the Sunday school a substitute for the church, there is a possibility that they never begin to go. Perhaps the best thing to do, in the midst of these perplexities, is to keep church-going as a special privilege and reward for good behavior until the age of reasonably steady habits. Then insist on attendance at church like attendance at school as a normal part of decent living and subject to precisely the same excuses. Commonly, children who are old enough to go to school are old enough to go to church. The two introductions to a wider experience may properly be made at the same period. Then nothing should be allowed to keep the child from church which would not validly keep him from school. Thus the habit is formed, and a solid contribution is made to the child's religious education. Indeed it depends much upon the character of the church service. When this, besides the sermon, provides responses and singing in which the children may join, then such a service is varied, with downsitting and uprising, and is constructed according to some understanding of human nature, the common nature not only of youth but of maturity. Even the children are not wearied.—If a choice must be made between the church and the Sunday school, on the ground that the two together are too long and wearisome, a wise preference will probably select the church. In that case, special attention will need to be given to the instruction of the children at home. One of the unedifying sights of our Christian Sunday is the spectacle of troops of children, dismissed from the church school, passing the church door, to spend the rest of the day idly. It is a prophecy of a coming generation of non-churchgoers. The habit of churchgoing, which counts

for so much in the orderly religious life, is thus omitted. The boys and girls do not begin to go to church. Then, when they get through the Sunday school, in the midst of their teens, they are likely to turn their backs upon the whole system of organized religion. To this result, such training leads. Properly, the Sunday school should be a preparation for the church. The children should there be instructed to take part intelligently in the church services. They should learn there the words and music of the hymns which the congregation sing. There is opportunity, indeed, among the younger children for the singing of hymns which set forth the appropriate emotions of early childhood. But the older children are to learn the classic poetry of the hymnal just as they learn in the day school the classic poetry of the great masters. Some of it will far exceed their present experience, but no more so than the lines of Shakespeare and Milton, no more so than the Psalms. They will get enough for present use, and will store up treasure for the time to come. And in the church they will be able to take part with their elders. The Sunday school, however, is not a fair substitute for the church. It gives but little time to the great religious exercise of worship, and it makes no place for the sacramental side of the spiritual life. It does not bring the child into accord with the ancient, venerable, and universal expression of corporate devotion. It does not initiate him into that society in which he should have his membership all the rest of his life. It does not put him where he ought to be, and start him right.

"We probably underestimate both the endurance and the interest of children. No doubt, our forefathers demanded somewhat too much, with their protracted prayers and sermons and their two Sunday schools, one in the morning and the other in the afternoon. We are in danger of going into extreme of over-anxiety as to the children's comfort. They seem to get along pretty well with a good measure of time on week days at their schools. What is asked on Sunday is after all not excessive. The Sunday school lasts an hour, and the morning service rarely exceeds an hour and a half and is often shorter than that. It is true that at times most normal children rebel against both these forms of confinement in-doors. The best plan is to deal with their feeling about the church as we deal

with their feelings about the school. We make them go to school, whether they like it or not. Sometimes they hate the school, but they almost always come into the right mind about it, and are grateful for the discipline. They may, on unusually pleasant Sundays, hate the church. No matter. If they are easily permitted to stay at home, they will despise it; and that is worse. A little wholesome temporary rebellion is better than contempt."

A further noteworthy truth is found in what the same author says in "Religious Training in the School and Home" (pp. 7 ff.): "The very building of the church is a very helpful factor in the moral and religious development of the child. . . The dignity and beauty of the architecture, the loftiness and spaciousness of the walls, the suggestion of pulpit and communion table, of font and altar, all beget a sense of solemnity and awe, of wonderment and of hushed expectancy that awakens and develops the moral obedience and the intelligent worship that are to be. . . In the poorest service the child gets something. His spirit is bathed in the awe and silenced in the hush. He visions the great and the good—or at least those whom he believes to be the great and the good—bound in penitence, standing jubilant in praise, instructed in the Being infinitely above him in wisdom and in goodness and in love. All this is educative. Where the minister has trained himself for this important part of his task, and is awake to the little faces that look up into his own, the hour becomes a memorable one. Many a restless and apparently thoughtless member of the junior congregation grows up to testify to the power which was exercised over him by hymn and sermon, little as they seemed to do for him at the time."

To be sure, attendance at divine service alone is not enough. If religious knowledge is to be something more than a group of disjointed fragments; if the will is to be habituated to that which is good, the **school** must be drawn into service as an educative agency additional to home and divine service. We do not think in this connection of the public school of our country. For though the attempt has been made again and again to turn it to

account in the moral and religious education of the adolescent youth, such attempts are in opposition to the constitution of our country and to the character of the public school as determined by it. Whatever religion is tolerated in the public school is one from which true religion's very heart has been torn, nor has it ever proved tenable in actual experience.

The attempt has been made in several States of our country to make the public school an agency for a training truly moral. While, for instance, in North Carolina the teachers are merely requested "to encourage morality", West Virginia has gone so far as to charge "all teachers, boards of education, and other school officers with the duty of providing that moral training for the youth of this State which will contribute to securing good behavior and manners, and furnish the State with exemplary citizens". So far as religious education is concerned, in distinction from moral, the view has been entertained in some States to render it possible, at least in an elementary form, by introducing the reading of the Bible in the school. The present status of this question in the Union is as follows: In Arizona, California, Illinois, Minnesota, Missouri, Montana, New York, and Washington, the reading of the Bible in the public school has been officially discountenanced, but not wholly discontinued. In Nevada, New Mexico, and Wyoming, there is nothing in the State laws, court decisions, or official opinions for or against the practise, but custom is against it, and such reading is probably very rare. In Connecticut, Delaware, Florida, Louisiana, Maryland, New Hampshire, Tennessee, and Vermont, Bible reading is customary, but by no means universal. In Arkansas, Idaho, North Carolina, Rhode Island, Utah, and Virginia, the State Superintendent of education has given a favorable opinion; while Supreme Court decisions in Kentucky, Maine, Michigan, Nebraska, Ohio, Oregon, Texas, West Virginia, and Wisconsin have favored the reading of the Bible without comment. Specific statutes permit the practise in Alabama, Georgia, Indiana, Iowa, Kansas, Oklahoma, Mississippi, and New Jersey. Only South Dakota allows Bible reading with unsectarian comment. In Colorado, Bible reading

is not customary, but credits are given for outside Bible study (cp. p. 217). The only States in which Bible reading in the public schools is required by law, are Massachusetts, since 1855, and Pennsylvania, since 1913. In Indiana and North Dakota high school credits are given for the study of the Bible as literature outside of school hours. New York City furnishes religious teaching without charge outside of school hours in school buildings, skilled public school teachers, supplementing the Bible reading required in all the public schools by instruction in the pupil's own faith. Compare Wilbur F. Crafts, The Bible in School Plans of Many Lands, and "Report of the Commission on Christian Education to the Quadrennial Meeting of the Federal Council of the Churches of Christ in America"; Saint Louis, Mo., December, 1916.

What are we to think of this? In order to substantiate more fully the opinion expressed above, we shall refer purposely to the opinions of non-Lutheran pedagogues. Especially noteworthy is the stand taken by Charles H. Heathcote in his book "The Essentials of Religious Education". A decided advocate of religious education, he makes the following characteristic statement on page 7: "In theory, religion and education may be separated from each other, but in reality such a thought is impossible. The aim and goal of education and religion are virtually the same. The basis of true education is religion, and any effort to make education independent of religion narrows its scope, aim, and goal". Notwithstanding he continues: "According to the interpretation of our constitution, religion cannot be taught in our public schools. . . We recognize the importance of reading the Bible in the schools, but we cannot call this exercise religious instruction, nor would we want it designated by such a term. When this reading is done with discrimination and without comment on the choice and splendid portions of Scriptures which should always be read, we believe great good can be accomplished in many ways. This reading may not be instructive in the analytic sense, but the mind of the pupil is impressed with the beauty and simplicity of God's Word.— There are many educators and religionists who advocate the study of religion in the public schools. They make a contradistinction between religion and denominationalism. They advocate that religious instruction based on broad general terms of

religious concepts, free from doctrinal, creedal, and denominational interpretations, could be put into the school curriculum. We realize there is much force and consideration given to their arguments, but we cannot see the feasibility of the plan. We believe in the broad interpretation of religion for it is to be thoroughly adaptable to all classes and conditions of humanity. When we speak of religion, we are, of course, referring to the broad principles of Christianity upon which the advocates of this theory agree, as it is the only religion which can give a positive civilization to the world. We do not believe that the introduction of religious instruction, even upon the basis of the broadest intrepretation of Christian teachings, would work in practise. It is very evident that such a plan would not be an acceptable one to the Hebrew, Catholic, and a majority of the Protestants and many other forms of religious life which are represented in our public schools. All these conditions must be borne in mind in advocating this theory. At the same time it is well-nigh impossible to interpret religion on the broadest basis, to eliminate every iota of denominational and doctrinal view-point. The public school is not a religious nor anti-religious school, but it is a secular institution, and we want to see it remain such". And afterward, on pp. 11 ff.: "We cannot agree with Dr. Seeley (Foundation of Education, p. 248) in advocating the study of the Bible as a religious book. . . The Hebrew father would have every right to object, according to his religious belief and traditions, to the principles of the Christian religion being brought to his child. . . Religions cannot consistently be taught in our public schools". Nothing remains therefore as bearer of religious education but home and Church.

Similar conclusions, though from different premises and with different aims in view, are reached by G. A. Coe, in his work: "Education in Religion and Morals". After animadverting upon the introduction of the Bible in the public schools and upon the notion of teaching certain fundamental religious truths upon a biblical basis, he continues (pp. 360 ff.): "What then should be the next move toward improving the relation of the State schools toward religion? Without hesitation it may be said that the next move should be to induce the family and the Church consciously to assume their proper share of the

responsibility for the character of the rising generation. Let us remove the beam that is in our own eyes. If I let weeds go to seed in my door-yard, they spread to my neighbor's door-yard; but if I make my door-yard beautiful with flowers, I make it easier for my neighbor to beautify his own premises. As soon as the family and the Church are sufficiently aroused to begin to do their own duty, the public school question will grow wondrously simple. Strong purpose is contagious, and it has a remarkable way of finding methods. Our trouble is that we have not reached the point of giving **ourselves** to this reform. We are giving, instead, advice and criticism to the public schools, and in various ways we are hoping that organizations, methods, and schemes will do what only personal consecration can accomplish. We neglect the children in our homes; we do shilly-shally work in the Sunday school, and then shift to the State school the blame for the results! It is well, to be sure, to adopt at once feasible means of improving the State school, and depend upon it—any large and thorough improvement therein will wait until, through striving to build, each over against his own house, the churches and the homes have developed a proper educational consciousness among the people".

When we speak of the school as an educational agency, we think primarily of the regular **church,** or **parish, school.** We give it this name for the reason that the individual church, or parish, establishes and supervises it. Where the parish school is managed according to the basal idea that has given it birth, instruction will be imparted not only in religion but also in all other branches that have a place in the curriculum of a Christian public school. Such a school will preserve its unique character by teaching everything that is taught according to the mind and in the spirit of Jesus Christ, and in harmony with the confession of the Church which sustains it. It will be arranged in grades, as required by the development of the children; it will be managed by teachers who have made the education of the young their task, devotion to which has now be-

come their occupation for life. Where the teachers understand their duty, faithfully fulfill it, and are themselves imbued with the spirit of Christ; where the pastor visits the school diligently, keeps an eye on its curriculum, and sees to it that it is carried out and controlled by the right spirit; where he pleads for the school in his sermon, in his pastoral work, and in the assembly of the congregation as a most important factor in a healthy congregational development, and where by such loyal co-operation of pastor and flock the congregation is brought to such a sense of the great blessing embodied in her school that the children of school age are freely entrusted to it, there a constant stream of blessing will flow from such a school into the congregation, especially where the Christian home works hand in hand with the school. Beware of silencing the proposition to establish such a school with the phrase that it is an exotic growth! This it cannot be for the very reason that, unlike the State school of Germany, it is a Church school (p. 211). There is another reason: It was in actual existence in our country for a long time before there was such a thing as a public school, even apart from Lutheran congregations. The fact of its gradual extinction in the eastern part of our country, while partly due to other causes, is largely explained by a diminution of that spiritual energy and the lack of that vigorous Lutheran consciousness which should have pervaded the whole church life, the sphere of education included. Where no parish school was established in the West or, having been established, was permitted to pass away, the same causes are likely to have been in operation in one way or another. There is no doubt that the establishment and maintenance of such a school be-

comes more difficult where the maintenance of the mother tongue brought across the ocean is no longer one of its aims; but has it, in view of the vernacular upon our children's lips, become a matter of indifference in what spirit geography, history, natural science, etc., are taught—in the spirit of the Word of God, which always discloses the wonder-working hand of God, or in the spirit of materialism and of the evolution theory, which pervades the textbooks of our public schools openly or in disguise; in the spirit which knows of no consummation of all things until the present process of development shall have been terminated by the judgment of God, or in the spirit of Spencer's philosophy and pedagogy, according to which the history of humanity is a path constantly climbing higher—up to the highest heaven, which mankind is to create for itself by the labor it performs in its own behalf? Shall the natural man and an earth-born morality have the last word in the premises? Let us try to understand the idea in all its bearings: For six days in the week our children are to be surrendered to the views of the natural man, and—perhaps—perceive a little of eternity's breath in Sunday school on the seventh! Which is bound imperceptibly to gain the upper hand in these circumstances, especially where the home and its spirit does not rear a strong protecting wall around the soul? The spirit from the abyss, the spirit of lies, which utterly confuses all Christian concepts in the soul, and in a masterly manner represents as Christian what never can be such, is at work more busily than ever. Hence it is more necessary than ever to protect the souls of the adolescent youth against it from little up by instruction emanating from the spirit of Christ. And

the Christian parish school is the first place where that should be expected to be found. It is true that today, when the public school system has reached a high degree of efficiency in equipment and method, the establishment and maintenance of a parish school is much more difficult than formerly and offers no prospect of permanence in the cities, unless several teachers are in charge; but we have quite a number of opulent city congregations which are equal to the financial demands thus made upon them, the more so as healthy co-operation shall tend to supercede in our Church the wretched competition of the present.

While it is therefore the holy duty of the Church in general and of the individual congregation in particular to establish regular parish schools and to equip them with the requisite lesson helps and teaching force, conditions are not rare in which the establishment of **regular** parish schools is precluded. Wherever that is the case, it is desirable, especially in country districts, to make all possible legitimate efforts to have Christian, Lutheran teachers called to the public schools, where they may teach at public expense for as many months as is required by State law, without in the least modifying the non-religious character of the school, but in a manner comporting with their Christian character. Rome knows what she is doing when she sees to it that a disproportionately large number of teachers of her faith are given charge of the public schools. While the motive, which cannot be any other than the ultimate domination of the State by the Church, is questionable, the breadth of vision and the energy in the execution of the plan may serve as an example. In the months not taken up by public duty, such Lutheran school teachers, then,

may teach parish school at congregational expense. In the cities, however, where the establishment of a regular parish school should prove impossible, efforts should be made to send the children to a parish school, at least from the sixth to the ninth year. When they subsequently have to patronize the public school, the spiritual influence of the first school can be perpetuated by means of the Saturday and Sunday school. Only where the distance from the parish school is so great that children of from six to nine years of age are unable to cover it, these should be gathered in such a **partial** parish school during the years of their preparation for confirmation.

Should even this be precluded by the shortsightedness of the leaders in the congregation, by a lack of training in the spirit of sacrifice and unwillingness to be trained, efforts should be made to have the local or, still better, the State authorities to **set aside for instruction in religion a certain number of hours of the time claimed by the public school.** In proportion as the necessity for religious training shall impress itself upon the public conscience, such a plan will meet with the sympathy of the school authorities, unless the spirit of syncretism, now in the ascendant throughout the country, and aiming at a universal religion, shall foil the plan. Such instruction in religion by the Church should be supervised by a pastor conversant with teaching methods, and be imparted by teachers of a decidedly Christian character whose general equipment for teaching has been supplemented by a special course in religion and Christian pedagogy, arranged by the Church. The effect upon the child will be much deeper and more enduring if the teacher of religion is at least the equal of his colleagues in the public schools in point

of technical training; if the teaching facilities are no less adequate than those obtaining in public instruction; if religious instruction is imparted in the rooms of the public school building, and if no hours are appointed for such instruction when the children are worn out by fatigue. Although the Christian character of the teacher is bound to be a decisive factor in religious instruction, no matter how adverse the conditions, there are psychological and pedagogic considerations that favor the measures above recommended. By systematic effort, such arrangements will generally, though not always, prove feasible, Cp. ch. 20.

Should the public authorities refuse to defer to the request of the congregation in the matter, it would not be advisable to wait for a change of sentiment. In that case, or if a parish school, either in the regular or partial form, should prove impracticable, a **combination of summer, Saturday, and Sunday school will largely solve the problem.** At least in the place where the pastor resides, this combination is feasible and has long since passed the experimental stage. It was subjected by me to a practical test as early as twenty-eight years ago; and since that time it has been found practicable in bilingual as well as exclusively English-speaking congregations. The **summer school** should be conducted for eight weeks at least three hours each day. Not a few pedagogues have stated it as their opinion that a vacation of three months is accompanied by great disadvantages. Not a few local school authorities have established public summer schools; yea, in some cities vacation has been abolished, the time of daily instruction being shortened instead. Such measures constitute an irrefutable answer to the assertion that a re-

ligious summer school will be made impossible by being represented as a measure of cruelty against the children and an infringement upon the leisure to which they are entitled. **Saturday** school is conducted throughout the year, with the possible exception of the eight weeks occupied by the summer school; from three to five hours should be devoted to it. All the children of the congregation from the sixth or the eighth year respectively should be held to attend these schools. Since only religious instruction, in its various ramifications is given—Biblical History, Biblical Geography, Church History—much can be attained for the cause of education and training of children, provided the schools are characterized by system and conscience. The results of a properly conducted regular church school, however, are indeed beyond the scope of these partial parish schools, and the combination schools, partly because the influence of the latter is in part paralyzed by that of the non-religious State school, and partly because the factor of habit, which looms large in the sphere of child training, is not operative. The Saturday school should supplement the Sunday school. The "presentation" of the Bible story given in the Sunday school is to be followed by the "penetration" and "application" in the Saturday school; cp. ch. 31. At least the Saturday and the Sunday schools must adjust themselves to each other. Just as any school whatever which aims at respectable achievements, the summer school, and the Saturday and Sunday school as well, should have a regular curriculum, which should embrace all grades and extend over at least two years (cp. the following ch.). But such a curriculum cannot be established unless one has clear views in regard to the aim

and tasks of the **Sunday school.** Where a regular parish school is in existence, and really attended by the whole congregational youth from the sixth year upward, the Sunday school is hardly a real necessity. In that case it would be better to change it into a junior congregation, a measure to be recommended, provided this would not affect attendance, especially so far as the upper classes are concerned, at the regular services (p. 434). The situation is different where the Sunday school can be made a missionary agency for the purpose of gathering religiously neglected waifs. Where there is no parish school, or the parish school is not attended by the whole youth of the congregation ranging from the sixth to the thirteenth year, the Sunday school, in such case a necessity, has to be something more than a junior congregation: its session is a school rather than a divine service. There must be teaching there, reciting, the covering of a definite amount of ground; but all this must be under the control of the paramount idea: the instruction given is religious, and the object is training; an impression is to be made not upon the intellect alone, but upon the whole man, who, through such instruction, is to be trained for something higher. However, the curriculum can be carried out only where the several assistants or Sunday school teachers regularly meet the pastor for their own instruction first, in order to discuss the subjects to be taught, both in regard to content and their bearings upon the several grades, and thereupon make thorough preparation for their classes. This involves the other proviso that, with the possible exception of the infant classes, the school is occupied not with diverse but with the same material (one and the same Bible story).

To the educational agencies mentioned—the home, the divine service, the church school in one form or another, must be added the **instruction of catechumens,** which immediately precedes confirmation and dare never be omitted. Where there is a regular parish school and this parish school is properly maintained, there should be no necessity for more time being spent upon it than three hours per week for the space of six months, especially if the pastor himself imparts instruction in the upper grade of the parish school. Where there is a partial parish school, so constituted that it is attended by the children of twelve and thirteen years of age for two years, the same number of hours will prove adequate. If either plan prove impracticable and, likewise, religious instruction during regular school hours through confessional teachers maintained by the church, so that but one possibility remains, namely, the combination of summer, Saturday, and Sunday school, catechumenal instruction should be given four times a week for two years, unless incalculable injury is to be inflicted upon the congregation. If the catechumenal lesson could be given from eight to nine, instead of from four to five, a stronger effect would be achieved, inasmuch as the children would be fresh and the whole day would come under the influence of the initial lesson. If the catechetical material is offered at a time of fatigue, there is danger of its being identified with ennui and fatigue. If such instruction is imparted as a mere appendage to public school instruction, the soul is in danger of falling a victim to the fallacy that religion is of less importance for the tasks of life than arithmetic and rhetoric. Should anyone even think that he can prepare his pupils for confirmation and the Christian life with a few "lectures",

he is guilty of most conscienceless conduct both from the pedagogic and the religious standpoint. Here catechization is needed. The instruction of catechumens is the most important instruction; he who is not faithful here is not fit to hold the office which preaches reconciliation with God; and the more any congregation should insist upon a shortening of the time devoted to instruction, the more decided the pastor should be in opposition.—Should there be a second congregation in the parish, Sunday school should be maintained there regularly and, if possible, Saturday school; and, wherever possible, the children of such congregation should join those in the main congregation for instruction during a term of from four to five months at least. Only self-denial and conscientious purpose can produce order and efficiency.

With confirmation, however, religious instruction should not be brought to a conclusion. While an important goal has been reached, it is, after all, but preliminary to one beyond. Confirmation should be followed by further care. The Christian **home** serves the purpose of helping the young to retain and exploit the treasures acquired. How much depends in just these years upon the example of father and mother, whose firm Christian character is designed to uphold the feeble tendril of the immature faith of the young, has been shown above (pp. 431—433). Common worship both morning and evening; regular attendance at divine services; a generous supply of good literature; common pleasure and recreation; constant self-criticism; exquisite judgments, conversations, actions; sympathy for questions engendered by youthful doubt; toleration for everything lawful; truthfulness, firmness, and freedom

in noble union—these are requisites of the Christian home. It is to be regretted that the home, but too often, betrays too little understanding, willingness, and readiness for such ideals, and requires a gradual training therefor in patience. Ofttimes it is even an enemy of such Christian training, not only by reason of its indifferent religious and moral attitude, but also because the axiom: "Confirmation is the close of religious education", not without the fault of the Church, has been ingrained into its very life. Therefore, if the confirmed youth is to receive adequate care and the work begun is to be continued, another educational agency must take its place beside the home. We refer to the **Bible Class of the Sunday school** and the **Young People's Society.** Attendance at Bible Class should be the self-evident duty of all the confirmed down to the dangerous sixteenth or seventeenth year (pp. 300—301). Those who have fulfilled it during those years, are likely to do so also afterward. The Young People's Society exists not only as an external tie for the confirmed youth, but also, and pre-eminently, as a means of their further mental and spiritual culture. It adopts its own constitution, according to which the general direction is committed to the pastor (cf. Rules for Young People's Societies, Waverly, 1912). Either it is divided into two sections (from 13 to 16 and from 14 to 17 years respectively), or it is recruited from the ranks of those who have gone through the Bible Class of the Sunday school. If attendance upon Bible Class (also upon the meetings of the lower section of the Young People's Society) is a matter of obligation and congregational enactment, membership in the upper section is left free. Properly conducted, the Young People's Society is an important

educational agency, a source of blessing for all participants, and a society from which later the ranks of the most useful and mature members of the congregation recruit themselves. But prospect of permanence exists only where, from the very beginning, the work conforms to a preconceived plan; otherwise it will not survive the charm of novelty. It stands to reason that it should be, in part, a school of training for the future assumption of the burdens and duties of active membership in the congregation. The main stress, however, must be laid upon safeguarding and experiencing the things learned during the years of school, though under new aspects (cf. ch. 31), and always with the practical life as background. Thus viewed and conducted, the Young People's Society requires indeed labor; but what is a faithful pastor not ready to do when he perceives that his labors can be a blessing to the congregation! Also here Luther's word holds true: "Christ Himself shall be our reward".

So far as the grading of these educational agencies is concerned, that is precluded from the outset so far as the home, the instruction of catechumens, and the Young People's Society (upper section) are concerned. It is indispensable in the parish school as well as in the Saturday, summer, and Sunday schools. How the grading should be done, is shown in ch. 22 with sufficient clearness. If no more than two grades are possible, the division will comprise those ranging from the sixth to the ninth and those ranging from the tenth to the thirteenth year. If, however, three grades are convenient, these departments will result: from the sixth to the eighth; from the ninth to the eleventh; from the twelfth to the thirteenth or fourteenth year.

31. The Distribution of the Material Over the Different Educational Agencies and Their Several Grades.

Compare literature in ch. 20 and 30.—**F. Zange,** pp. 64—142, 1897.—**A. Eckert,** pp. 62—78, 1899.—**J. Berndt,** pp. 68—73, 1909.—**R. Kabisch,** pp. 157—181, 1910.—**R. Seyfert,** Versuch eines Lehrplans fuer den Religionsunterricht, 1890.—**J. H. Schueren,** Gedanken ueber den Religionsunterricht, [8]1900.—**W. Armstroff,** Die einheitliche Gestaltung des Religionsunterrichts in Kirche und Schule, 1896.—**H. Brammer,** Neue Bahnen fuer den Religionsunterricht, 1900—1903.—**A. Reukauf,** Zur Lehrplantheorie der geschichtlichen Stoffe im Religionsunterricht der Volksschule, 1901.—**Baumann,** Lehrplan f. d. ev.-luth. Religionsunterricht der achtklassigen Volksschule, 1906.—**S. Bang,** Lehrplan f. d. 2—8 klassige einfache Volksschule, 1906.—**A. Reukauf,** Didaktik des evang. Religionsunterrichts, [2]1906.—**G. W. Pease,** An Outline of a Bible School Curriculum, 1909.

So far as the home is concerned, a distribution of the catechetical material is out of the question. While the home, as the child grows up, becomes largely the custodian of blessings imparted to the child in successive stages, any communication of religious truth in the childhood stage is of necessity spontaneous and occasional. Of what radical and decisive moment the infant period is for the later development and the formation of character, has already been shown on pp. 274 ff., where also the needed hints as to the material to be employed are given. Here we merely desire to emphasize the point that the education dealing with the infant dare not disturb the quiet sanctuary of the awakening inner life; its aim will be above all to clarify, to guide, to achieve results through the living example. Here above everything the pedantic tone of the schoolmaster should be avoided and all cold reflection likewise! Cautious and chaste nurture of the nascent life imbedded within through Baptism should be the aim.

When we come to speak of the second educational agency, however,**the school,** a distribution of the material is necessary. We concern ourselves first of all with the regular **parish school.** Since Biblical History is to be taught in all its grades, the principle governing the distribution of the material should be clearly understood first of all. For a long time the curriculum was devised on the concentric circle plan, according to which originally all Bible stories were gone through with all the classes year after year (the Old Testament in the summer, the New Testament in the winter). Later this was changed, in that a few, easily comprehended, stories were taken up in the Lower Course, a review of these, with a few added ones, was undertaken in the Intermediate Course, and the full number of stories contained in the Biblical History was reached in the Upper Course. This method of distribution was made an object of attack by **Ziller and his school.**. These advocated with all their might a curriculum based on the successive cultural epochs (kulturgeschichtliche Stufen). According to their plan, the children should be made to live over again in their own experience the history of human development from the Patriarchs to the life of faith typified by the Evangelical Church. In pursuance of this plan, a preliminary course, ranging over two or three years, was arranged, with tales and Robinson Crusoe or with religious subjects as material. This was followed by the history of the Patriarchs in the third school year, by the story of Moses and the Judges in the fourth, by the story of David and Solomon in the fifth, the story of Jesus together with selections from the Prophets in the sixth, the Acts of the Apostles together with parts of the Epistles in the seventh, and the history of the

Reformation together with a final resumé of the Catechism in the eighth. Against the curriculum patterned upon concentric circles, as originally devised, the argument was advanced that, in carrying it out, too much was gone over in one year, which prevented thoroughness and, for this reason, made impossible the arousing of the empiric and speculative interests. Against its first form and its subsequent modifications the argument was raised that, with a repeated treatment of the same stories, ennui resulted for the children—an outcome unfavorable to the arousing of the religious and sympathetic interests. These arguments really disclose the weaknesses of the curriculum patterned upon the concentric circle plan. But the curriculum based on the successive cultural epochs is not qualified to take its place. A crushing argument against it is the untenableness of the underlying idea, which, ignoring the fact of Baptism, does not introduce the child to religious materials until the third or fourth year of its life and refrains from making it acquainted with the life of Jesus until the fifth or sixth year. It can also be urged that, without a repeated treatment of the subject matter of Biblical History, it is impossible to bring about such conversance with it as the young stand in need of upon entering life, even the so-called immanent review*) not being sufficient for the purpose. What is, however, eminently worthy of attention is the effort to present the

*) By "immanent review" we mean the review connected with the treatment of the new material, either for the purpose of recapitulating the old material in order to have a link to connect with the new, or of combining the new with the old and thus fusing them into a unit. Cp. the subject of "penetration", ch. 32.

material of the Bible stories in large groups—a prerequisite, indeed, of a vital penetration into the history of the several biblical characters and, therewith, of the arousing of a many-sided interest, sympathetic, religious, moral. Accordingly a curriculum that possesses the advantages of the two mentioned, without being marred by their faults, will be found to be the most efficient one. For this reason simple but stirring stories chosen from the New Testament as well as the Old, should be introduced already in the Lower Course; with the proviso that the stories selected cover not a great number of periods but only one or two, and, in any case, constitute a natural unit. In the Intermediate Course there should be a review of the material previously gone through; but these stories, now known, should at this time be placed under a higher aspect and not be treated at the same length, while the new stories should by far preponderate. But whatever material is taken up for treatment should constitute a compact group or a number of compact groups. All the lesson material hitherto used will be co-ordinated in the Upper Course into a coherent Sacred History. In the Lower Course the selection of material should conform as much as possible to the church year; in the Intermediate Course at least the festive stories will be reviewed in due time, while the church year receives no further consideration in the Upper Course than is necessary to read and explain the pericopes.

Carrying out the principles here laid down, we offer the following **curriculum,** sketched upon the supposition that the three grades of the lower course have a common instructor, likewise the intermediate course of two grades and the upper course, also consisting of two grades. In that case the material assigned to the first or second grade of each course is so

shifted that the pupil entering in 1919 and those who have entered in 1918 begin with the material selected for the second grade and then, in the second year, take up the material designed for the first grade. Since, in the lower course, all instruction should be fused into an organic unit with Biblical History, we show at the hand of several examples from the lower course how such fusion is to be accomplished. At the same time we refer to our Wartburg Lesson Helps and our Biblical History (Chicago, 1918), where this fusion has already been effected.

First or Primary Course (comprising three school years, age 6—9). **First Grade:** 1. How God created the world. A. (= first year): Ps. 115, 3; B. (= second year): Ps. 104, 24; C. (= third year): Ps. 33, 9. Morning prayer. Catechism: First Article without the explanation.—2. How God made man happy. A: Ps. 118, 1; B: 1 John 4, 19; Catechism: First Commandment without explanation; Hymn: Awake, my heart rejoicing, 1st stanza; C: 1 John 5, 3; Catechism: First Commandment with explanation; Hymn: Praise to the Lord, the Almighty, stanzas 1 and 2.—3. How man sinned. A: Ps. 5, 5; Prayer: Abide in grace, Lord Jesus, 1st stanza; B: Prov. 1, 10; Prayer: Now rest beneath night's shadows, 8th stanza; C: Ps. 37, 37; Catechism: Conclusion of the commandments without explanation; Hymn: Abide in grace, Lord Jesus, stanzas 1, 5, 6.—4. The Savior came into the world. Luke 2, 10—11; Hymn: As each happy Christmas; B: John 3, 16; Hymn: Praise God the Lord, ye sons of men, stanzas 1. 2. 8; C: Luke 19, 10; Hymn: Good news from heav'n, stanzas 1—4.—5. Wise men from the East came to the child Jesus. A: Matth. 7, 7; Hymn: Brightest and best of the sons of the morning; B: Prov. 23, 26; Hymn: Thou, whose almighty word; C: 1 Tim. 2, 4; Act. 4, 12; Hymn: Thou, whose almighty word; Catechism: Go ye and teach all, etc.—6. How the child Jesus was saved from great danger. A: Ps. 34, 8; Prayer: Now rest beneath night's shadow, 8th stanza; B: Ps. 91, 11; Hymn: If thou but suffer God to guide thee, 1st stanza; C: Ps. 23, 3; Hymn: Thy way and all thy sorrows, stanzas 1, 2.—7. The child Jesus is brought to the temple. A: Luke 11, 28; Catechism: Third and fourth commandment without explanation; B: Ps. 26, 8; Hymn: Blessed Jesus at Thy word, 1st stanza; C: Third

and fourth commandment with explanation. **8.** How Jesus blessed Peter's draught of fishes. A: All depends on our possessing God's true love, and grace, and blessing; B: Ps. 127, 1; Hymn: Take thou my hand, O Father, 1st stanza; C: Matth. 10, 37; Hymn: Jesus still lead on, 1st stanza, Abide in grace, Lord Jesus, 4th stanza.—**9.** How Jesus saved His disciples during a storm. A: Ps. 50, 15; Hymn: Ever is a peril near me, 1st stanza; B: Matth. 28, 18; Hymn: Abide in grace, Lord Jesus, 6th stanza; C: Romans 8, 31; Hymn: How the wind in fury blind, 1st stanza.—**10.** Jesus feeds the hungry multitude; A: Come, Lord Jesus, be our guest, etc.; B: Ps. 103, 13; Catechism: Prayer before meat; C: Ps. 145, 15, 16; Hymn: If thou but suffer God to guide thee, stanzas 1—3; Catechism: Prayer after meat.—**11.** Jesus heals the impotent man at the Pool of Bethesda; A: Luke 1, 37; B: Ps. 118, 8; C: Ps. 103, 8; Hymn: Thy way and all thy sorrows, 6th stanza.—**12.** How Jesus comforted a sorrowing father by restoring his daughter to life. A: I am the resurrection, and the life; B: Mark 5, 36 (Fear not; only believe); C: Ps. 25, 3; Hymn: When children young and tender, 1st stanza.—**13.** How Jesus restored a son to his mother. A: Romans 12, 5; B: 2 Tim. 1, 10; C: John 5, 28. 29.—**14.** Jesus rejoices with the rejoicing and helps them out of their difficulty. A: Romans 12, 5; B: Ps. 34, 9; Hymn: I am Jesus' little lamb, 1st stanza; C: Ps. 77, 15; Hymn: Thy way and all thy sorrows, 4th stanza.—**15.** Jesus desires that little children should be brought to Him. A: Mark 10, 14; Hymn: The truest Friend abides in heaven; B: Hymn: Jesus now thine own forever; C: Hymn: I am Jesus' little lamb, stanzas 1—3.—**16.** How Jesus entered Jerusalem on Palm Sunday.—**17.** How Jesus prayed before His suffering.—**18.** How Jesus was betrayed by one of His disciples.—**19.** How Jesus died for us on the cross.—**20.** How Jesus was buried on Good Friday.—**21.** How the risen Savior on Easter day appeared unto His disciples (John 20).—**22.** How Jesus ascends into heaven in order to be with us always.

Second Grade. 1. Of godly Abraham who by faith left his home. 2. Abraham would rather separate from Lot than live in strife with him. 3. How Abraham proved to be a friend in need. 4. What pleased God best in Abraham. 5. Abraham invites three guests and thus receives a new promise. 6. Abra-

ham intercedes for the people of Sodom. 7. How Sodom and Gomorrah were destroyed because of their sin. 8. God gives Abraham a son, but Abraham loves God more than his son. 9. How God Provided a wife for Isaac. 10. Abraham dies and is buried by his son. 11. How Jacob deceived his father and his brother. 12. How Jacob fled from his brother. 13. How Jacob saw the heavens open in his dream. 14. Of Jacob's life in the home of Laban. 15. How Jacob flees from Laban. 16. How Jacob meets his brother Esau. 17. Of Joseph, Jacob's dearest son. 18. Of Joseph's life in the house of Potiphar. 19. What happened to Joseph in prison. 20. How Joseph was exalted and made lord of all Egypt. 21. Joseph's brothers come to Egypt. 22. Joseph's brothers come to Egypt for the second time. 23. Joseph makes himself known to his brothers and treats them kindly. 24. How Jacob again sees his son Joseph. 25. Jacob blesses his children and dies. 26. Joseph's death. To these the festival stories are again added at the proper time, so that at least the most important facts of the life of Christ are touched upon also in this grade.

Third Grade: In the third year the stories given above under grade 1 are again gone through. As a rule, one Bible story is gone through for each week of instruction; sometimes two weeks will be necessary. Allowing for the proper number of weeks for the review, which must set in after groups of stories belonging together have been taught, the usual number of weeks of school (about 36) is just sufficient for the material given above. The Bible verses, prayers, and hymns, which must be brought in relation to the Bible story should be assigned for study also on other days of the week, but never before light has been cast upon them from the Bible story to which they belong, and their recitation must always be introduced by questions bringing out their relation to the Bible story. The most important material for the three grades of the first course is given in the following, and should be brought in connection with the instruction in Bible History in the manner suggested above (compare Wartburg Lesson Helps, Second Course, Primary Grade):

First Year or Grade: Bible verses: Ps. 115, 3; 1 John 4, 19; Ps. 5, 5; 133, 1; Matth. 5, 9; Ps. 37, 5; 37, 37; 50, 15; John 3, 16; Prov. 23, 26; Luke 11, 28; Mark 10, 14; Prov. 11,

1; John 1, 29. Prayers: Morning prayer, prayer before meat, prayer after meat, evening prayer. Hymns: As each happy Christmas; Good news from heav'n, stanzas 1, 2; O sacred head now wounded, 6th stanza; Abide in grace, Lord Jesus; 1st stanza.—**For the second year or grade:** Bible verses: 1 John 5, 3; Ps. 26, 8; 1 John 4, 16; Gen. 17, 1; Ps. 33, 9; 36, 6; 34, 8; 103, 2; Luke 19, 10; 1 John 1, 7; Ps. 51, 12; Gen. 39, 9; Prov. 1, 8; Matth. 5, 8; Eph. 4, 25; 1 Cor. 6, 14; Romans 14, 8; 8, 28; Ps. 118, 8; Ps. 91, 11; 127, 1; Mark 5, 36; Romans 12, 5. Prayers and Hymns: Now to gain a night's repose, stanzas 1, 2; Ah, dearest Jesus, holy child, make Thee a bed soft, undefiled, within my heart, that it may be a quiet chamber kept for Thee; Awake my heart rejoicing, 1st stanza; Praise God the Lord, ye sons of men, stanzas 1, 2; Thou whose almighty word; If thou but suffer God to guide thee, stanzas 1, 3; I could not do without thee, 2nd stanza; I am Jesus' little lamb, stanzas 1, 2; Abide in grace, Lord Jesus, stanzas 5, 6; Jesus, still lead on, 1st stanza; Glory be to Jesus, who in bitter pains, stanzas 1, 2; My faith looks up to Thee, stanzas 1, 2. Catechism: The Ten Commandments without explanation.—**For the third year or grade:**. Bible verses: Ps. 119, 105; John 5, 39; Ps. 23, 1; Ps. 23, 2; Ps. 23, 4; Ps. 104, 24; Ps. 103, 8; Gen. 8, 22; Gen. 32, 10; 8, 21; John 14, 6; Matth. 28, 20; 1 Tim. 2, 4; 2 Tim. 1, 10; 2 Peter 3, 9; 1 Peter 5, 9; 1 Tim. 5, 4; Hebrews 13, 7; 1 Peter 3, 9; Isa. 58, 7; 1 John 2, 15; Lev. 19, 2; Gal. 6, 7; Ps. 68, 21; 2 Cor. 5, 10; Isa. 28, 29; John 5, 28, 29. Prayers and Hymns: The Lord's Prayer, Good news from heav'n, stanzas 1—6; Praise God, from whom all blessings flow; Jesus, Thy blood and righteousness; Jesus, now Thine own for ever, 1st stanza; Blessed Jesus , at Thy word, 1st stanza; Now the day is over; Glory be to Jesus; I am Jesus' little lamb; He lives, my Lord has left the grave; O Holy Spirit, enter in, 1st stanza; Catechism: The first three Chief Parts without explanation. The explanation may be added to a few of the commandments. In each grade, the memory material previously learned is to be reviewed, and again brought into connection with the Bible story to which it belongs.

Second or Intermediate Course (comprising 2 school years or grades, age 10 and 11). **First year or grade:** Bible History: History of creation and early history of man; Review of the

history of the Patriarchs; stories of Moses; stories of Joshua; stories of the Judges; stories of Saul, David, and Solomon (the difficult stories may be omitted in this grade). Where time permits, a few stories of Elias may be added. Review of the festival stories.—Hymns: Praise God the Lord, ye sons of men; Praise ye the Lord in simple joyous measure; My faith looks up to Thee; All hail the pow'r of Jesus' name; Rest of the weary; Jesus loves me; Jesus lives, thy terrors now; If thou but suffer God to guide thee; Thy way and all thy sorrows; Now thank we all our God; Praise to the Lord, the almighty. Bible verses: One half of the verses marked with two stars in our "Catechism with Explanation", and review of those learned in the First or Primary Course.—Catechism: The First and Second Chief Parts with explanation.

Second Year or Grade: Biblical History: Stories from the life of Christ in groups f. i.: John the forerunner of Christ; The Savior's youth; Jesus' public ministry; Jesus the helper of the sick; Jesus the Savior in sorrow and death; Jesus the Savior of sinners; Jesus the teacher of the people; Christ's success; Jesus' disputes with the Pharisees; Jesus' suffering and victory. Hymns: O how shall I receive Thee, stanzas 1, 2; My dear Jesus, I'll not leave; Come, follow me, the Savior spake; My life is hid in Jesus, stanzas 1, 2; Jesus sinners doth receive; O Thou that hear'st when sinners cry; O sacred head now wounded, stanzas 1, 8, 10; Abide in grace, Lord Jesus. —Bible verses: One half of the verses marked with two stars in our catechism.—Catechism: The first three Chief Parts with explanation. Morning, evening and table prayers.

N. B. As in Course 1, the material given above is to be brought into connection with the instruction in Bible History; therefore the catechist must plan beforehand how this can best be done, in order to enable him to assign the memory material in the proper order. Compare Wartburg Lesson Helps, Second Course, Intermediate Grade, and the Bible History published by the author.

Third or Upper Course (comprising 2 years or grades, age 12 and 13). **First Year or Grade:** Biblical History: The history of salvation in the Old Testament to Solomon and the division of the kingdom. History of salvation from the division of the kingdom to the restoration (compare also the Appendix to the

Old Testament portion of the Bible History); with special emphasis on the labors and books of the Prophets.—Bible Reading. —Bible Study of the Old Testament.—Catechism: In this grade special periods for Catechism are set aside in which the Ten Commandments and the First Article are gone through according to the Catechism with explanation. Hymns and Bible verses are brought into connection with such instruction as much as possible, also Bible reading.—Bible verses: The verses marked with a cross in our catechism.—Hymns: O sacred head, now wounded; O Holy Spirit, enter in; Jesus Christ, my sure defense; A mighty fortress is our God.

Second Year or Grade: Biblical History: The history of salvation in the New Testament to the ascension of Christ; The outpouring of the Holy Ghost and the establishing of the Christian Church by the Apostles, with special emphasis upon the Epistles. Sketches from Church History (see the appendix to the Catechism with explanation). Bible reading. Introduction to the New Testament.—Catechism: Explanation of the Second and Third Article, and of the Third Chief Part. It may, however, be desirable, that the first three Chief Parts are completely treated in the second as well as in the first year. Memorizing of the Fourth and Fifth Chief Parts, also of the Part on Confession and Absolution, if this has not been done in the first year. Bible verses: Review of all Bible verses, and memorizing of longer portions of Holy Scriptures. Compare Ch. 27.—Hymns: Why, my soul, thus trembling ever; Who knows how near my life's expended; With all my heart I love Thee, Lord; What our Father does is well; The Church's one foundation.

Such distribution of material being calculated for a regular parish school, the question arises how the material is to be distributed where the establishment of a regular parish school has proved inexpedient. If there is a **partial** parish school, so arranged that children ranging from the sixth to the ninth year are in attendance, that share of the material which, according to the preceding sketch, is allotted to the First Course of a regular parish school falls to such a partial school, special at-

tention to be paid to the simple, wholesome juvenile hymns, as found in the author's "For Beginners", translated by Brueckner, or in a good juvenile hymnal. The material for the Intermediate Course is thereupon disposed of in the combination school (summer, Sunday, Saturday), while the most important parts of the material assigned to the Upper Course of a regular parish school are gone over during catechumenal instruction, especially a survey of Biblical History, a number of Bible passages with explanation, and the essential facts relative to the church year, the hymn, and the order of service. If there is a partial parish school, so arranged that children ranging from the twelfth to the thirteenth year attend it, the combination school should assume in the preceding years the most important elements of the material assigned to the First and Intermediate Course, while that assigned to the Upper Course now falls to the one-course parish school (twelfth to thirteenth year).

If success has crowned the effort to win the public school authorities for the plan to allot some of the time claimed by the secular school to a representative of the Church trained in pedagogics, the material intended for the three courses of the regular parish school will constitute that for the instruction in religion thus made possible, while the material for catechumenal instruction will be the same in that case as that allotted to catechetical instruction in connection with a regular parish school.

Should, however, anyone draw the conclusion from the adjustment above proposed that there is no occasion for a regular parish school as long as shift can be made to exploit the whole of the material designed for the

religious education of the young, the following reply will be made again: Without a regular, well conducted parish school, attended by all the children of the parish ranging from the sixth to the thirteenth year, many things are taught with too much haste, which militates against their being made as productive as they should be for the whole man; without it, especially in view of the frequent absence of the Christian spirit from the home, religious habit—a most important factor—does not come into its own; without it, the secular branches are not taught in Christ's spirit, with the result that two conflicting views of the world compete for mastery in the soul, or even that the one prevailing in the public school may come to prevail (cp. ch. 20). Notwithstanding, we concede that this perplexing feature can be, partly at least, removed in the same degree in which the Church succeeds in penetrating the home atmosphere and to secure for the catechetical instruction given during public school hours not only scientifically trained men but also Christian characters of the Lutheran type. These latter, however, do not fall from heaven, but are the result of training, true as it is that they are a gift of God. Only the best human material produced by the Church is good enough for a function so fraught with possibilities for the future as this. If the ideal—a regular parish school—lies beyond the horizon of the attainable, let there be speedy, energetic, and joint efforts to make the best of the substitutes proposed by us. No complaints, no paper resolutions will here avail, but only purposeful, unwearying labor and prayer for an effective eye salve for oneself, the congregation, and the leading men of the Church. If, notwithstanding all efforts and prayers, the obstacles in the way

of a parish school, complete or partial, cannot be surmounted, let that be effected which is practicable in all circumstances, even in the mission field,—the combination of summer, Saturday, and Sunday schools with additional hours of instruction for catechumens; and **let this opportunity, in a purposeful manner, be turned to account!**

The Sunday school, in accordance with the development of the pupils, is divided into three courses, or departments, of which the first comprises the pupils of infant age, the second those in the childhood stage, the third the youth of both sexes. Conditions render it advisable to assign all the children up to the seventh year to the First Course, or Beginners' Department. The Second Course, or Department, comprising the children ranging from the eighth to the thirteenth year, is divided into three, or at least two, grades, the confirmed constituting a unit for themselves. Where there is no regular parish school or one not patronized by all the children of the parish, the Second Course requires the most thorough attention. That Biblical History, as also in the first, constitutes the principal material for instruction, is self-evident. "In all courses, the Bible story is fundamental; for the Bible story reveals the acts of God, in which our salvation, divinely wrought, is comprehended" (Schueren, p. 9, and above pp. 279, 280, 282, 291). Scripture passages, the Catechism and the hymn should be connected with it as focus for whatever truth for the present the Bible story contains; but first rank must be assigned to Biblical History. Separate instruction in the Catechism, moreover, would be out of the question in view of the teaching force at the command of the congregation under present circumstances.

The Second Course—childhood. That a continuous instruction in Biblical History, in which the narratives of the Bible are taken up seriatim from the creation of the world to the missionary journeys of Paul, is not the province of the Sunday school, follows from the fact that its pupils belong to the most divergent stages of life and development. Some selection has to be made. That could be done in such a way that the material designed for the regular parish school, with a few modifications, is allotted to the Second Course of the Sunday school, with whose workings we now seek to become familiar, especially since the pupils of this department, as of the parish school, are about of the same age and require to be divided into lower, intermediate, and upper grades. That done, each grade would have to finish a certain task calculated for two years, with the result that the Second Course would be divided into three independent units. In this way the educational facilities would best adjust themselves to the mental development. These reasons have prompted Dr. Schmauk, in his "Graded System of Sunday School", to assign to the children from ten to fourteen years Bible Story, Bible Readings, Biblical History, Bible Geography, and Bible Biography as appropriate material, which has largely been handled in a masterly manner. Where for each one of these grades there is a separate teacher, who knows his business and never forgets that he has fulfilled his task not merely by introducing the lesson material into the concept world of his pupils, but has, at the same time, stirred their emotional and volitional life, we believe the adoption of the lesson plan of the parish school (with modifications) or that proposed by Schmauk, or of some similar one, quite practicable and

promising of good results. But the question remains whether those postulates in most cases really exist. Not seldom the Sunday school uses the same room as the congregation; in that case all its members, at all events those of the Second Course, which we now have in mind, have to be instructed in a room not seldom without partitions, often very crowded. It meets but once a week for the space of one hour, in contrast to a parish school whose three grades, even when crowded under one teacher, into one room, yet receive two hours' instruction a week in Biblical History. Above all, while there are a number of assistants of both sexes in the Sunday school, these are frequently rather helpless, while there is usually but one competent, purposeful leader, unable in the short time at his disposal to teach all three grades himself. To be sure, the teaching force can and should be improved (while the summer sessions of the teachers' institutes, some of which are Lutheran, are not likely to be attended by most of the teachers, there remains the weekly teachers' meeting by way of preparation for Sunday); notwithstanding the postulates of those lesson plans, which are necessary to success, will be realized but seldom. How can a teaching force such as we have at our command independently present the several Bible stories, adapt them to the different grades, elaborate from the individual story the inherent truth for faith and life by the process of development in such a way that the class is trained for co-operation and intellectual independence? In these circumstances instruction in Sunday school is likely to be a mere cramming of the external events of the story; but there will be no arousing of the sympathies and of religious and moral promptings—so important for the

development of the inner life (pp. 247, 250), and through it, a stirring of the will.

This was felt by **Hunt;** for this reason he deems it important that the pastor should address the whole school every Sunday, "to impress a spiritual truth upon the hearts of the pupils" (p. 62). True, only the remedy is not adequate to the evil. The school having been occupied with divergent, disconnected material, the pastor cannot link such "spiritual truth" to the subject matter with which the several classes had been occupied; there is no effective turning to account of the latter; the "spiritual truth" inculcated by the pastor is felt by the class to be a mere graft inserted from without, and the intended effect cannot be realized. Moreover, the needed stimulation of the intellectual, sympathetic, and, above all, of the ethical and moral interests, and the consequent prompting of the will are best effected where the whole school, or at least **the Second Course** (age 8—13) **considers the same story on one and the same Sunday;** and where this has been related and presented by the leader first—so presented that it is not only understood by the whole department, but that the religious truths imbedded in the story are also developed from it for direct application according to the intuitive principle, and with the Catechism, Scripture, and hymn material constantly laid under contribution (cp. Part V). But does the gradual development, so important for mental progress and clamorous for consideration, in this way really come into its own (cp. ch. 22)? This is the case indeed; for 1. in contrast to the former lesson plans of the International Sunday School Association, it is only for the Second Course that one and the same Bible story is required for the same Sunday; 2. an effi-

cient leader will so formulate his presentation that the members of the Primary Grade can understand it without its, at the same time, becoming dull and insipid for the pupils of the Junior Grade; 3. the three grades of the Second Course are given a printed lesson help, in which the story under consideration with the related material from Scripture, the Catechism, and the Church Book is analyzed for each class separately, and careful attention is paid to the progressive stages of the children's mental development (cp. Wartburg Lesson Helps, Second Course).

Where all three grades of the Second Course always have the same story, such narratives have to be left out of consideration from the outset as possess no feature that makes them intelligible to the Primary Grade. The test of their acceptability is not that no unassimilated fragment remains; for in that case few would be left for even the Third Course; but those should be excluded for which the apperceptive fulcrum is altogether lacking in the concept world of little children (p. 282). Accordingly all stories of the Old Testament should be left out of consideration which deal with the people of Israel in general; for the term "people" is foreign to the concept world of little children. But the family stories and episodes from the life of eminent men should occupy the foreground; for it is in families that children originate, and even for the comprehension of a biography the requisite apperceptive fulcrum is found in the child's concept sphere (see Schueren, p. 10). Accordingly certain sections of the New Testament, such as Zacharias's Hymn of Thanksgiving, Jesus' Talk with Nicodemus, the Conversation of Jesus with the Samaritan Woman, Jesus' Discourses on the End of the World,

etc., are excluded from the outset as material for the Second Course. We have come to the limit of the efficiency of this agency, and it is well that we should recognize it.

Out of the question for us is the haphazard selection of the lessons now from this period now from that, after the manner of the old lesson plans of the International Sunday School Association. The stories of the Bible should be presented in large groups, in coherent, integral masses of thought, derived from no more than two, or at the highest, three periods. Only thus can there be a direction of judgment by means of the subject matter offered; only thus is it possible for those Bible characters to become factors in the child's inner life and for the indispensable cultivation of its varied sympathies. Splendid is what Fankhauser says upon the subject: "When we have begun to tell of some personage, for instance, Abraham, the child has taken an interest in him, if the proper method has been pursued. There is a man who has gone from home—away from father, mother, friends, and kindred, without knowing what is to come of it, blindly following the command of God. Something has been wrong in our presentation if the children do not desire to find out from us the next time how that man, who has won their sympathy, fared further. It is a fine thing, then, to be able to meet the desire of the child; that means we have gained a great advantage for our instruction at the very outset. We do not have to explain at length whom we are going to talk about, in what circumstances the person in question used to live, etc.—things surely necessary where an unknown person is to be introduced. No, the warp is already fixed; the woof is threaded; a piece of the fabric

has already been woven; the beginning of a beautiful star or of a flower already appears in the fabric; what will the figure be like when it is once finished? All that is necessary to do the next time will be simply to sit down at the loom and begin weaving". Another thing, but one new story is to be selected for each Sunday. It is true that there are still Biblical Histories which harness two or three stories mechanically together, in order to produce 2 x 52 lessons, according to the example of old Huebner. This, from the pedagogic standpoint, is reprehensible even for the parish school; for the Sunday school, where the driver's stick must be still less in evidence, it is much more so. "Not too much should be given at one time; but what is given should not be a fragment but a coherent, well-rounded whole (Schueren, p. 17). How should it be possible to launch forth a second story immediately after the first, while the first story still holds the mind of the child bound and is only just about to find its way to its heart, especially if the second one portrays quite a different picture and has quite a different aim? The effect of the second picture would merely be to obliterate or cover the first and thus obviate the calculated effect upon the mind (cp. p. 228). That proceeding would tend to make the children superficial of mind and dull of soul. If it is the general duty of the teacher in his dealings with inattentive, scatter-brained children—inclined to leap with rapidity from one concept sphere to the other, to keep the product of mental apprehension, which, according to the law of the limits of consciousness, dominates the sphere of consciousness at any one time, unmixed with new concepts until there has been a forceful intuition, how can he all at once, on this occasion, become a driver, who chases the chil-

dren without mercy from one point to another, without giving their excited intellects time to gain poise and calm? (Cp. Fankhauser, p. 21). Only if the several stories constitute a catechetical unit, may they be presented in one lesson.

But what order is to be observed in the selection of the several stories? He who knows what a precious aid the church year with its exhibition of the chief periods of the life of Christ is in the inculcation of the essential facts of salvation, and for this reason is concerned about introducing the young to the idea of the church year and preparing them, also in this direction, for intelligent participation in the worship of the mature congregation, will follow the order of the church year also in the Sunday school, and always present, at least during the festive half of the church year, stories from the New Testament, with special emphasis upon the climacteric events in the life of Jesus; while the other half of the church year may be devoted to the story of the Patriarchs, of Moses, etc., that is, such units as are required by the curriculum based upon the successive cultural epochs.—Finally, inasmuch as the Sunday school, especially where there is no parish school, has to be a school rather than an occasion for worship, and the intended effect is not a momentary prompting but the impartation of a treasure for life, care must be taken that familiarity with the subject-matter is attained. To this end there will not only be a review every sixth or eighth Sunday, but there will be also a resumption of the same topics every third year. This, from another point of view, brings us back to the requirement: all three grades of the Second Course (Intermediate Department) have the same lesson story

though graduated to the various stages of development represented by the several grades. If the contention is raised that the recurrence of the same material every third year kills interest, we reply with Schueren: "He who thinks that the repeated relation of a story causes ennui is not acquainted either with the character of the Bible story or of the child. Where the real story-telling note is struck even in a moderate measure the biblical story will always appear new to the children; they will listen to the person telling the story with increasing interest when he tells a story that has caused them joy once before. How is a mother who has the story-telling gift to any degree whatever tormented by the children to tell the same story for the tenth or twentieth time! How the children hang upon her lips when she tells the story! It impresses them as if it had never been told! Teachers whose experience is different should not accuse the children but themselves".

In the "Wartburg Lesson Helps" the following stories constitute the Second Course: **First Year:** 1. How God created the world.—2. How God made man happy.—3. How man sinned.—4. Through sin man was lost and condemned.—5. How the Savior came into the world.—6. The child Jesus is brought to the temple.—7. Wise men from the East come to the child.—8. How the child Jesus was saved from great danger.—9. Jesus, when a boy twelve years of age, again comes to the temple.—10. How Jesus changed water into wine at the wedding at Cana.—11. How Jesus blessed Peter's draught of fishes.—12. How Jesus saved His disciples during the storm.—13. Jesus feeds the hungry multitude.—14. How Jesus healed the man sick of palsy both in body and in soul.—15. How Jesus comforted a sorrowing father by restoring his daughter to life.—16. Jesus desires that little children should be brought to Him.—17. Jesus is our Good Shepherd.—18. How Jesus died for us on Good Friday.—19. How Jesus arose from the dead and appeared to Mary Magdalene.—20. Jesus would help the

greatest of sinners, if they would only come to Him.—21. Jesus tells who the neighbor is, whom we should help.—22. Jesus tells us to forgive those who sin against us.—23 Jesus tells us to pray.—24. Jesus ascends into heaven in order to be with us always.—25. Jesus sends the Holy Spirit, who shall lead us to Jesus.—26. Of godly Abraham who by faith left his home. —27. Abraham would rather separate from Lot than live in strife with him.—28. How Abraham proved to be a friend in need.—29. What pleased God best in Abraham.—30. How Abraham spake with God as a friend speaks with a friend.—31. How Sodom and Gomorrah were destroyed because of their sin.— 32. God gives Abraham a son, but Abraham loves God more than his son.—33. How God provided a wife for Isaac.—34. How Jacob deceived his father and his brother.—35. How Jacob fled from his brother and in his dream saw the heaven open.— 36. How God prospered Jacob in the strange land and safely brought him home again.—37. Of Joseph, Jacob's dearest son. —38. How Joseph was sold by his brethren for twenty pieces of silver.—39. How Joseph was humbled and imprisoned.—40. How Joseph was exalted and made lord of all Egypt.—41. Joseph's brethren come to Egypt for the first time.—42. Joseph's brethren come to Egypt for the second time.—43. Joseph makes himself known to his brethren.—44. Joseph cares for his father in Egypt. **The Second Year:** 1. How sin came into the world.— 2. How sin spread so rapidly.—3. How God destroyed man because of sin.—4. How the Savior's messenger was born.—5. How the Savior came into the world.—6. How John prepared the way for Jesus and baptized Him.—7. How Jesus resisted the devil's attempt to dissuade Him from being our Savior.—8. How Jesus healed the centurion's servant, and encountered great faith.—9. How Jesus restored a son to his mother.—10. How Jesus heard the prayer of a heathen woman.—11. How Jesus entered the house of a sinner and made a new man out of him. —12. How Jesus entered Jerusalem on Palm Sunday.—13. How the Lord's Supper was instituted.—14. How hard it was for Jesus to suffer and die for us.—15. How Jesus was betrayed by one of His disciples.—16. How one of His disciples denied Jesus.—17. How Jesus was carried from one court to another on account of our sin.—18. How Jesus died and was buried on Good Friday.—19. How Jesus arose from the dead and appeared

to Mary Magdalene.—20. How Jesus comforted two disciples on their way to Emmaus.—21. How Jesus appeared to His disciples and brought Thomas to believe in His resurrection.—22. How Jesus prepared salvation for all, though believers only partake in it.—23. How he only will be saved who perseveres in faith.—24. How Jesus ascends into heaven to be with us always. —25. How Jesus sends the Holy Spirit that He may lead us to Christ.—26. How a small boy was wonderfully preserved and received the name Moses.—27. How God appeared to Moses and called him to be the savior of the people of Israel.—28. What Moses accomplished before proud Pharaoh.—29. How Moses led the people of Israel through the Red Sea.—30. How God cared for His people on their journey.—31. How God gave the Ten Commandments to the people of Israel.—32. How Moses took leave of the people of Israel and died.—33. How Joshua brought the people of Israel into the land of Canaan.— 34. Of Eli's wicked sons and pious Samuel.—35. How Samuel appointed Saul to become king.—36. How God rejected Saul because of his disobedience.—37. How God selected pious David to be king.—38. How David trusted in God and slew Goliath. —39. How David suffered much from Saul, though he found a good friend in Jonathan.—40. How David refrained from rendering evil for evil.—41. How God exalted David and made him king.—42. How Absalom sorely grieved David.—43. How Solomon, a king after God's heart, built the temple in Jerusalem.—44. How God permitted a famine to come over Israel and miraculously fed the prophet Elijah.

The First Course or **Beginners' Department** comprises the children from five to seven years of age. No regular lesson can be assigned them. They must be entertained rather than instructed, yet so entertained that they are led into an understanding of religious fundamentals, and the new life implanted by Baptism is nourished and made to become active. In the author's book "For Beginners" it is practically worked out, how these children are to be instructed. It contains the following lessons: 1. God made all things.—2. God made Adam, the first man.—3. What God has given me.—4. God cares for me.—5. God protects us by His angels.—6. God protects us by His angels.—7. How God has made me His child.—8. How we may speak with our Heavenly Father.—9. How we may speak with

our Heavenly Father.—10. God hears our prayers.—11. Jesus is our Good Shepherd.—12. God sees and knows everything.—13. God knows and sees everything.—14. How God punishes us if we do evil.—15. How God punishes us if we do evil.—16. God keeps His promise.—17. We should thank God when He has helped us.—18. God looks upon our hearts.—19. What we should do on Sunday.—20. We should help all those who are in need.—21. The Bible is the best book.—22. How beautiful it is in heaven. 1. Christmas is coming.—2. An angel comes to the virgin Mary. —3. God gives the child Jesus to the virgin Mary.—4. The angels come to the shepherds.—5. The shepherds come to see the child Jesus.—6. How the shepherds made known the birth of Jesus.—7. The wise men seeking Jesus. —8. The wise men find and worship Jesus.—9. God protects the child Jesus from Herod.—10. How God and man are pleased with the child Jesus.—11. The boy Jesus goes to celebrate Easter.—12. The boy Jesus in the temple hears the word of His father in heaven.—13. Mary finds the boy in the temple.— 14. Jesus finds His first disciples.—15. How Jesus changes water into wine.—16. Jesus feeds the hungry.—17. The winds and the seas obey Jesus.—18. Jesus heals the sick man.—19. Jesus opens the eyes of two blind men.—20. Jesus raises the daughter of Jairus to life.—21. How the Lord Jesus blessed children.—22. Jesus enters Jerusalem on Palm Sunday.—23. How Jesus prayed in the Garden of Gethsemane.—24. Jesus is taken prisoner.— 25. The Lord Jesus is crowned with thorns.—26. Jesus bears His cross to Golgotha.—27. Jesus dies on the cross for us.—28. The Lord Jesus is buried.—29. Jesus is raised from the dead and shows Himself to Mary Magdalene.—30. Jesus is taken up into heaven.

The **Third Course,** or Senior Department (early and later adolescence), of the Sunday school is chiefly concerned with introducing the pupils to the Bible, to explain it, and to train for an independent use of it. Where introduction to the history of the Church and her labors is not assigned to the Young People's Society, the place for that, too, would be here. At the very outset it should be borne in mind that a dry introduction to the

extent of the canon, the series of books composing it, details as to the origin of the canon, and the history of the Bible—all necessary things to be known—accomplishes very little after all. The young must be led into the Scriptures themselves; they should read them again and again. While the necessary explanations should be forthcoming in connection with the reading of the Scriptures, they should not bear the character of an exegesis, such as would be in place in a theological seminary. On the other hand, Bible explanation in the Sunday school cannot stress essentials and fundamentals too carefully; it will show their bearing upon the lessons of the Catechism, nor will the application to life be forgotten. Whether it may not be expedient here and there to take a shorter route through the whole Bible at the outset, to be followed by a more thorough course afterward, depends upon circumstances.

The **Saturday school** should go hand in hand with the Sunday school, paying particular attention to the "penetration" and "application" of the Bible stories which have been "presented" in the Sunday school. How that is to be done, can be seen from ch. 34. Here time is afforded for an analysis of the Catechism, for the necessary explanation of its terms, and a preparation by these means for more thorough subsequent study of the Catechism, always, be it remembered! in connection with Biblical History. Here is also the occasion for practicing church hymns and for their preliminary explanation. We know from practical experience how, in this way, the pastor gets the Sunday school really under his control and effectually supplements its work.

The great value of **the summer school** is found in the daily opportunity afforded of handling religious ma-

terial with the pupils. The teacher is enabled to introduce his pupils to larger complexes; to delineate with them characters, that of Abraham, Jacob, Joseph, Moses, David; to survey the unfolding of the prophetic activity of Christ: only thus is it possible for the child to identify itself with another age and another character; only thus it is possible for it to enter upon an "ideal association" with the persons of sacred history. Separate instruction in the Catechism should be given in this school to the older pupils. The Ten Commandments especially need to be stressed in this connection, in order to acquaint the children with the order which the Father in heaven wants to be observed in His house (p. 346). If it be true that the explanations of the Catechism should never smack of doctrinal barrenness but always throb with life, this is true of the Commandments in particular. Instead of insisting upon definitions of the many conceptions occurring in the First Chief Part, the children should be made to **visualize** pictures from life; there they will be shown wherein the true Christian life consists and wherein their own Christian conversation shoul find expression. Alongside the First Chief Part, the Second might receive attention, but only in outline; it is sufficient so to explain it, that it can be intelligently memorized. Narratives from the history of the Church and Missions, the fundamentals of biblical geography, the practise and discussion of the more important church hymns—these are subjects that will be used to supplement the lesson material so far mentioned.

The **instruction of catechumens** is bound to have its center in the Catechism. If a parish school is available and thorough instruction has been given in the first

three Chief Parts, it is practicable in these circumstances to abandon the regular order of the Five Chief Parts and to select another way. Confirmation, for which the catechumens are to be prepared, may be made the starting-point; from there one may go back to Baptism, proceed to the Creed next, and finally, at the hand of the Decalogue and the Lord's Prayer, describe the Christian's walk, the whole process to issue in Holy Communion and Confession. Where there is a thorough knowledge of Biblical History as well, the following process, too, is feasible: Creation and the Fall of Man may be made the starting-point, with which the First Article readily connects itself, whereupon, after a brief glance at the redemptive purpose (cp. Gen. 3, 15), the story of salvation down to the resurrection of Christ may be gone through with the pupils (cp. 330 ff.). Here a stop is made and the Second Article taken up and the story of salvation pursued down to Pentecost, whereupon the Third Article is explained and the Sacrament of Baptism. Then, at the hand of the Decalogue and the Lord's Prayer, the conversation of the Christian may be described, with special reference to the example of Christ, an outlook upon confirmation forming the last link of the chain when the Holy Supper and Confession are taught. Where neither of those postulates exist either as a whole or in part, the instruction of catechumens will closely follow the parts of the Catechism: it **will bring out particularly the essentials, with a constant view to the practical Christian life and the spirit permeating it, a pastoral atmosphere pervading the whole process.** Such instruction will further make a beginning of introducing the pupil to the Scrpitures, cast light upon Lutheran usage, the church year, the order of ser-

vice, and give practical information regarding the tasks of the Christian congregation (missions). Compare O. Hardeland, 52 Konfirmandenstunden (⁴1910); R. Steinmetz, Das gute Bekenntnis, Hilfsbuch zur Vorbereitung auf die Konfirmation; Steinmetz, Die Bereitung zur Konfirmation in Lehre und Leitung, 1910; Vogel, Seelsorgerlicher Konfirmandenunterricht, 1911.

In the **Bible Class** of the Sunday school (cp. what was said above) and in the **Young People's Society,** the object must be an introduction to the Scriptures and to the secondary material of instruction, as it was called in ch. 29. How to introduce the pupils to the Holy Scriptures, has already been indicated (p. 413); it is practically demonstrated in the Third Course of the Wartburg Lesson Helps, composed by the author of this textbook. How the secondary material is to be used in Young People's Societies we show by adding several lesson plans. In regard to presentation, compare Part IV. In part also this material has been worked out practically, for instance, in the author's book: "The Life of Dr. Martin Luther, Sketched for Young People's Societies and the Necessary Directions for General Discussion Appended" (1917), and in the department "Luther League Topics" in "Lutheran Herald".

1. **The Church and her History:** The Heathen World and its Moral Condition at the Time of Christ; The Preaching of the Gospel Among the Heathen Through the Apostles; The Persecution of Christians under Nero; Polycarp and Justin; The Persecution in Gaul; Perpetua and Felicitas; Persecution under Diocletian; Constantine and the Victory of Christianity; Julian the Apostate; Pictures from the Life of the Post Apostolic Era; Athanasius and the Doctrinal Conflicts of his Time; Antonius and Monasticism; Chrysostom and his Congregation in Constantinople; The Origin of the Papacy; Mohammed and the Judgment of God upon the Church; The Gospel in Germany;

Charlemagne; Missions North and East; Gregory VII and Henry IV; The Crusades; The Monastic Orders; The Decay of the Church; The Waldensians; Wiclif and Hus.—Luther; Melanchthon; Zwingli and Calvin; The Gospel in England; The Gospel in France; The Counter-Reformation and the Thirty Years War; Paul Gerhardt; Duke Ernest of Gotha; Phil. Spener; Rationalism; The New Spring; Origin of the Union.—Muehlenberg and the Founding of the Lutheran Church in America; Rationalism in the Lutheran Church of America and the Founding of the General Synod; Founding of the Missouri Synod; Founding of the Iowa Synod; Founding of the General Council; Task of the Lutheran Church of America.—2. **The Church and her Confessions:** The Duty of the Church to Confess her Faith and the Three Oecumenical Confessions; The Lutheran Church and her Confessions; The Confessions of the Lutheran Church and the Reformed Church; The Lutheran Confession and the Union (with special reference to its representatives in America); The Lutheran Confession and Methodism; The Lutheran Confession and the Baptists; The Lutheran Confession and the Adventists; The Lutheran Confession and Christian Science.—3. **The Church and her Problems:** Church and World; Church and Politics; The Church and Political Parties; The Church and the Secular Press; The Church and the Labor Movement; The Church and Capital; The Church and Prohibition; The Church and the Lodge; The Church and the Public School; The Church and the Language Question.—4. **The Church and her Tasks:** a) **Foreign Missions:** The Duty of Carrying on Foreign Missions; Ziegenbalg and Schwarz, and Lutherans Missions in India; Hans Egede the Apostle of Greenland; Zinzendorf and the Moravian Missions; Williams the South Sea Apostle; W. Carey the Missionary to the Bengalese; Guetzlaff the Founder of Chinese Missions; The Leipzig Missions in India; L. Harms and the Hermannsburg Missions in Africa; Livingstone the Explorer and Missionary in the Dark Continent; Madagascar, the Grief and the Joy of Missions; The New Dettelsau Missions in Australia and New Guinea; Baierlein and Lutheran Missions Among the Indians; A Present Survey of Foreign Missions.—b) **Inner Missions:** Inner Missions the Duty of the Church of Jesus; A. H. Francke and Inner Missions; Muhlenberg's Labors Among the

American Diaspora; Wyneken's Pioneer Labors; W. Loehe and his Care for the Lutherans in America; The Organization of a Mission Congregation.—W. Loehe and the Deaconess Work; Theodore Fliedner and Kaiserswert; Wichern and the Rauhe Haus in Hamburg; G. Mueller the Orphan Father of Bristol; Survey of Inner Missions in Germany; Passavant the Father of Lutheran Inner Missions in America; A Day in the Deaconess Home in Philadelphia; A Day in the Orphans Home of Mount Vernon; A Day in the Orphans Home of Waverly; A City Mission in Minneapolis; Our Homes for the Aged; Our Higher Institutions.—5. **The Church and her Usages:** The Necessity for Fixed Usages in the Church; The Church Year; The Pericopes; The Celebration of the Sunday; The Order of the Regular Sunday Service; The Order of the Communion Service; The Order of the Baptismal Service; Announcement for Confession; Sponsorship; System in Giving.—6. **The Church and her Constitution:** The Proper Organization of the Local Lutheran Congregation; The Ideal Constitution for the Local Congregation; The Necessity for Membership in a Local Congregation; The Exercise of Church Discipline; The Synod and its Organizations; Connection Between the Synod and the Congregation; The Correct Relation to Other Synods and its Congregations and Members.

In addition to the several series given above others such as these would be feasible: **Bible Characters:** Adam and Eve; The Sons of Adam and Eve, or The First Stage of Culture; Noah and the Flood; Nimrod and the Origin of the Kingdom of the World and of Paganism; Abraham; Isaac; Jacob; Joseph; Moses; Joshua; Samuel; David; Solomon; Elijah; Isaiah; Jeremiah; Daniel; Esra; The Maccabees; Herod.—Jesus' Life in the Light of the Ten Commandments; Mary the Mother of the Lord; Mary the Sister of Lazarus; Mary Magdalene; Peter; John; Judas; Stephen; James the Just; The First Christian Congregation; Ananias and Sapphira; Paul on the Way to Damascus; Paul in Lystra; Paul in Athens and Corinth; Paul in Caesarea; Paul in Rome; Timothy (here the sections of Scripture bearing upon the subject should be read by the youth by way of preparation).—**Church Hymns Explained from the Aspect of their Origin:** The Church Hymn and its Significance in Reformation Times; "A Tower of Strength" and Parallels

from Luther's Life; Speratus and "To us Salvation now has Come"; Ph. Nicolai and "Wake, Arise, the Voice is Calling"; M. Rinkart and "Now Thank We All Our God"; P. Gerhardt and "Thy Way and all thy sorrows"; Neumark and "If thou but suffer God to Guide thee"; Fleming and "In all that may Betide me, The Most High God Shall Guide me" (In allen meinen Taten); John Heermann the Singer in the School of Suffering; John Frank the Godly Burgomaster and his Hymn "Deck Thyself, O Soul, with Gladness"; Gellert and "Jesus lives! No longer now"; J. Sebastian Bach the Godly Organist; "Jesus Christ, my sure defense" and the Blessings in its Wake.—**Biblical, Ethical, andApologetic Materials:** The Old Testament and its Origin; The New Testament and its Origin; The History of the Bible in the Church; The Psalms and their Significance for the Inner Life; The Prophetic Writings and their Significance for the Present; How the Bible Should be Read to Build up the Inner Life.—The Blessing of True Friendship; Youth's Happy Time; The Special Dangers of Youth; The Necessity of Conversion; Prayer and its Blessing; The Highest Blessings of All; Conscience and its Cultivation; Truthfulness a Fundamental Condition of True Piety; Healthy Recreation; Getting Ready for the Last Journey; Our Duty Toward the Dead; The Three Articles of our Christian Faith and the Intellectual Movements of the Present; Is it True that Only Fools Believe?—**Pictures from the Holy Land** might similarly do service.

V. The Method of Religious Instruction

32. Principles of Method.

G. v. Zezschwitz II²: Die Katechese oder die kirchl. Unterrichtsmethode, 1872.—**K. Buchrucker** (pp. 173—236), 1889.—**Charles de Garmo,** The essentials of method. A discussion of the essential form of right methods of teaching, 1889.—**Ch. A. McMurry,** Elements of general method, 1892.—**E. Sachsse** (pp. 368—381), 1897.—**F. Zange** (pp. 142—269), 1897.—**Chr. Buerckstuemmer** (pp. 175—197), 1913.—**J. Steinbeck** (pp. 171—184), 1914.—**J. Schmarje,** Das katechetische Lehrverfahren, ²1892.—**F. W. Doerpfeld,** Ges. Schriften III, 1: Religioeses und Religionsunterrichtliches, ²1895.—**P. Staude,** Zur Anwendung der

Formalstufen i. Religionsunterricht, 1903.—**O. Schoenhuth,** Methodenlehre f. d. Unterricht in Religion, 1904.—**Chr. Ufer,** Introduction to the Pedagogy of Herbart, ed. by Ch. de Germo, 1894.—**O. Messmer,** Kritik d. Lehre v. d. Unterrichtsmethode, 1905.—**O. Harnisch,** Didaktik u. Methodik d. ev. Religionsunterrichts i. d. Volksschule, 1906.—**Rein, Pickel** and **Schneller,** Theorie und Praxis d. Volksschulunterrichts nach Herbarts Grundsaetzen. Das 1. Schuljahr, [8]1908.—**K. Richter,** Die Herbart-Zillerschen formalen Stufen, [3]1908.—**W. Bittorf,** Methodik des evang. Religionsunterrichts (pp. 1—31), [2]1908.—**E. Linde,** Der darstellende Unterricht, [2]1910.—**W. Lawin,** Methodik d. ev. Religionsunterrichts i. d. Volksschule, 1910.—**Th. Wiget,** Die formalen Stufen d. Unterrichts. E. Einfuehrung i. d. Schriften Zillers, [10]1910.—**E. Thraemdorf,** Allgemeine Methodik d. Religionsunterrichts, [5]1912.—**S. Ch. Parker,** A Textbook in the History of Modern Elementary Education (pp. 375—430), 1912.—**G. Fankhauser,** Die bibl. Geschichte i. Sonntagsschule u. Religionsstunde, [3]1915.—**Ch. W. Heathcote,** The Essentials of Religious Education, 1915.—**Sneath, Hodges,** and **Tweedy,** Religious Training (pp. 35—70), 1917.

When the inner life of the pupil who is to be instructed and trained has come to be understood; when clearness has been gained concerning the aim that the pupil is to reach; when the material has been ascertained which is to serve the purpose of reaching the aim, there still remains a question to be answered, namely, by what method such material is to be brought to bear on the pupil, in order to reach this aim in view. When we now make the attempt to answer this question, we shall for the present forbear examining into the method of instruction as applied to the several kinds of material and the successive stages of development in the pupil, and limit our attention to fundamentals, to things bearing upon the work of instruction as a whole.

From what has been said, it must be evident that only such a method can be effective and successful which

adjusts itself at the same time to the peculiarity of the catechetical material and the peculiar character of the catechumen. The thorough welding of the two is the very object in view—a welding in which the trinity of the inner life of the pupil participates, and the divinely designed purposes of the material come into their own. The former must be emphasized over against those whose one-sided intellectualism prevents them from having in view anything but the intellectual life of the pupil, as if the feelings and the will could safely be ignored; the latter requires emphasis over against those who, under the spell of the same intellectualism, look upon Christianity as doctrine only (p. 306), instead of as life—life which produces inner blessedness and strives for expression in word and deed. The greater the harm which has been and is being done by such one-sidedness, the greater the need to point out the fact that every method is vicious which does not view as its aim the imbedding and anchoring of the catechetical material in the pupil's intellectual life, whereby it becomes an object of "interest" to his emotions and to that extent, a power to stir the will. Otherwise the pupil, whose inner life has been created as a trinity, does not come into his own; and the material does not come into its own, which aims to reach and influence the whole inner life of the pupil.

The catechetical material has for its source the divine revelation; it is not a sum of truths and experiences gathered by man through his own efforts. This being true, the Socratic method which would draw from the child religious truth without ever having put any into it from without, is precluded at the outset (p. 157). **Presentation** is, in consequence, the first element of a

correct method. This is also quite in harmony with the nature of the catechumen; for if his inner life is to be set in motion, a stimulus must be exerted upon him from the world without, to be conducted by the nerves to his soul. Not until then can there be sensations, perceptions, intuitions, concepts—these fundamental prerequisites of the further development of the whole inner life (p. 223 ff.). The less fragmentary and unintelligible, the less shadowy and incomplete, the less superficial and colorless; but the more distinct and intelligible, the more thorough and many-sided, the more lucid and concrete such presentation is which places its subjects before the soul so that they can be grasped and held, seen and examined; and the greater the sympathy and warmth pervading the presentation, the sooner will it succeed, not only in making the material offered a permanent possession of those who receive it and, likewise, a subject readily called to mind and willingly made the object of meditation and reproduction, but also in arousing the feelings and stirring the will (p. 251).—Connected, as a rule, with the presentation of the material is the **"explanation of terms".** In this way the appropriation of anything is prevented which is not understood at least in an elementary way. The more the vocabulary of children is circumscribed, the more the explanation of terms is required of the catechist. Without, indeed, endeavoring to explain every word, it behooves him to ascertain whether the child understands when words are used which do not circulate freely in its environment, or which have, in local usage, a meaning different from the accepted one. Always the catechist has to ask himself, "Do my children understand my words, so that they not only hear the sound but also connect a

definite image and concept with every word?" Again and again he will have to reassure himself of this by means of questions. Aside from such general precautions some particular ones need to be taken. 1. Foreign words require specific explanation, even though they have become part and parcel of the tongue which has adopted them; e. g., evangelical, apostle, sacrament. 2. archaic words or locutions; e. g., take no thought (do not show anxiety); conversation (life); 3. synonyms, e. g., tempt and test, anger and wrath. Unless the teacher never wearies in explaining, the strangest misconceptions take root in the soul. The rule must be to take for granted as little as possible! But the teacher should not devote too much time to such defining: the doubtful word should rather be exchanged for one with the same meaning but more easily understood; the plain word should be substituted for the figure, the impossibility of accepting the literal meaning being shown (e. g., "the world is gone after him"; "the lion that is of the tribe of Judah has overcome").

The soul of the catechumen, however, has not only the faculty of intuition, but also that of conceiving (pp. 226 ff.) and of thinking (pp. 236 ff.); it strives to incorporate the material imbedded in it with mental possessions previously acquired; to analyze it by thinking, to examine it as to its inner relation, to combine the single truths, and thus to form a consistent and harmonious view of life (pp. 237 ff.). Nothing is better calculated to meet this desire of the soul than the catechetical material; for it not only suffers penetration by thought, but even challenges it, and only thus its value can be recognized and it be made a guide for life. Accordingly, the second step of method must be **penetration.**

Sentence analysis is one of the means to this end. While this exercise may at times well be connected with the "presentation" it more frequently becomes the apt starting-point of "penetration". Such analysis may be either grammatical or logical. The grammatical analysis, in the case of a simple sentence, occupies itself with subject, predicate, object and the several modifiers of these main parts. In the case of the compound sentence analysis is occupied with determining the principal and the subordinate clause and their modifiers. In this way the child will readily recognize that the Second Commandment does not speak of the lie as such, or that, in the explanation of the Second Article, everything turns upon the words: I believe that Jesus Christ is my Lord. The logical analysis of the sentence strives at making plain the inner connection of sentences, the relation between ground and result, cause and effect, and inquires about aim and purpose (cp. the explanation of the Second Article: whom, wherewith, whereto? or of the Fifth Petition). Without such analysis of sentences, no exact comprehension of the verbal meaning is possible, for instance, in connection with the Catechism or the hymn; and yet, so very much depends upon such comprehension. In many cases sentence analysis is a good preparation for the penetration proper.

Development is another essential element of penetration. The faculty of the soul to determine the inner relation of concepts and to combine them into a logical sequence of thought, is applied to good purpose in connection with this process of development; for it is the function of development to compare the new factors of the material with those already known; to recognize

both in their essential characteristics; to incorporate the new with the old; and to educe the new from the old; to ascend from intuition to the concept; to draw deductions; to form judgments; to link together series of conceptions in order to bring them under the same point of view; and to recognize the idea which underlies the individual facts and combines them into a unit. It is advisable to follow the old didactic rules, grounded as they are in the inner life of the pupil: 1. From concept by way of intuition on to the conception; 2. from the easy to the difficult; 3. from the simple to the complex; 4. from the near to the distant; 5. from the known to the unknown; 6. from the individual truth derived from the material and from its vivid combination with already acquired truth to a harmonious whole by means of reflection.

We distinguish between two forms of development, the one analytical, the other synthetic. By **analytical** development we understand with **G. v. Zezschwitz** (II, 2 § 26) that process of reasoning which uses the given material as starting-point and ascends by means of reflection upon its individual parts to the conception comprising them all. By **synthetic** development we understand that process of reasoning which uses the conception as starting-point and shows by means of partition and analysis the wealth of material contained therein. The ancients already said that, in the latter case, there is a development, "a principiis ad principiata", and in the former, "a principiatis ad principia". The conception "love of the neighbor" is, accordingly, developed according to the analytical method when, for instance, the story of the Good Samaritan is taken as the starting-point and, by means of reflection upon the

component details, all particulars are ascertained which, in the aggregate, constitute the conception "love of one's neighbor". Or suppose that the sentence: "The Holy Ghost has called me by the Gospel" is to be developed according to the synthetic method. In that case, proceeding from the conception "call", we say: "To call" means to make one hear who is at a distance. When the father calls his child, it is not near but afar from him. When he calls it, he expresses the desire that it should come. Perhaps he has something particular that he wants to tell or give the child. When the child heeds the call, it comes to the father and is thereupon with him. Just so the Holy Spirit calls; He calls us men. That implies that we are far from Him. Where are we? Whence does He call us? Whither does He call us? Where is he who follows the call and what is his condition? Whom, for instance, has the Holy Spirit called in this way? When did He call you and summon you to Himself and to Jesus Christ? The same sentence is treated according to the analytical method when one proceeds, say, from the call of Jesus' disciples or from the parable of the Great Supper, thereupon shows what the call is and how it is issued, and finally demonstrates how the Holy Spirit does the calling through Baptism and instruction. What, according to the synthetic method, is a mere example, is, according to the analytic method, the source from which everything is deducted and derived.

Although both forms are valuable and likely to be used by an apt catechist, the analytical form of development should be particularly cultivated; for not only does it, more than the other, stimulate the independent intellectual activity of the young; it also sup-

plies the building-stones, as it were, and connects them into one structure. But not only this: it is in keeping with the psychological law that we should ascend always by way of intuition from the concept to the conception (p. 226). A clear understanding and confessional consistency result more readily from the use of the analytical method, though it is true, on the other hand, that it requires more time than the synthetic method. Externally, when a whole catechization is arranged either synthetically or analytically, the synthetic form can immediately be recognized by the position assigned to the truth to be taught: like the theme of a synthetic sermon, it is placed in front (e. g., Jesus Christ is true God), in order to be discussed. The catechization, on the other hand, which adapts itself to the analytical form may indeed, for the purpose of arousing attention, premise a general statement of aim (e. g., Today let us learn what true faith is), but not a "theme", least of all the so-called final theme (Finalthema); for the catechization, like the strictly analytical sermon (Kunsthomilie), must first develop the individual moments of truth and then combine and formulate them into the theme. In order to facilitate such summarizing of details and the inculcation upon the minds of the children of the truth ascertained, the analytical form, even more than the synthetic, will have to stress the main points already during the process of development. It may even be necessary to make a pause now and then for the purpose of an occasional retrospect and preliminary recapitulation.—Finally it must be specially noted, that the definition of a conception which is to be gained by the analytical method or from which the synthetic method

takes its start, does not need to be as exact as a strictly scientific definition.

Argument is another constituent element of penetration. The argument should receive careful attention, inasmuch as a foundation of solid knowledge is to be laid, and the young Christians ought to be able, in later life, to give an account to everyone that shall ask them to give a reason concerning the hope that is in them (1 Pet. 3, 15). The proof for the correctness of a statement is either direct, when it takes the form of a quotation from Scripture, or indirect, when it recurs to the whole of saving knowledge, already gained from Scriptures, and draws legitimate conclusions therefrom; or, finally, it can be taken from Christian experience. The first method of argumentation should be plied with particular assiduity. The cultivation of the second has the advantage of training the catechumen, by the employment of his reflective powers, to make use of what he already knows, and of enabling him to see with increasing clearness the inner connection among the several Christian truths, while the catechist, at the same time, is again and again reminded of the duty of organically combining the new with the old. If the argument is drawn from Christian experience, it may be quite permissible to draw upon that of the children, but only with the greatest caution; it is much safer to draw upon that of mature Christians as this has found expression in our hymns and elsewhere; at times, but always with inexorable modesty, the experience of the catechist himself may be used as a source of argument (p. 403). In all cases this rule must be observed: 1. The argument must be conclusive; the proof dare not be obtained by surreptitious methods,

inasmuch as the highest truth is the object here sought, and, likewise, the training of the young for truthfulness, and the cultivating of the catechumen's sense of truth (p. 244). If, in later life, one proof after the other proves invalid, the very truth itself is in danger of being lost. 2. "Argumenta non sunt numeranda, sed ponderanda." Especial caution is required when central truths are to be proved, as "protects me against all danger, etc.", "redeemed, purchased, and won me from all sins, etc.", "not by my own reason or strength", and also such points as are under attack in the present. This, indeed, does not imply that the tenor of instruction should become polemical or, at least, formally apologetical. What the catechist will have to do, is to develop and inculcate the disputed truth, whether it is doctrinal or ethical, more thoroughly in a positive manner than commonly, so that the viciousness of this or that false ethical principle or doctrine stands disclosed without special effort, and is readily seen by the children. This is the most effective method of making them immune. In the Young People's Society, the teacher is given sufficient scope to endow his arguments with a distinctly apologetic tenor.

The third element of a correct catechetical method, additional to presentation and penetration, is **application.** Failure to apply apprehended truth to practical life is a general fault with the mature congregation. Knowledge concerning the most important doctrinal and ethical truths is there; but it is not put to work in actual life, so that there is often a great cleavage between knowledge and performance. For this reason it becomes necessary, already when the young are taught, to inveigh with great seriousness and force against the as-

sumption that all is well when the knowledge of God that has been acquired can be voiced in fine words; or even that this is the main thing. Rather should the fact be impressed upon the souls of the young as deeply as possible that instruction in religion has absolutely no value for them, unless it effects a transformation of the whole life. Application, then, is intended as the path which leads from the school-house into real life, and not only into real life in general but into the life of the children in particular. Application is to show how that which has been learned can and should be applied in life: create a desire to do this, to stir the will and move it to action. For instance, in exhibiting the characters of Biblical History, it will behoove the catechist to disclose the blessed results of their godly actions, the baneful effects of their wicked conversation; the ultimate incentives and motives of their life, so that the young may take pleasure in righteousness and feel repugnance for wickedness, and a longing for the same life-giving powers fill their hearts. But the teacher will not be permitted to leave them there; he must take them by the hand and show them how, in their youthful life, they can as much as lies in them do that which is good and abstain from that which is evil; he will vividly bring home to them that it is their holy duty to do as they have learned, and that, as baptized disciples, they have received power to do so, and that in the Word and Sacrament they have the means for its daily renewal. Matthew 7, 21 must be heaped as fuel upon the conscience. All stimulation of moral and religious interests is useless, and, in the last analysis, even perilous, unless the ethical and religious principles inculcated are also applied. A religious power, that is not to

be put to work, nor to be conducted into the channels of service to God and man, had better stay dormant (pp. 262 f. 267. 292).

Fankhauser (second ed. pp. 169 f.) says on this subject: "Application may be compared to a large electric search-light. The passage, the lesson from history, is the flame. In the reflector of application we catch the light and throw the bright ray wherever we please. We cast light upon the **past life** of the children and reveal in its glow this or that relation. In this instance, did you love your neighbor as yourself? On this or that occasion, did you really have God before your eyes and in your heart? Stop to think whether you have not permitted yourselves to be enticed by sinners! By such a method the conscience is awakened, self-knowledge is imparted, and by the grace of God, even contrition and desire for pardon. In the childhood stage there is, as a matter of fact, little profound recognition of sin. But does that imply that we should beware of arousing it? By no means! It will rather behoove us, through the Word of God and His Spirit, to open the eyes of the child to the full extent of its vision. The New Testament truth that even the most trifling wrong-doing is sin, must shine into the child heart. And recognition of sin drives one to Jesus. The more the child learns to love Jesus and to desire Him, the deeper will grow its recognition of sin; and in the same proportion will grow the desire for grace and the latter increase in importance in the child's eyes.—Grace, however, is not merely a pardoning, but just as much a regenerating, dynamic, manifestation of divine power. Many self-satisfied saints, alas! take a rest when they have assured themselves of the forgiving grace of God. Let us never neglect to show that the real ultimate aim of grace is the making of obedient children of God! For this reason we reverse the search-light and turn it upon the **life lying ahead of the child.** What would you do, should you be in this or that difficulty? How should you act if your comrade threw slurs at you? etc. We picture to the child conditions that, some day, may really surround it, and induce it to determine for itself what it should do in such conditions, in order to remain obedient to the Lord Jesus. In this way application is intended to cast light upon both the past and the future of the

child's life: upon the past, in order to effect self-knowledge and tenderness of conscience; upon the future, in order to clarify the soul's eye, so that it may see how love to the Savior should receive a practical demonstration".

Inasmuch as the aim of religious instruction is not the production of merely momentary impressions, but the impartation of permanent possessions, **drilling** in the subjects taught and apprehended must be named as the final element of a correct method. It is true that this element must not invariably follow the factors of method already named: Beside the penetration of the particular lesson a special drill may be superfluous, but in the whole process of instruction it is indispensable, nor is it possible to find a substitute for it in the so-called "immanent review" (p. 454). While in the treatment of some material of instruction, in a particular lesson, the drill may be superfluous, it is indispensable even there for the purpose of a recapitulation and of the weaving of the several parts into an organic whole; cp. p. 325. Of course, the drill should not be allowed to degenerate to a mechanical quiz; never should the catechist begrudge the effort, by means of free recapitulation, inversion, and conversion, to assure himself that the matter has been mentally assimilated, and thus to equip his pupil for mastery in the use of it. Whole series of individual lessons can be placed under a common view-point; for instance, Abraham's life under that of faith (p. 327); the activity of Jesus under that of the prophet and deliverer from sin, death, and devil (p. 336), or under "faith as the only condition of entering His kingdom" (p. 336). In catechetical instruction so-called catechetical "excursions" are practicable, upon which important conceptions are traced through the whole Catechism, special attention being paid meanwhile

to the shades of difference the conceptions receive from the connection in which they are found. Such excursions, naturally, can be successfully undertaken only where, after the completion of the daily lessons as well as larger sections, recapitulation and drill have already done their part. The rule to be followed is: "When a review has become a necessity, it is already too late".— In connection with this whole chapter compare also chapters 34—36.

The Herbart-Ziller School advocates the theory of the **Formal Steps,** according to which every lesson should be carried over five steps: (1) preparation (a. statement of aim, b. preparation proper), (2) presentation (a. presentation of facts, b. penetration), (3) association or combination (comparison, and abstraction), (4) generalization, (5) application according to Rein). It must be conceded that these grades conform to the process of mental acquisition as it actually unfolds; for here the faculties in operation are apperception (preparation and presentation) and abstraction (association and generalization); cp. p. 234. It will be highly necessary, therefore, for the beginner to ask himself whether he always prepares his subject well; whether he presents it well; whether he always combines the part with the whole; whether he carefully collects the moments gained in the preceding steps into a brief, pregnant, generalizing statement; whether he properly applies the truth derived to the life of the children. Notwithstanding, when this "step theory" is applied to every kind of material and every single lesson in all branches, the peculiar nature of the material is overlooked, usually with the result that the manner of teaching becomes strained or severely mechanical. Ziller himself did not

hesitate to affirm that "partition according to the 'formal steps' is inapplicable where the material is already of a "conceptional nature", and has a trend preponderatingly doctrinal". The "step theory" is well adapted to historic material. But even here the question is in place whether we had not better content ourselves with the three steps preferred by Doerpfeld: 1. Presentation for the purpose of intuition; 2. Penetration by means of the thinking capacity; 3. Application to the life of the pupil, provided only that the true and necessary feature intended to be brought out in the steps of "combination" and "generalization" are permitted to come to their own. These steps of Doerpfeld correspond to what has above been said concerning presentation, penetration, and application; for there is no doubt that these three are inseparable from instruction as a whole, though they need not be in evidence in every lesson.

33. The Method According to its Outward Form.

G. v. **Zezschwitz** II, 2: Die Katechese oder die kirchliche Unterrichtsform, 1872.—**L. Kraussold,** Katechetik (pp. 358—421), ²1880.—**J. Gottsschick** (pp. 163—175), 1908.—**G. H. Gerberding,** Lutheran Catechist (pp. 103—109), 1910.—**J. H. Herzer,** Katechetik (pp. 174—304), 1911.—**J. Schmarje,** Das katechetische Lehrverfahren auf psychologischer Grundlage, ²1892.—**O. Schoenhuth,** Methodenlehre fuer den Unterricht in der Religion, 1904.—**W. F. Young,** The Art of Putting Questions, 1895.—**J. G. Fitch,** The Art of Questioning, 1897.—**R. Stevens,** The Question as a Means of Efficiency in Instruction, 1912.

When the principles governing the method of catechetical instruction have been laid down, nothing has as yet been settled in regard to its outward form; and yet, it is of the utmost importance that the right form of instruction shall have been selected if the results looked for are to be achieved. Didactic science in general dis-

tinguishes between the acroamatic, or lecture, form and the erotematic, or interrogatory, form. It was a mistake that the acroamatic was the exclusive form of religious instruction down to the days of rationalism (so far as the question was at all in evidence, it was strictly examinational and confessional; pietism added the analytical question, which, however, differed essentially but little from the former (p. 149). Quite as great, or, considered from the standpoint of principle, even greater, was the mistake of the Socratic method in dispensing with the acroamatic form altogether (p. 158), and confining itself strictly to the erotematic form; for a merely cursory examination of the nature of the catechetical material as well as the catechumen's—the only spheres that can contribute to the solution of the question—proves the necessity for both forms.

The **acroamatic** form is required both by the nature of the material and that of the catechumen, and this for the same reason which requires presentation to be an element of the method. But the other elements of the method, too, require now and then this form, even while the questioning is in full swing. The **erotematic** form is required, not so much by the peculiarity of the material as by that of the catechumen. The effort of following closely the unbroken lecture of the teacher would be too great for him; he would lose both interest and attention, which, in turn, would tend to shut out genuine psychical influence. The second form of teaching, on the other hand—the erotematic one, compels and enables the children to be attentive, encourages them to co-operate with the teacher, and establishes a status of mental reciprocity between the catechist and the catechumens whereby the

Christian view of life is so furthered on the part of the latter as to result in a wholesome mental discipline. Moreover, the question put to the child and the expectation of an answer, connotes confidence in its judgment, while, at the same time, an opportunity is given, by the formulation of an answer, to furnish, in its own words, the evidence that the subject has been mastered; and, when the question is designed to elicit a confession, that the attitude of the heart toward it is right. As to the catechist, he can not control the mental co-operation of the children until he begins to ply them with questions. Every answer received serves as an incentive for him to descend more fully to the level of the children and enables him to teach and to hold the attention of children of various degrees of mental capacity; misunderstandings can be recognized and corrected at once; and whole classes can successfully be taught at the same time. A mistake though it is, accordingly, to find the erotematic form implied in the very word κατηχεῖν (p. 3), it is anything but a mistake to conclude that the nature of the catechumen and practical pedagogic considerations urgently require the erotematic form of teaching. Nor is it exclusively the examinational and its subordinate species, the confessional, question which is required, but rather the didactic question.

The proper combination of the acroamatic and erotematic forms of teaching is the true method. Both forms are likely to be found in nearly every catechization, although the one which happens to preponderate impresses its character upon the catechization. Where a certain truth may be taken for granted, a mere reference to it being sufficient; where tasks are imposed upon the thinking faculty; and where a thought is to be in-

dependently developed by means of a conclusion, that is, above all, though not only here, in connection with "penetration", the erotematic form is to be employed; in other cases the acroamatic form will predominate.

Since, then, catechetical instruction demands the use of the question, the question must be considered as to its **nature, its various kinds, and its essential attributes.**

As far as the **nature** of the catechetical question is concerned, and of the question in general, an evolution ranging over almost a hundred years was necessary before it had reached the stage of a clear and precise concept. At first the question was defined as an incomplete sentence to be completed by the person addressed. Dinter went so far as to say: "The question arises when I leave out one or several parts of the sentence and require of the person addressed that he should supply the missing parts". It is to be regretted that only too many questions of this character are indeed formulated (for instance, For God so loved ———; God is ———?). This, however, does not make them real questions. No, the question is, grammatically, a complete sentence, containing all its essential elements—, subject as well as predicate; for instance, Who has created the world? The truth was more closely approximated when it was said that the question is an incomplete judgment, to be made complete by the person required to answer. What had made possible this definition was the observation that it has its own subject and predicate, occasionally also an object, etc.; but that it is devoid of **content,** which, when found, completes the judgment. However, that the question becomes a judgment through the addition of the missing content, does not prove that it is a judgment before that, incomplete though it be. It is

true, however, that the question is based upon a judgment—a fact that becomes evident as soon as an indefinite pronoun is substituted for an interrogative pronoun; for instance, "someone has made the world" for "who has made the world?" But in the process of changing the judgment into the interrogatory form it ceases to be such in form, having become a demand upon the person questioned to form a judgment for his part, and thereby more fully to define the undefined judgment on which the question is based. If but a part of the judgment on which the question is based has been left indefinite, the object must be to more fully define that part; if the whole judgment has been left indefinite, the object must be to decide, that is, either to affirm or deny the judgment. And because a sentence is outwardly disclosed as a question through the tone or the arrangement of the words, the definition is warranted: The question is a demand expressed in the interrogatory sentence itself through the tone and the verbal arrangement to form a judgment, and thus either more closely to define the judgment upon which the question is based in regard to the part left undefined, or to affirm or deny the judgment as a whole. The judgment solicited from the catechumen (that is, the closer definition of the indefinite judgment upon which the question is based, or the decision as regards its correctness or incorrectness) is called the "quaesitum quaestionis", in distinction from the "datum quaestionis", whereby we understand the fulcrum supplied to the person questioned either in the form of the question itself or through the development culminating in the question. Upon this "datum quaestionis" the pupil takes his stand with his thinking faculty as the basis from where to find the

"quaesitum". When the question calls for the formation of a judgment, the "datum" of the question, it is tantamount to the major premise of the syllogism. It must be clear, then, that much depends upon the right relation between the "datum" and the "quaesitum" of the question.

The correct definition of the question suggests its several **kinds:** When in the judgment prompting the question only a part of the whole has been left undefined, there arise the so-called defining questions, less aptly called also supplementing questions. But if the whole judgment has been left indefinite, it remains to decide the validity of the judgment by affirming or denying it: thus arise the deciding questions, also called yes and no questions. Concerning the essence of the question there are no other questions than those named above, but they may be variously applied. Thus we can speak of causal, final, relation, comparison, preparatory, auxiliary, questions, etc.

The defining question can be distinguished by the more outward form from the deciding question: in the former the interrogative pronoun, in the latter the predicate or a part of the predicate begins the sentence. While the distinction here made applies to all questions, no matter what the sphere, it certainly applies also to the **didactic question** which alone concerns us here. This question distinguishes itself from others that may be put during the process of catechetical instruction, as the question for information, the recitation question, the rhetorical question, etc., in that it is not put in the interest of the questioner but of the one questioned, whose knowledge and judgment are to be furthered.

Every species of didactic question, the defining

question as well as the deciding question, is, from the aspect of its **content,** either examinational or developing. The examinational question, to be carefully distinguished from the recitation question, will always arise when assurance is sought that something has really become the mental possession of the catechumen, subject henceforth to his bidding. This question is, therefore, in place in the drill and at the examination proper. The developing question, on the other hand, is in place especially in connection with penetration, though not exclusively here. This is the question which predominates by far in catechetical instruction. The confessional question, which is sometimes treated as a distinct species, must be subordinated to the examinational question.

But when is the question to take the form of the defining question, and when the form of the deciding question? The deciding, or so-called "yes and no" questions have a peculiar history. Both orthodoxism and pietism treated them as the normal catechetical questions, while the Socratic School rejected them as altogether useless, on the ground that they failed to stimulate mental effort. Both went to extremes. There is no doubt that the defining question should be employed with greatest frequency; for the too frequent use of the "yes and no" questions will result in obtuseness, rather than in stimulation and training for mental co-operation; but they cannot be dispensed with altogether. Where there is an occasion that does not call for the development of a thought, but is rather intended to elicit a concession which, in turn, is to serve as the premise for further conclusions or as the foundation for a larger mental structure; still more, where a moral decision on

the part of the catechumen is the object in view—where a confession or a vow is to be made; and, likewise, where the catechumen is endowed with sufficient mental maturity at once to substantiate his yes or no with a proof—there this species of question is in place. To reject it altogether would imply a failure to recognize the conversational character of catechization. The beginner should indeed avoid its use as much as possible, lest he should use it at the wrong place. The defining questions, in this as in every case, are the best.

But, to be effective, a question must possess certain definite **attributes.** Which are they? Our question is best answered by a reference to the purpose of the question. Each question is put for the purpose of obtaining an answer in harmony with its purpose; but every question also aims to bring the pupil nearer to his goal. Unless the catechumen has understood his teacher correctly, no answer in harmony with the purpose can be expected. Accordingly, the question should be clear, unambiguous, and perspicuous. I cannot come one step nearer to the goal with my question unless it is in harmony with the plan of the whole and with the material immediately preceding. Perspicuity and appropriateness are accordingly the most necessary attributes of a good question.

Perspicuity is required both in a grammatical and in a logical sense. In the grammatical, as in the formal sense in general, a question, in order to be perspicuous, should possess 1. conformity to linguistic usage; that is, the catechist must come down to the mental capacity and vocabulary of the children and, at the same time, be intent upon augmenting, raising and ennobling this. He should cultivate popular every-day language in a

noble sense; but every-day language in an ignoble sense he should neither permit nor himself use. Above all, he should beware of the use of technical terms of which he is not sure that the children understand them; 2. correctness of speech as found in the proper combination and arrangement of words. As a case in point, he will refrain from putting the interrogative too often at the end of the sentence. Failure to formulate the question as a complete sentence is intolerable; for instance, Honor thy ——? That would tend to degrade the children to parrots and the teacher to their trainer, all the more, if he should smooth the way to the answer by putting the initial letter of the expected word upon the lips of the child. On the same level with the impropriety just censured is the other, which cannot be criticized too severely, of interspersing certain words or phrases, or even inarticulate sounds, without sense and reason between syllables or clauses, as, now, and, but, then, etc. 3. smoothness of expression. A question may have been formed in perfect accordance with the rules of grammar, and yet possess a form which prevents its being perspicuous to the child. Instead of being simple, it is complex and heavy. The question should be simple in regard to syntax—a principle which rules out long-winded periods, in fact, periods had best be absent altogether. It should be simple also in point of content; that is, the question dare not be really two in one, requiring a double answer, or an answer that requires the simultaneous forming of two judgments; for instance, Who made the world out of what? If such a double question is at all permissible, it is only with more mature children in the interest of brevity. Perspicuous in regard to form, the question should be perspicuous

also logically, or in point of content. The teacher himself must be perfectly clear concerning the substance of his question, not merely in general, but down to the last detail; and the question as formulated by him must express just what is to be said. Nowhere is superficiality and partial mastery more mischievous than here. Not until he became a catechist, did many a man, by daily grappling with the task in the schoolroom, learn what is meant by a thorough and all-sided mastery of a subject and its precise formulation as a concept. Only as precise expression is cultivated in the formulation of the question, can the child be spared the necessity of making choice among the several answers that fit the question, instead of being led by it to the only one which is possible.

This leads us to the second chief attribute of a good question, that of **appropriateness,** which does not only mean the adaptation of the question to the capacity, the age, etc., of the catechumens, but also to the train of thought of which it is a member. Nothing alien should be introduced with the question into the steady development of the thought, as that would have the effect of deflecting the child's attention. Nor should any question be asked for which the postulate is not found in what has preceded. In short, everything contrary to a development step by step must be avoided. The preceding development must supply the fulcrum upon which the child, in its search for an answer, may take its position, and from which the correct answer becomes not only a possibility but also a goal within reach. It is quite likely that, in normal conditions, the larger part of wrong answers can be traced to the failure to adjust the "quaesitum quaestions" and the "datum quaestions";

that is, to inappropriateness. If consideration for the children should, at any time, have led to a digression, it is best, by a few comprehensive sentences, to re-establish the connection with the main thought. What we have said of appropriateness does not apply with the same force to the examinational question: this must frequently omit subordinate points and must not again become a developing question.

Finally it must be noted here that the question should, as a rule, be addressed to all the children. That arouses attention. But never should the answer be given by all the children in unison; for such expedient would lead to the banishment of dignity from the schoolroom. When the catechist directs the whole class to repeat an answer just received from one child, this danger is not incurred. When the subject is of special moment, such a measure is even heartily recommended. It is also advisable that the questioner, during the process of questioning, should occupy a stable posture in sight of the children, so that he may never lose their attention. Artificiality and stiffness, to be sure, are to be avoided.

Inasmuch as many sins are committed against the laws underlying the formulation of questions, we add, for the purpose of clarifying the judgment and training the eye for the discovery of one's own faults, a number of questions, almost all of which are to be condemned as defective or altogether wrong: The First Commandment forbids what?—When one worships anything else but God, we call it what?—Since you yourself do not merit the grace of God, upon what, when you repent of your sins while desiring forgiveness of the same, do you hope to base your confidence?—What kind of being must he be who governs the world, which contains so many beings of which each one has a will of its own, and so many million heavenly bodies, many of which are much larger than our earth?—Who created the world, and who preserves it?—Who fulfills the Seventh Commandment better, he who steals or he who does not

steal?—Which is the greater sin, to steal or to be poor?—When you are once in heaven, shall you, too, be blessed?—How may one guard against the sufferings that have come upon him.—Who died on Calvary?—What did Jesus redeem?—What has destroyed sin?—What has procured for us redemption?—What does the Christian do when he is in trouble?—What is God in comparison with man?—Whom did God send into the world?—When did Christ die?—Luther was born where?—The Law was given when?—What does this lesson treat of? (Of Abraham.)—Jordan flows into . . . ?—Capernaum is situated on . . . ?—Then Joseph could no longer? (Refrain himself.)—What must the oath not? (Be broken.)—What must man not do wilfully? (Court danger.)—When did Alexander desire to make peace?—What did Frederic, after serious reflection, unable to reconcile himself to the loss of Saxony, decide to do, although he knew of Daun's strong position? (At once to attack.)—Where is Jerusalem situated?—What are we on earth?—What peoples did the Romans conquer?—What kind of faith did A. H. Francke have when he performed his works of love? (An active faith.)—When John lay in prison, he thought what?—When you think of God's government of the world, He impresses you as what?—Judas, in leading the enemies to Christ, was guilty of be . . . ?—Peter, declaring that he did not know Him, was guilty of de . . . ?—What must everyone be that wants to be a Christian? (Baptized.)—What can a man not do for his life? (Ransom it.)—What should married people never? (Forsake each other and separate.)—What must this promise not be? (Broken.)—When you want to make children happy, you must? (Give them something.)—All the creatures of God, in what will He hold them? (In honor.)—If it were true that the world has not been created, what would it have to be? (Eternal.)—In what circumstances can one not reap when he is old?—When is it allowed to kill?—What are departed human beings, even animals, by the heathen? (Worshipped.)—Why are the good works of the heathen, no matter how good, no good works?—What do you call the man who is even more frugal than the frugal? (A miser.)—Which commandment makes a demand upon us regarding the honor of the neighbor?—What is the difference between the frugal man and the miser in regard to benevolence?—Whereby was the unfortunate man aided? (By

the Samaritan.)—Since only those are true Christians who, in view of their Baptism, remain true to their faith, what does it mean to believe in God?—Who is subject to the penalty of decay? (The body.)—Whereby did God most gloriously reveal Himself? (Through Christ.)—Wherein should we take our refuge? (In God.)—What do we sin against when we steal? (Against God.)—How did the Israelites eat the quail? (Raw, immoderately.)—What is the real destiny of man?—What works contrition in man?—What does the sick man feel in regard to health? (Desire.)—What did Jesus do after being baptized in Jordan?—Who smiled upon Greece? (An ever blue sky.)—What kind of disposition should we possess if we wish to become like God?—On which day did Jesus die? (On a Friday.)—On what day did Jesus die? (On the fourteenth day of the month Nisan or on Good Friday.)—Why should we do good works? (To prove our faith therewith.)—Why should we do good works? (Because we owe God thanks for His mercies upon us.)—Therefore we should earnestly seek to remain true what?—Therewith Jesus means to tell His disciples that who stood bodily before them?—The devil goes about like a r . . . rr . . . ?—What did the sermon of Peter produce upon the visitors at the feast? (A deep impression.)—What, according to the Third Commandment, is to be kept holy?—Who especially has seriously sinned against Jesus?—What was Luther?—How many men are sinners?—What is the first thing we do, and what is sin?—What kind of people does Jesus not have in view when He speaks of the poor in spirit, and what kind of people does He have in view?—Which is the surest way to heaven?—What did Jesus give up when He hung upon the cross?—For which blessing have we reason to thank God every morning when we are privileged to rise hale and hearty? (For good health.)—Is the bad conscience an agreeable or a disagreeable feeling?—How many gods are there?—What man is not mortal?—Does prayer really give powers which we could not have obtained without?—Was the suffering of Job a retribution or a test or a testimony?—Would you have the confidence in yourselves to remain more steadfast than Peter in view of such a temptation?—If Jesus should ask you, "Will ye also go away?", what would your answer be?

How is the following series of questions to be judged from

the standpoint of the developing catechization? The question under consideration is: "What does it mean to fear God?" Acting under the presumption that the pupil cannot at once answer this main question, the catechist puts the following leading questions: "1. An obedient child does not have to be in fear of its father. When the father commands anything, how does it act toward such command? It carries out the command.—2. But what is its attitude when the father forbids something? It keeps from doing what the father forbids.—3. That is the way an obedient child acts. But alas! there are children that do not do what the father wants them to do. What are such children called? They are called disobedient.—4. No good father can overlook the child's disobedience. What is it that the child must expect in consequence of it? It has to expect punishment.—5. From this you see what a child has to look for from its father when it fears him. When a child fears its father, it looks for punishment from him.—6. Punishment for what? For its disobedience.—7. Now give me, in a complete sentence, an answer to the question: 'What do we mean when we say: a disobedient child fears its father. We mean: It looks for punishment for its disobedience from its father'.".

The material point of gravity in the catechetical dialogue is found in the **answers.** To obtain answers: correct answers—in agreement with the question in point of form and content; true answers—given not by accident, but the result of reflection; correctly worded answers, if at all possible—this is the purpose behind the question. Questions are intended to serve as evidence of the understanding and judgment of the child; and, here and there, they serve also the purpose of eliciting a confession. But inasmuch as the answer received is often wrong, untrue, or faulty, and, here and there, not even forthcoming, there arises the question as to the **treatment of answers.** Always to find the right method in this respect, presupposes skill, presence of mind, and a thorough mastery of the subject and of self.

If the answer is correct, let the questioning

proceed forthwith, unless there is occasion for a pause because the results already attained require formulation or, possibly, an interspersed word of encouragement or exhortation is needed. A word of commendation put in here and there is quite in place in the case of timidity, or when the catechist sees that he has previously reproached the pupil too severely for having given no answer or a faulty one. Otherwise too many words of commendation are to be avoided; for, if the question was clear and to the point, a correct answer should naturally be looked for—a fact which the child should be taught and trained to understand. If another method is chosen, there is danger of cultivating the false ambition slumbering in the child. While the individuality of each child should receive due consideration—and no catechist can afford to remain indifferent to such an important factor—this must remain the rule: The catechist should produce the conviction in the pupil that the question of the teacher is always appropriate; that it is never too exacting; and that it is his manifest duty to give a correct answer. In that case, to be sure, he must be exacting toward himself, in that he sees to it that his questions are in every way perspicuous and appropriate. This demand becomes a challenge for self-examination, especially when the answer received is wrong or faulty, or when the question remains unanswered. If the resultant self-examination leads to the conclusion that the pupil's failure is explained by that of the teacher, let the question be repeated in a perspicuous and appropriate manner; let the teacher even retrace his steps a little, in order to give the pupil the necessary basis. If even then no answer be given, a word of encouragement is in place, or the teacher should pass on

to another. Stubbornly to insist on squeezing an answer out of the child, is altogether wrong. But if no progress is made with the whole class, the catechist must once more find the fault in himself and make another attempt, by endeavoring to come down into the concept sphere of the child and to cultivate the simplest of language. This is true of the developing question in particular. If that is in every way distinct and appropriate and again and again elicits a wrong answer, the fault is in most cases to be found in a lack of attention and concentration on the part of the pupil. In that case a short, earnest word of reproof is quite in place. On the occasion of a simple quiz or a drill, and especially in connection with the examinational question, failure to receive an acceptable answer to a question in every way distinct and appropriate, unless occasioned by a lesson of inordinate length or by a lack of proper presentation and direction of judgment, usually finds its explanation in a lack of attention or diligent preparation. While, even in that case, scolding and railing are out of place, a few brief and earnest words of reproof are certainly in place. There are times when the undisguised sadness of the teacher over his pupil's shortcoming is even more effective than a reproof. Much, of course, depends on the individuality of the child. The teacher should also ascertain whether the disappointing results are not accounted for by the home life of the pupil rather than his own dereliction. Should the teacher's suspicion prove founded, he should make due allowance for the new factor, lest he become unjust in his treatment of the child. The best rule will be to insist upon the children beforehand informing the teacher of their lack of preparation whenever circumstances have made it impossi-

ble. To treat with disdain poorly endowed children or to ignore them altogether constitutes a grave sin against those unfortunates. A true catechist will, never as much as then, bring great affection and attention to bear upon them; will never weary of dealing with them, and strive to make them understand at least a minimum. Just such pupils as these are prone to reward their teacher by a faithful attachment to his person as well as to the truth which they have learned at his feet. Naughty and mischievous children, however, the teacher will set himself to win by a wise alternation of mildness and severity, and by redoubled diligence in preparation. Even then sighs shall not be spared him (Heb. 13, 17).

Faulty or **partially correct answers** are entitled to special attention. They dare not be summarily rejected nor accepted as correct. The former proceeding would be a wrong against the catechumens, the latter against the truth itself, with a bitter penalty as the possible outcome. The right way will be to establish the element of truth found in the answer; to make that, when found, the connecting link for further efforts, and thus to bring out what is correct through elimination of what is false. This might take the form of pointing out the evil consequences bound to come should the error be allowed to stand. If the answer is correct in point of content and objectionable merely in point of form, the latter should be corrected by the teacher himself or by another child; and this as briefly as possible; for the religious period should not become a lesson in language. Only when the same faulty expression occurs again and again, the child should be earnestly held to correct its fault. Sometimes ludicrous answers are given, which by no means necessarily argue wilfullness. Should the

latter be the case nevertheless, they should be repudiated with rigor, though never without dignity. Should they have been the result of inadvertence, self-control is absolutely called for, lest the teacher should laugh with the whole class or even incite them to laughter. If the catechist is master of the situation, the ludicrous answer may serve as an occasion for a fruitful remark; and the occasion for mirth will at once disappear.

34. The Method of Instruction in Biblical History.

Compare the literature in ch. 25 and 32.—**A. Eckert** (pp. 79—118), 1899.—**J. Gottschick** (pp. 175—181), 1908.—**O. Harnisch** (pp. 63—64), 1906.—**W. Bittorf,** Methodik (pp. 32—118), [2]1908.—**J. Berndt** (pp. 78—95), 1909.—**R. Kabisch** (pp. 182—219), 1910.—**J. Steinbeck** (pp. 185—193), 1914.—**F. W. Doerpfeld,** Ges. Schriften III: Der Religionsunterricht, 1 u. 2, [2]1895.—**P. Staude,** Die formalen Stufen i. bibl. Geschichtsunterricht (Kehr's Paedag. Blaetter), 1884.—**L. Hohmann,** Methodik d. ev. Religionsunterrichts, [2]1904.—**F. Gansberg,** Schaffensfreude, [3]1909.—**H. Scharrelmann,** Weg zur Kraft, [7]1910.—**O.** and **E. Zurhellen,** Wie erzaehlen wir den Kindern die biblischen Geschichten, [2]1910.—**Max Paul,** Fuer Herz und Gemuet der Kleinen, [6]1911.—**M. Reu,** Grundsaetze z. Herstellung v. Sonntagsschulliteratur (Kirchl. Zeitschr.), 1911.—**M. Reu,** How I Tell the Bible Stories to My Sunday School, 1918.—**Teaching Helps for all grades: K. Francke,** Weide meine Laemmer. Die Heilige Geschichte der Jugend erzaehlt, 1897.—**O. Zuck,** Der gesamte Religionsunterricht, 3 parts, 5 vols, [5]1902 ff.—**R. Staude,** Praeparationen zu der biblischen Geschichte d. Alten u. Neuen Tests., 3 vols, [4]1905 ff.—**E. Thraendorf** and **H. Meltzer,** Der Religionsunterricht, 3 parts, [2]1905 ff.—**Reukauf** and **Heyn,** Evang. Religionsunterricht, 3.—9. vol., [4]1907 ff.—**Kessel** and **Spanuth,** Praepar. f. d. ev. Religionsunterricht, 3 parts, [2]1910—11.—**G. Fankhauser,** Die biblische Geschichte i. Sonntagsschule u. Religionsstunde, [3]1915.—**G. Fankhauser,** Christ d. Retter. Gesch. aus d. Leben Jesu, kleinen u. grossen Kindern erzaehlt, 1915.—**G. Fankhauser,** Der Weg zum Kinde. Monatsschrift f. christl. Erziehung u. bibl. Unterricht, 1915 ff.—**Teaching Helps**

for the instruction of **Beginners:**. **G. L. W. Koehnlein,** Bibl. Geschichten f. Kinder von 4—9 Jahren, 1854.—**J. F. Ranke,** Des Kindes erster Unterricht aus Gottes Wort angeschlossen an die 40 Bilder der Kaiserswerther Bilderbibel. Eine Vorstufe z. d. ersten Religionsunterricht (1861), [2]1873.—**F. Wiedemann,** Wie ich meinen Kleinen die biblischen Geschichten erzaehle, ca 1865.—**Graefin Poninska,** Biblische Geschichten. Nach d. Schnorrschen Bilderbibel erzaehlt f. kleine Kinder, 1879.—**L. Wangemann,** Der erste biblische Anschauungsunterricht. Anweisung z. Gebrauch der 20 Anschauungsbilder (1883), [9]1907.—**P. Staude,** Praepar. f. d. ersten Religionsunterricht, 1889 f.—**A. Gieseler,** Der Religionsunterricht auf d. Unterstufe, 1900.—**G. Kaelker,** Bibl. Anschauungsunterricht, [2]1905.—**E. Zeissig,** Von d. bibl. Gesch. auf d. Unterstufe (Katech. Zeitschr.), 1907.—**R. H. Evers,** Die bibl. Geschichte und deren Behandlung auf der Unterstufe, [3]1909.—**M. R. Unger,** Beitrag zur erbaulichen Behandlung des Religionsunterrichts auf der Unterstufe der Volksschule, ca. 1912.—**M. Reu,** Fuer die Kleinen, 1913.—**K. Schneeberg,** Uns' Herrgott un sin Lued, 1914.—**Mrs. H. Gaskoin,** Children's Treasury of Bible Stories, 1896.—**James Baldwin,** Old Stories of the East, 1896.—**R. Bird,** Jesus the Carpenter and Joseph the Dreamer, 1901.—**Laura E. Cragin,** Kindergarten Bible Stories, 1905.—**Geo. Hodges,** The Garden of Eden, The Castle of Zion, and When the King Came, 1904 ff.—**R. G. Moulton,** The Art of Telling Bible Stories, 1904.—**Sara Coni Bryant,** How to Tell Stories to Children, 1905.—**Rich. T. Wyche,** Some Great Stories and How to Tell Them, 1910.—**E. P. St. John,** Stories and Story-Telling, 1910.—**M. Reu,** For Beginners. Fifty Stories for the Little Ones, 1916.—**Im Strome des Lebens,** Sammlung von Erzaehlungen und Geschichten zur Belehrung der religioesen Jugendunterweisung, dargeboten vom Leipziger Lehrerverein.—**Sneath, Hodges,** and **Tweedy,** The King's Highway Series, now 7 vols, containing much valuable material for telling the Bible stories and for the application upon the life of the child.

That the material assigned for any particular lesson in Biblical History should not be a loose conglomeration of isolated events, but a catechetical unit, has already been shown (p. 469). If this statement is expressly repeated here, it is done for the reason that the truth in-

volved is the postulate for all that is to be said in this paragraph concerning the method underlying instruction in Biblical History. While it is quite permissible in the upper grades or on the occasion of a review to place a number of narratives under a common point of view and thus to weave them into a unit, the unit for the first treatment is always the single narrative. The method to be observed in the treatment of the individual narrative is the first factor to be considered. Many are of the opinion that the main object of instruction in Biblical History is merely the memorizing of its principal contents, for the one purpose of having an opportunity to refer, in sermon and catechization, to the material stored up in the memory. If that view were correct, the science of catechetics might well refrain from devoting a special section to the method underlying instruction in this branch of religious knowledge. Everything necessary in that case would be a repeated reading of the several narratives, to be followed by a quiz for the purpose of ascertaining whether there has been a sufficient appropriation of the contents. But if instruction in Biblical History is to support the effort of reaching the aim of religious instruction and training as it is given on page 312; if it is to be of **present** value for the children—a source of influence upon their whole inner life, of desire and power for a life in which God has pleasure, ay, a dynamic force for such a life, the question as to the didactic treatment of the individual biblical narrative proves of uncommon importance, and requires specific treatment.

In order to attain this purpose, there will have to be in evidence what we described in ch. 32 as the essential features of the whole process of instruction. In other

words, the treatment of the individual narrative should cover the three steps of **presentation, penetration, and application.** Penetration, provided it meets the conditions of smooth development and didactic and pedagogic merit, will also comprise what has been called by the disciples of Herbart "association" (p. 459); and invariably it will issue in the "generalization" of the specific truth educed from the individual narrative (fourth step of the disciples of Herbart). Again, presentation should be preceded by a **statement of aim** and frequently also by a brief **preparation.**

1. **Statement of aim.** Just as instruction as a whole has a definite aim, so likewise every period of instruction. It is not sufficient for the preacher to know that the edification of his congregation must be the aim to be kept in view with all his preaching; rather, unless the individual sermon is to degenerate into an aimless and useless talk, he must, each time he enters the pulpit, be clear in regard to his specific aim on that particular occasion; nor will he say anything whatever save what subserves the attainment of that aim or reaching the purpose in view. The greater his clearness in regard to the plan pursued, and the more effective its unfolding, the greater his success. Whether or not he specifies the aim in view by means of a theme,—he must have one, and he must aim for it constantly. The same is true of the catechist. Never should he approach his children with a Bible story, unless he is quite clear in regard to the purpose to be accomplished by means of it. But is the aim to be specified and named at the very outset? Not the **inner,**—the ultimate, aim to be realized with his pupils. If he should state that, he would anticipate the best that is to come, and himself thwart the children's

attention. What should be won and arrived at only by severe labor on the part of the catechumens, he would permit to fall into their lap without effort, thus losing the best opportunity for independent mental activity on the children's part. What he will do is to announce the aim formally. He will not say: "Today let us learn that nothing so pleased God in Abraham as faith", but rather: "Let us learn today what pleased God best in Abraham". The former would be the announcement of the **inner** aim, the latter, of the outward one; the former is the material announcement of the aim, the latter, the formal. The latter is necessary in order to concentrate and focus the scattered thoughts of the children, and to direct them to the point on which the whole catechization is to turn. Let anyone realize the direction of the children's thoughts at the time when the period of Biblical History begins, or the subjects with which their attention was last occupied, and, calling to mind the narrowness of consciousness, which prevents the soul from thinking of more than one subject at a time, he cannot fail to recognize the expediency of stating the aim. As long as the soul clings in thought to the old, I cannot fill it with anything new. It will behoove me first to detach it from the former and lead it in the direction of the latter: this is the very purpose of the statement of aim. In proportion as the catechist succeeds in making the statement attractive, brisk, interesting, he will accomplish his purpose. Statements of this kind would be: How sin came into the world; How God made man happy; Of Joseph, Jacob's dearest son; How Joseph came to Egypt; How a shepherd lad was elected king; How little David fought with the tall giant; Of David's dearest friend Jonathan; How the Jesus lad of a second

time came into the temple; Of a man who fell among robbers; How Jesus takes care even of the lost; How even believers may yet perish; How the first black man became a Christian, etc. Let the student compare the headings of the "Wartburg Lesson Helps" (Second Course), without, however, overlooking the fact that the inner, or material aim has in several instances purposely been used there as heading. In connection with the statement of aim it should also be remembered that the child, and the common average man in general, prefers the use of verbs to that of nouns. "The creation of the world" does not convey a meaning to them as well as: "How God created the world". Sometimes the aim of the new story is readily suggested by a consideration of the preceding one. If the catechist has rung the final note of the story of Joseph's sale into slavery, sympathy for his welfare and interest in his subsequent history have been aroused on the children's part, so that the question lies on their lips and gazes out of their eyes: What befell Joseph in Egypt? And thus the teacher has given to his hand the aim that he has in view with the next narrative.

2. **Preparation.** It is often advisable that the presentation is preceded by a preparation. In the statement of aim a word has perhaps been used which points the child to conditions in life with which it is well acquainted. The discussion of these will supply the apperceptive faculty with the fulcrum which is to bear the weight of the new material in the narrative to be treated (p. 234). Should, e. g., the aim of the narrative have been stated as: "How the first black man became a Christian", it is advisable to remind the child of the negro seen by

him on the street, and to have it recall that even negroes can be true Christians. If, in addition, a short story should be told of some negro known as an earnest Christian, the child has not only been provided with the material which enables it to understand the statement of aim, but a torch has been lit which shines into the distance, so that the erstwhile nebulous and obscure form of the Ethiopian eunuch has become something concrete and distinguishable. Moreover, it is possible that the new narrative deals with objects and affairs altogether remote from the present viewpoint and concept sphere of the children, but, nevertheless, of fundamental moment for an intelligent comprehension of that particular narrative. These cannot be explained incidentally during the process of presentation; for this reason they constitute the material for the preparation. As a case in point, we come in connection with the story of the anointing of David for the royal office, upon the concept anointing. The catechist will find far fewer obstacles to a successful disclosure of the thought underlying this narrative and the development of the inner aim (namely, 1 Sam. 16, 7), if, in the process of presentation and penetration, he will not be compelled to dwell upon an explanation of the custom of anointing. In the preliminary discussion he will speak of the way our president is inaugurated, or an emperor used to be crowned, or of the practise of anointing priests and kings in Israel and the purpose or meaning back of it. Or, the catechist, very properly, may feel justified in connecting the new narrative with the one just disposed of, because only thus the children can be put into the right frame of mind to bring the needed amount of interest to bear upon the new material. It is the province of the preparation

to bring about such frame of mind. Has, for instance, the sale of Joseph into captivity been the subject of the previous lesson, the children should be reminded anew how Joseph must have felt on his way to Egypt—leaving behind his father, running beside the camel over in the hot sand of the desert, sobbing and moaning in his grief, only to meet with rebukes; telling himself that he would probably never see his home again. Thus the inner warp has been arranged; the threads have been inserted; the weaving may now proceed: the children are mentally prepared to follow Joseph's further experience in Egypt. Thus the preparation aims to enhance the interest of the child in the new story already aroused by the statement of aim; it will remove all obstacles in the way of an effectual appropriation of the new material, and attune the cords of the soul, so that the new impressions may play upon it with power and without interference. It will often be well to let the preparation issue in a re-statement of the aim.—So far as the outward form is concerned, such a preliminary discussion is not likely to be purely acroamatic; it is more likely to bear the character of an informal conversation. While the explanatory words of the catechist will usually form the bulk of the preparation, there may be instances when, to make it effectual, the whole preparation will consist of questions and answers. (Compare Presentation.) When the statement of aim and the subsequent presentation are clear to the child, the preparation may occasionally be dispensed with, a proceeding which is under all circumstances better than to drag it in.—Comp. Practical Examples appended to the fifth part of this textbook.

3. **Presentation.** How the new narrative is pre-

sented, is of the greatest importance for the realization of the aim of instruction and training. Unless the method of presentation is such as to arouse the "interest", to stir the emotions, to move the will, the other steps of the teaching process are not likely to have these effects; and the instruction as a whole remains without appropriate results. There are three modes of presenting the new material, each one having its advocates among the ranks of the educators. The new story may be offered through reading, narration, or "construction".

Reading is the most ineffectual form imaginable, especially when the children are expected to read the story themselves from the textbook or the Bible. Even though they be able to read with fluency and due deference to sense and expression, it is impossible for them to receive so clear an intuition as when the story is read to them in an exemplary manner. Even then reading the Bible narrative over once, in most cases, will have no influence upon their inner life. But does it follow from this that the teacher is to read the story to the children? It must be conceded that, if the teacher reads well, the interest of the children can be aroused. But equally correct, and even more important, is what **Schueren** says upon this point (p. 15): "Whatever the teacher exacts from the children, he must first exact from himself. How repugnant it is when the teacher says to the children: "You should know this, even though I myself do not". He implies that, however, when he reads the story to the children. Not even reference notes should he permit himself, since he does not allow the children to use these when the subject is reviewed. Even more injurious than this example of indolence set by the teacher is the resulting lack of dis-

cipline and the loss of animation in teaching. Children should know themselves under constant observation, if order is to be maintained among them. When the teacher reads to the children, he is unable to watch them, unable to nip disturbance in the bud;—and disturbance is likely to be particularly frequent in just this case, for the reason that a lifeless instruction possesses no fascination for the children. If there is to be life in the instruction given, the matter taught must live in the teacher instead of merely being in the book. How can the teacher arouse and maintain in the children the conviction that he himself believes the material that he presents, if he resorts to reading? Many other things besides the voice should speak during instruction, notably the eye. There is no telling what effect may be produced by a soulful eye turned to the hearer. The eye of the teacher should rest upon that of the child, and the eye of the child upon that of the teacher. Often the lips will strive in vain to utter what the eyes language without effort". Furthermore, what text should the teacher select for reading? That of Scripture? This is the view of many, who think that veneration for Holy Scripture does not permit any choice whatever. But the Scriptures have not been written for the children in the sense that their language and mode of presentation is always familiar to them. On the contrary, the language of the Scriptures often requires to be adjusted to the needs of children, and to be translated into their own familiar speech. In order to bring home to the children the actual sense, it will occasionally be necessary to leave out parts of the Scripture text, and, again, to supplement it by explanatory comments. In due recognition of this fact, Bible Histories have been compiled

with texts frequently quite different from that of Scriptures, so far as the arrangement of words is concerned, texts that rise from comparative freedom from the Scriptural text in the lower grades to increasing conformity to it in the upper (compare the three grades of the Second Course of the Wartburg Lesson Helps). Yet, however thoroughly warranted, and, in view of the needed reviews and drills in Bible narratives, even necessary, it is to provide a special text for children, the objections to presentation by reading stated above apply also here, and, moreover, the mere reading of the story from the textbook is not sufficient completely to unfold the dormant powers of the text of Scripture before the pupils and to bring them to bear upon the threefold life of the soul.

The reason is this: In every story, the Bible story not excepted, a fourfold factor is to be discerned: 1. The historic act as such; 2. the frame work of the story —for instance, certain features pertaining to the respective fields of geography, natural history, and cultural history within which the action moves; 3. the inner world of thoughts and motives of the story, i. e., the thoughts, emotions, reflections, motives, etc., actuating the persons described; 4. the religious and moral value of such thoughts and motives, which endows the action with its real value. Not until I have enabled my pupils to comprehend this fourfold factor, has the story as a whole been presented by me, and all the forces dormant therein been utilized. Of this fourfold factor the familiar schooltexts, however, permit only the first to operate without restriction, the second falls short and has to be explained afterward, whereby the effect of the story is marred; the third and the fourth are merely

suggested; and, so far as the fourth is concerned, it often is not accorded even that need of attention. And yet, the educative force of the story is largely found in the last two. The pupil must be trained not to stop at externals in judging of an action, but to make his way to the motive of which it is an expression, and thus to form a judgment concerning its religious and moral value (pp. 248. 291 f.). To this must be added that the schooltext as well as that of the Bible often limns important situations with a single stroke. This may be, and, as a matter of fact, often is, decidedly characteristic and significant; but the child does not understand it in its bearings, and thus loses something of great value. What anguish and despair, what remorse and futile hope, what horror and brooding of death, for instance, are expressed in the one brief word of Gen. 7, 20. 21! All this must be brought out and the class vividly made conscious of it. Or, what is not found between the words in Acts 9, 22: "Paul confounded the Jews that dwelt at Damascus and proved that this is the Christ". Notwithstanding, these words are only meaningless sounds for the class, probably not even understood in their literal sense, until the teacher unfolds them and presents to his pupils a vision of Paul's evangelistic activity with its overwhelming arguments from the sphere of prophecy and fulfillment. Facts such as these call for another mode of presentation than a mere reading of the respective text by the pupils or by the teacher to the pupils. Even when subsequently the penetration is added to the presentation, supplying many things neglected by the former, this is a poor makeshift. Until that time comes, the child has to worry along with much undigested material; no overwhelming effect upon its inner life, particu-

larly its will and emotions, has been produced. Whether the soul will later be equally susceptible to such influence, is questionable: the first impression is usually also here decisive.

For the reasons given, many catechists today, instead of having the text read by the pupils or themselves reading it to the pupils, prefer the method of **construction.** They understand by this the method through which the teacher, in the form of a conversation, introduces the children to the situation postulated by the story, whereupon, by the questions and answers, he prompts them to find the several features of the story and thus in a sense to construct it for themselves. Where this method obtains, the four characteristic features of the story, above mentioned, which require due attention if the story is to fulfill its purpose—the last three in particular—come into their own. Notwithstanding, such a treatment of the story would still be inadequate. While the mental activity of the children could hardly find a better field for independent exertion, the biblical story cannot, under the sway of this method, produce the designed effect upon the emotional and volitional life of the children; and when climaxes are reached in the history of revelation and God's redemptive doings are the heart of the story, the outcome is altogether disappointing. How should children discover God's purpose in regard to man either in the past or present? Even though the thesis should be given to them: "God is love", all attempts to discover His ways from that premise would lead to an aimless groping, but never to a knowledge of the ways which God has actually taken. If, however, this dangerous deviation is avoided and on all important points in-

formation about God's redemptive work is imparted to the children, admission is thereby made that a story hardly requires any other form of presentation than of **narration.** While the constructive method has originated in an exaggeration of the principle of training the child for mental self-activity, it is not without its element of truth, in that the catechist, who presents the subject matter in the form of narration, will find it expedient every once in a while to interrupt his narration by a question, which is intended not only to make sure of the pupils' attention, but also to enable them to carry the action forward themselves or to give an account of the thoughts and motives underlying it.

But **how should the story be told?** Here, too, a threefold mode is advocated. There are those who think that it ought to be told in precisely the same manner as the pupils shall afterward find it in the school-text, with only this exception that brief explanatory remarks may be interspersed. That this view is hardly correct, is readily inferred from what has been said above; for most of the arguments set forth against the reading of the Bible story by the teacher, apply to this method of narration as well. Others have advocated a method diametrically opposite, in that they demand a narration that is not only altogether independent of the Bible text but also completely modernized that the very coloring of the Bible has been discarded, and the Bible characters are brought face to face with the pupil like those of a modern village or metropolis. While traces of this method are found already in **Paul** and **Zurhellen,** it is **Gansberg** and **Scharrelmann** that have consistently carried it out. Not only "full detailedness and exhaustive motivation", but also

"the most child-like modernization" is Scharrelmann's motto. "When I am unable to depict ancient Jewish and Egyptian conditions and scenes, I substitute modern ones for them"—a principle carried out by him with far greater consistency than by the medieval painters to whom he makes appeal in the premises. We do not overlook the fact that this requirement contains a modicum of truth; and we demand recognition and adoption of such elements of truth; nevertheless, we must repudiate this mode of narration or presentation; for, to us, not only the soul of the child, in whose behalf the demand is made, is holy, but the material as well. Much as we emphasize the necessity of setting forth the truths of Christian faith and life contained in the several Bible narratives in such a way that the child's interest is aroused on every hand, we are at the same time aware of the Bible story's title to reality. It is to us an educational factor for the very reason that it is a link in the chain of that history which prepares or provides our salvation. We should not even use it as an educational factor were it a mere vestment for garbing moral thoughts. Were that the case, we should prefer to have recourse to tales or stories from the present.

The proper mode of presentation for the reasons given is the narration. Such narration gives in entire independence of the Biblical wording an exhaustive, clear and vivid picture of the event and points out, not only the progress of the action with good effect, gives due attention to the whole "frame work of the story", but also tenderly discloses the inner world of thoughts and motives and their moral and religious bearings. At the same time, however, in spite of all independence from the Biblical wording, in spite of all detailedness and

motivation, it is, in point of content, faithful to Scripture and in point of form noble and chaste; it intends to set in motion the intellectual, emotional and volitional soul-life of the child by no other means than by the fact and thought material lying open or hidden in the Scriptural narrative, and arriving at climaxes, when important direct utterances, especially of the Lord Himself occur, it conforms even to the exact wording of Scripture.

In regard to detail, the story properly told meets the following conditions: it must be simple, intelligible, intuitional, vivid, and effective. **Simple** in regard to language and tone. Not long but short sentences; simple sentences and not complicated ones with intertwining clauses. Nor should the catechist cultivate an unnatural and artificial tone, but a natural one, as if a mother tells a story in the family circle. **Intelligible** the story must be; for though it be simple in language and tone, the children may still be unable to understand it, because there is not enough adaptation to the child's vocabulary, or because words are used which may be familiar as to sound, without, however, producing clear concepts in their minds (p. 484). As a case in point, the teacher should not merely say: "Jehovah blessed the Egyptian's house for Joseph's sake", but should show in detail wherein such blessings consisted; perhaps in this way: While Joseph was overseer, no mishap befell the horses; no strife and thieving took place among the slaves; and everything sown upon the fields bore fruit sixty, seventy, and a hundredfold. He must not content himself with repeating the statement of Scripture that Saul was given letters to Damascus; for even pupils of the upper grades do not know what is meant by credentials, which are here meant, a mental gap which will cause them to miss a not unimportant feature of the situation. "Our instruction is often so utterly devoid of joy and success because we postulate something that does not exist" (Schueren, p. 12). How is attention to be aroused; how the interest to be awakened; how the recitation to become acceptable if so much in our narration has remained unintelligible to the children? **Intuitional** the narration must be. "To use the map of Palestine in Biblical

History does not make the instruction intuitional. When the child, as the story is told, sees with the eyes of its mind what is heard with the bodily ears; when the external process becomes an internal one for the child, it is then that instruction is intuitional. In painting we are not restricted to brush and pigment; in moulding, we are not restricted to chisel and hammer: these things can be done also with words; there is such a thing as a plastic art in language" (Schueren, p. 16); cp. pp. 225 f. 286 f. 291 f. To tell a story intuitionally, we must pay attention to the way it is told by children and mothers; in the Bible, too, there are many sections that can serve as typical. For one thing, it pays attention to the lesser features (Abraham bowed down; let now a little water be fetched and wash your feet; here I am, my son!; Joseph shore his head and arrayed himself in other garments when he left the prison; observe the plastic force in Gen. 22!); there are never any omissions (when Abraham entreated God repeatedly in behalf of Sodom, it does not say: He entreated God several times; but the six entreaties are given in accurate detail, and to this day each renewed entreaty causes the child's sympathy to mount higher); definite numbers are given (five loaves, two fishes, twelve baskets); it does not deal in collective terms, but mentions concrete objects (e. g., in 1 Sam. 17, 17, it does not simply say food, but enumerates the individual articles constituting the food); it never, or at least very seldom (as in Acts 1, 1 ff.), deals in generalizations. It does not deal in indirect speech with its difficult constructions, but in direct speech (not: Jesus said that she would go in peace, but: Go in peace! not, God asked where Adam was, but, God said: Adam, where art thou?). All this enhances intuitional presentation. It is true that the narrative is thus made longer; but that is of no consequence: while breadth is not always an evidence of intuitional presentation, intuitional presentation does require a certain amount of diffuseness. It cannot dispense with miniature painting, whereby, at the same time, the phantasy of the child is given most acceptable food (pp. 233, 280, 286). The outward circumstances should be delineated in detail. Explanatory comments, for instance, such as are to shed light on the state of culture at the time of the event under consideration, and others, should always, as much as possible, be joined to the persons of the story under discussion,

unless they have been disposed of in the preliminary discussion; only thus can they really be made to serve the purpose of enhancing the intuitional presentation and arousing the interest of the pupils (p. 287). Under no circumstances should they be accorded recognition as independent factors. While they may be allowed to retard the progress of the action, they must not interrupt it and crowd the essential features of the story into the background. The ivy twining around the pillar and all the details of decorative art to the right and the left are very fine, but the pillar itself is of greater importance. Special care is required for the illumination of inner processes, that is, the world of thought and sentiment within the souls of the actors in the story. The catechist must mentally transplant himself into their position; must conceive their pleasures and their burdens; must visualize their emotions, their fears and hopes now rising, now subsiding, and thus trace the act to its beginnings; he must glimpse the inner conflicts as they end in defeat or victory, eventually to take visible shape in the deed; he must take into consideration the consequences of the good as of the evil deed: only thus can he prompt the soul of the child by word, voice, and eye to vibrate in sympathy with the scenes inwardly beheld.—**Fankhauser:** "When we tell of the campaign undertaken by Abraham for Lot's rescue, we may fancy how the tempter whispered to him many things. 'Serves Lot right! What tricks he used to play on you! Now he has gotten what is coming to him for his selfishness! Let him see how he gets out of the trap!' But see how Abraham turned down all such advice and only thought of Lot's misery—in chains, in fear and danger of death: and he his brother's son, commended to his care by his dying father. 'But what will you do, Abraham? Engage in war with your 318 servants against the four kings with soldiers probably a hundred times as many as yours!' 'God goes with me, if I do what pleases Him. If He goes by my side, we shall be the stronger of the two.' 'But, Abraham, you have never done anything but to herd flocks, while those men are veteran warriors!' 'I trust in God, who will show me what is to be done'." **Zurhellen:** "Cain's fratricide, as pictured in the Bible-text, is, for the children, a ghastly and incomprehensible deed. Envy is the motive; and envy should be the subject of the subsequent penetration. But

in that case the narration must have succeeded in making clear the nature of envy, its probable origin, the gradual corrosion of the soul by it, the terrible results from it unless opposed by a strong will. Therewith we come upon the second pedagogic valuable motive: 'Unto thee shall be its desire, but do thou rule over it!' Self-control, there demanded, is surely one of the most fruitful subjects of religious and moral instruction; and the story before us supplies us with a welcome opportunity to speak of it to the children. But in that case the presentation should also contain a reference to the conflict of the good will in Cain against sin and make its ultimate defeat conceivable". All this is necessary if the narrative is to be intuitional. The catechist will be successful in shedding light upon the outward as well as the inward situation, especially if he observes those inconspicuous hints contained in the Bible text which so often elude the attention of the cursory reader (cp. Gen. 7, 20. 21; Acts 9, 22; above, p. 524; or Gen. 15, 1 in connection with Genesis 14). With the instinct of a hunter the catechist must be after those hints; whatever in them appeals to the intuition he must track down; focus his interest upon them, and fill them with precious content as if they were vessels. But these processes—the delineation of the external conditions as well as the illumination of the promptings in the inner world of the actors, can enhance the intuitional character of the narrative only when the catechist associates and compares them with such external conditions and experiences of the inner world as the children are already conversant with. This is the germ of truth in these attempts at modernizing the stories of the Bible. With a loud voice they call to the catechist: "Do not forget the connecting threads between the home of the child and the home of your Bible stories; do not forget the fulcrums for the apperceptive faculty (p. 235) in the sphere of the children's intellect and experience; look for them; turn them to account if your narrative is to take life in the soul of your child and quicken it to an inner experience of the same".—If we name, in addition to intuitiveness, also **vividness** as an essential attribute of an effective narration, we thereby mean not only a noble, animated delivery, nor merely Fankhauser's definition: "Vividly to narrate means so to narrate that the story lives in us and we in

the story", but also what Schueren has in mind when he emphasizes the necessity for the catechist to have experienced the vital power of the story in his own heart, whereby his narrative becomes at the same time a vivid testimony of the divine life within him.—Finally, narration must always aim for the goal. This means that it must not tarry too long here or there, least of all with external features; there must be no coloring for the sake of the color; but, examine every thing, concerning its value in leading to the aim—the precise religious or moral truth in the story which is to be set forth, and everything must be left out, no matter how beautiful, which does not serve the end in view—the realization of that truth: thus fashioned, the narration cannot fail to be instinct with it.

If the story is told in the manner here set forth, a quickening of the emotions through the intellect will be the result; the story will appear precious to the soul; it will become a factor of its inner experience. The result will be an "ideal association" (p. 291) with the characters of the Bible, a holy *συμπάθεια* (cp. p. 252). The children think, feel, grieve, pray with them; they plan, strive, suffer, believe, hope with them; they sing, rejoice, shout with them. But what a power for culture, education, discipline of the will that means, is known to every pedagogue (pp. 281. 283)!

Last of all, the question remains to be answered whether a story is to be told as a whole or in sections. The latter method has found the most advocates in the present; and the author has not hesitated to give, in the "Practical Examples" an example of a story told in installments. But he is convinced that, where the story really constitutes a catechetical unit, is not of undue length, and does not itself make one or two very sharp turns, its effect upon the emotions and the will is not subserved if it is told in sections and the subject matter reduced to the words of the schooltext, in order to be reproduced by the children, who, in addition, are directed to find the heading for each section, before the next section is taken up: the complete, uninterrupted narra-

tion is every time much surer of a telling effect, and this is decisive for the catechist. When, in the Biblical History to be issued by the author, an outline of every story is given at the conclusion, it is done altogether in the interest of the pupil, to aid him in reviewing it and committing it to memory. But when the whole story has been exhaustively told, the pupils should be directed to open their textbooks on Biblical History and read the story or recite it extemporaneously, if the latter can be done without hardship.—Practical examples are found at the conclusion of the section.

4. **Penetration.** With presentation, if effectual, the most important feature in the treatment of a Biblical History has been disposed of. A picture, clear and intuitional, of the story, has been painted for the children from both aspects, external and internal; their soul has been warmed and their will has been set in motion. But the process is as yet far from complete: unless other features are added its effect will be lost too soon and hardly ever cause more than a mere mood. Instruction and training, however, dare not rest content with the production of religious and moral moods. The object to be attained is: Clear convictions, moral and religious value judgments, a consciousness of the Christian life as a real life—as the receiving of God's grace, as a struggle against sin, as a life of work according to God's will. That this effect, produced by the story upon the child soul, be perpetuated, clarified, confirmed, deepened, and made fruitful unto life, the children must be directed once more, and that at leisure, to look the characters of the story in the face; carefully to scrutinize their thoughts and motives—in short, the whole complex of the mental and moral forces impelling them to action;

to examine them from the standpoint of their religious and moral character; to trace carefully the consequences of wicked and of godly conduct to make the relation of God to man, and of man to God a subject of meditation, so that faith, love, fidelity, unselfishness, etc., may in their majesty confront them and enthrall them; and that unbelief, unfaithfulness, hatred, envy, selfishness, lying, etc., may stand revealed in their disastrous and abhorrent hideousness. This is the purpose of penetration. It is to gather in leisure all the illuminating and cheering, but also all the repellent and portentous, rays of the story; to let them, for all time, exert their inherent force with power, and thus to turn to account the educative elements of the story for the training of the young to the full extent possible. Thus in penetration the last two constitutive elements of each story rather than the first two (p. 523) must be emphasized. For here the catechist comes to speak of the outward progress of the story and its external frame-work only in order to enable the catechumen to gaze upon the inner world of thoughts and motives; to recognize moral and religious values; to set forth their vital importance, and to awaken respect and desire for them. When this is understood, it must be clear that penetration deals with persons, especially the leading persons of the story, in accordance with the fact that formative, educative force is mostly found in the persoual, biographical element (p. 287). Of whom have we heard in this story? Or, whom do you like best in this story?—these are the first questions bound to be asked again and again when the stage of penetration has been reached. When, thereupon, light is shed upon the thoughts and acts of those persons, the teacher should see to it that the children apply no other standard of

judgment than that of God. While sinful actions are by no means excluded from illuminating discussion, care must be taken not to go unduly into detail in the delineation of sin, lest destructive germs are deposited in the children's hearts. If such guidance to religious and moral value judgments is given by one who himself loves God and His will, it is by no means, as some maintain, the critical spirit, with its desire to judge others, which is awakened, but rather the children's conscience; that which is good in itself has been made to appear good and precious also to them; and what is evil in itself has been made to appear detestable. While shedding light upon men and their doings, the catechist should never forget shedding light upon God and His doings. His attributes and nature should be brought out in clearest light by showing in every story His interfering hand. This is the stage of instruction in which the catechist, in conformity to the example of Christ (John 17, 6), is to reveal to his pupils the name of God; that is, he is to withdraw the veil, so that, behind His acts, they see God Himself in His divine nature and recognize Him as holy love, as absolute personality (comp. M. Reu, Unsere Erziehungsarbeit im Lichte von Joh. 17, 6, Kirchl. Zeitschrift, 1911, pp. 453—466). It is often desirable that the most important points brought out in penetration, for the purpose of impressing them indelibly upon the children's minds, should be pronounced in unison by them and written upon the black-board in the order of their development. When this is done, an easier survey is attained, the final summing up is made easier, and the service of the eye is enlisted in order to secure a more lasting effect for the educative

elements found in the story (comp. the complete practical example at the end of this fifth section).

If advisable from the didactic and pedagogic standpoint, there should be joined to penetration what has been called by the disciples of Herbart **"association"** or **"comparison";** but only in that case. For just the constant employment of association and comparison, even when its use is forced and artificial, and when the material for the same is dragged in from every conceivable source,—just this has, perhaps not without reason, largely occasioned the discredit into which the formal step theory has fallen with many educators. What is to be done is that the children are made to recall for themselves the other stories in which the same features in the doings and nature of God, in the doings, experiences, reflections of men, in the relation of cause and effect, have aroused their attention. Whether such stories are taken from Biblical History, Church History, the Reader, or, on occasion, even from other disciplines; or whether they are taken from the children's own experience, is a matter of no consequence. Such stories being found, the truth developed from the new story is confirmed and enhanced in power; its universal character is recognized by the child, and thus it becomes in his eyes an incontestable certainty, and a factor ever to be reckoned with. It is hardly necessary to quote examples; may it suffice to call attention to the importance of trust in God as shown in the life of Abraham, of Moses, of David; to the effectual prayers of Jacob, of Moses, of Solomon, of Elijah, etc. While such comparison is not always required, there is another feature of discussion, called **generalization,** which is indispensable. Invariably the main truth developed from the story should be sum-

marized in the form of an easily remembered, classical sentence, which may be borrowed from Scripture, the Catechism, or the hymnodic treasure of the Church. Here everything is gathered as in a focus. Where it was possible previously successfully to employ the step of comparison, it is natural that the truth of this summarizing sentence is impressed even more deeply upon the minds of the children. It becomes the focus in which the truth not of one but of many stories is gathered. That such truth dare not be mechanically grafted upon the presented story, but should vitally grow forth from within, follows from what has been said. If presentation always should point goalward, penetration should even more; every constituent part of penetration should lead in a straight line toward the passage in which ultimately everything is gathered together, so that this summing up is not only the end but the consummation of penetration. While, in penetration, occasions arrive for the introduction of Bible verses, stanzas of hymns, or parts of the Catechism in order to shed light upon some subordinate point, these must yield precedence to the golden text, the ultimate goal. Since the work of memorization must be done largely in school, especially in the lower grades, this golden text must finally be drilled by recitation in unison.

As to the **outer form** assumed by penetration, not much remains to be said. It cannot be any other than a natural didactic conversation. While the didactic question has already been an occasional feature of the descriptive and detailed narration, the principle of independent activity requires that penetration should altogether proceed in the form of questions and answers, without, of course, excluding the occasional employment

of the acroamatic form. The practical example based on the story of Zachaeus (at the conclusion of section V) should be converted into the form of a didactic conversation.

5. **Application.** The necessity for an application to follow penetration and, likewise, the aim of the same, has been demonstrated in ch. 32. But what character is the application to bear? At the very outset, it is necessary to caution the catechist against the fallacy that numerous applications are required. Just as, in narration, not many aims but only one should be kept in view, and, during the progress of penetration, in spite of the employment of occasional Scripture passages, Catechism sentences, or hymn stanzas, there should be but one summarizing sentence, so the catechist should not in the end commit the error of making many applications: the effect of that would be that none has made an impression deep enough to become a fruitful factor in the daily life of the children. What has been said of the preacher, applies to the catechist as well: "There are preachers that take too much for granted; they take a chest full of truths along with them upon the pulpit, just as someone might take a chest full of nails; and then, on the supposition that the hearers are posts, they take out a nail and expect it somehow to enter the post of itself. But that is not the right way. They must take the nail, hold it to the post, hammer it in, and then clinch it on the other side. Not until then have they the right to expect that the great Master will so fasten the nail that it will not fall out again". This is true even more of the catechist; for children are even less able than adults to take home with them a mass of loosely applied truths and to make them a factor in their daily

life. And just as but **one** application is to be made, so this one application should not be a general one but one very definite, clearly bounded on every side; for any application necessarily loses force in the degree that it is general. E. g., when the story of Abraham's departure for Canaan is to find its application, it should not be formulated like this: "Children, you, too, must believe in God", but: "though God asks difficult things of us, we still should obey Him, confident that He will be with us and bless us". Finally, the application should be something more than a mere doctrine. If the latter were the desideratum, the application would mark no progress; for the doctrine taught by the story has already been found by penetration, to be ultimately gathered into the golden text. What the catechist has to do, is to point out definite incidents in the life of the children and show, in contrast to their real conduct, what it ought to have been. To this end he will go with them into the past or future of their own life, in order to train the conscience for a recognition of sin, and to awaken in them wholesome purposes and resolutions. Moreover, it is **their** life, not that of others, to which application will have to be made; for in their present life, as children, they have to begin to adapt themselves in all seriousness to the religious and moral truths of Scripture. Instruction is to be more than a mere aggregate of directions to the children regarding their conduct in the future. Also as adults they will deem it a matter of course in all things to consult the will of God, if, as children, in their relation to parents and teachers, to brothers and sisters, to the neighbor and the neighbor's children, in the house and in the garden, while at work and while at play, they were accustomed to conform to

that will. The skill of the teacher will have its mettle tested in the attempt to restate the great deeds of the Bible characters in the terms of the children's humble life. He who deems himself too great for that or even looks upon it as a triviality, may make many an application quite good in itself; but the souls of the children he will not touch; and it is his fault when the children fail to locate the channels into which the vital forces quickened in them are to issue; when the life awakened in their hearts through presentation and the penetration evaporates without fruitage, and thus already in youth that cleavage is formed between knowledge and life, worship and every-day life, which afterward, in adult life, proves so difficult of removal. Not seldom a short, well-chosen, in every way germane story is best suited to open the eyes of the children for the duty suggested by the biblical narrative with which they have dealt. Of course, the story intended to clinch the application should not likewise be taken from the Bible; it should be one from life, from the present, from Missions; though this is not an invariabble rule, it should be a juvenile story—only one, however, not a number of them.

The catechist will find much material useful for **presentation** in **H. Witt,** Die Biblischen Geschichten Alten u. Neuen Testaments mit Bibelwort u. freier Zwischenrede anschaulich dargestellt, 3 vols, ²1883; **G. Staebler,** Jesus, der Schoenste unter den Menschenkindern, Stuttgart, 1905 (however, everything requires re-statement in terms familiar to children); **M. R. Unger,** Beitraege zur erbaulichen Behandlung des Religionsunterrichts auf der Unterstufe, Dresden, 1912; **C. Stuckert,** Jesusgeschichten, Basel, 1910—1914. Especially in **G. Fankhauser,** Der Weg zum Kinde, 1915 ff., and in **M. Reu,** How I tell the Bible stories to my children, 1918.—For **penetration** and **application** in **J. Nissen,** Unterredungen ueber die biblischen Geschichten, 1888; **E.**

Thraendorf and **H. Meltzer,** Der Religionsunterricht, 5 vols, second ed., 1905 ff.; **A. Reukauf** and **E. Heyn,** Ev. Religionsunterricht, vol. 3—9, second ed., 1906 ff.; **H. Spanuth,** Praeparationen fuer den ev. Religionsunterricht, four parts, 1909 ff.; but preeminently in **G. Friedrich (Rienecker),** Der Herr bleibt ein Koenig in Ewigkeit. Unterredungen ueber die biblische Geschichte d. N. Testaments, Neinstadt, 1911, and **G. Fr. Rienecker,** Gottes Wort bleibt in Ewigkeit. Unterredungen ueber Geschichten des A. Test., same pl., 1912.—For **application** in **G. Staebler,** Sammlung von Erzaehlungen und Grundgedanken f. d. Unterricht in der biblischen Geschichte, Stuttgart, 1902 f.; **J. Heininger,** Anwendungen biblischer Geschichten, Basel, 1900; **E. Zeller,** Andachten fuer Kinder, Basel, second ed., 1914; some material also in **G. v. Viehbahn;** Von der Landstrasse des Lebens, second ed., 1908, and in the Kings's Highway Series, edited by **H. Sneath, G. Hodges,** and **H. H. Tweedy,** 8 vols, 1917.

Thus far we have not taken into consideration the **several grades** in which the Bible stories are to be treated. But even in doing so, little need be added, with this exception, that, naturally, everything has to be made much more child-like and simple in the lower than in the upper grades. But even here the steps named above can be retained; that penetration and generalization may be successfully employed in the lower grade, has been clearly shown by **Fankhauser** and **Unger.** It is quite true, however, that it will at times be sufficient for the lower grades to narrate the story in an intuitional manner, and to make the narration issue in the golden text as the summing up of its main truth. In the upper grade penetration and application are to be cultivated with particular care. If the same stories recur in all three Courses, as is often the case according to the course of studies for **parish schools,** given in Chapter 31, it is not necessarily the same truth which has to be placed in the foreground. The individual stories are at times so rich

in content that they suggest a variety of inner aims; and often the mental development of the children does not permit the specification of the ultimate intent of the story until the Third or Upper Course has been reached. The story of the stilling of the tempest can be treated in such a manner that only this truth becomes obvious: The Savior saves His own when danger overcomes them; but also in such a manner as to be made to teach: "If God be for us, who can be against us?" The pupils in the First or Lower Course understand the former; the second is required for the pupils of the Third or Upper Course. The story of Zachaeus can be treated from the point of view: Even the publican is not too bad for the Savior; He enters his house, for the Son of Man is come to seek and to save that which is lost; but also from this: If anyone is in Christ, he is a new creature; and even from the third: To receive forgiveness of sins from Jesus and to right the old wrong, is the way to true happiness. The story of the wedding at Cana can be made to issue in the aim: The Savior is almighty, for He can turn water into wine; but also in this: Jesus' glory consists in being a powerful helper also in the small troubles of daily life. The consideration of the suffering of Christ may stop in the First Course at the bodily anguish; in the Intermediate Course stress may be laid upon the inner anguish occasioned by the unfaithfulness of the disciples and the people's unbelief; while the most difficult feature may be reserved for the Upper Course: the enduring of the divine wrath. The sacrifice of Isaac may be made to show that Abraham loves God more than his son; but also that Abraham's faith was staunch and equal to the very greatest trial;

and, finally, Abraham and Isaac may be held up as types of Christ and God the Father.

"In Quarta the pupils are shown, in the light of Saul's conversion, "how God defeats and hinders every evil counsel and purpose, which would not let His kingdom come". For that class, according to their course of study, comes to this story after having studied the conflict of the Sanhedrin with the Christians, the martyr death of Stephen, and the dispersion of the Christians. The assurance that Christ is risen from the dead, that He "lives and **reigns**" is nothing new for them. This assurance, based on what had been taught in Quinta is now merely confirmed. In Tertia where the Life and Teaching of Paul is treated, it is a different truth that should be brought out. There the theme of the story (outer aim) is not; 'How is the most furious persecutor of the Church conquered by God?' but: 'How did Paul come to faith in Jesus Christ?' And the answer is: 'God revealed to him His Son' (Gal. 1, 11). 'He was laid hold on by Christ' (Phil. 3, 12). 'By the grace of God I am what I am' (1 Cor. 15, 10). 'By grace are ye saved' (Eph. 2, 8): this is now the saving truth drawn from the very same story. For that there is no time and mental readiness yet in Quarta. And still different will be the statement of aim and the generalization of the saving truth in Upper Secunda. There the subject under consideration is the apostolate of Paul, the divine origin of his Gospel, the history of the conflict between a free Christian faith and the Christian faith as perverted by Pharisaism, or of the transition from Judaistic Christianity to Gentile Christianity; and Bible verses like 2 Cor 4, 6; 1 Cor. 2, 9 f. (in connection with 2 Pet. 1, 16—21; John 1, 14) now summarize in classic words the saving truth of the self-same story." While these words of **Zange** (p. 186) presuppose other educational conditions than those prevailing among us, they constitute a notable testimony to the cause to which we stand committed. Let this be noted by our American sticklers for method, who deem it unpsychological and unmethodical to permit the same story to recur in a "Graded Series", and who take recourse to all kinds of material to avoid this. Zange, a man of pre-eminent training, both as a psychologist and a schoolman, goes so far as

to add: "Another proof how **necessary** it is to return to the same material in the successive grades". Cp. p. 471.

While, in the **Sunday school,** the narration of the story intended for all the children in the **Second Course** (comp. p. 466) can naturally move toward one aim only, the higher aims can at least be suggested to the pupil by the "Questions for Review" in the Lesson Helps for the Intermediate and Junior Departments when the teacher of the class is not mature enough to lead up to them himself.

The method of teaching here recommended requires time; an hour is not sufficient for all the successive steps. Nor is it necessary to mount them all in one hour. In the **parish school** the work of the day may close with the presentation and the subsequent reading of the story from the textbook on Biblical History. It will be the duty of the class thereupon to read the story several times until the next lesson, in which penetration and application take the place of the mechanical questioning which is still widely in vogue. In the **Sunday school** the story is told to the whole Second Course or Department in a detailed manner, as explained above. Because such narration is most calculated to arouse the feelings of the children and to move their will, it should **never** be omitted; while, on the other hand, the preparation, not the statement of aim, will often, for lack of time, be left out. Whereupon the story (together with the Bible verses belonging to it) may be read by the several grades from the Lesson Helps adapted to them, under the supervision of the teachers in charge, and the Bible verses be drilled by recitation in unison. The determination of the aim and presentation having taken place in Sunday school, penetration and application may take

place in the following session of the **Saturday school** (p. 475); while, on the Sunday following, after the presentation by the superintendent of the school, and the reading of the new story, the teacher of the individual grade reviews the old story at the hand of review questions such as are appended to every lesson in the Wartburg Lesson Helps. The same method recommended above for a regular parish school can without difficulty be observed in the **partial parish school,** comprising the children of 12 and 13 years. It is true, not every story can here be gone through with thoroughness according to the method here described, although a lesson from Biblical History is assigned for every forenoon; but that is no great loss when one has done his duty in the Sunday and Saturday school. Some of the stories are taken up merely by way of review, leaving for thorough treatment only the more important lessons upon the Sunday school calendar, and those which in Sunday school had been omitted entirely.

When the end of a group of stories has been reached, a review may be undertaken for the sake of the **drill,** where a detailed sketch of the most important character is to be drawn, or the principal characteristics of God and the persons that appear in relief upon the background of the review lessons be assembled, always with a view to the training of souls (p. 534). A sketch germane to the points here made is found among the Practical Examples at the end of this section.

A concomitant feature of the treatment of any one Bible story may at times be **reading from the Bible.** In connection with important phases of the discussion, especially when the steps of comparison and generalization have been reached, the upper grade may read—

directly from the Bible instead of the textbook—any psalm or section that comports well with the truth developed (cp. p. 412); for instance, in connection with the story of creation, Ps. 104 and 8; in connection with the passage through the Red Sea, the song of Moses and Miriam; in connection with David's shepherd life, Ps. 23; in connection with the story of his fall and subsequent repentance, Ps. 51 and 32; in connection with the destruction of Jerusalem, Lamentations; at the turning points in the history of the kings, passages from the prophets; in connection with the exile, sections from Isaiah 40—66; in connection with the return of Israel from Babylon, Ps. 126; in connection with the episode of Caesarea-Philippi (Matth. 16), Is. 49; in connection with crucifixion, Isa. 53; in connection with the ascension, Ps. 110; on Pentecost, the pertinent section from Joel, etc. —That the most important facts of **Biblical Geography, Natural History,** etc., should be associated in part with the preparation, in part with presentation and penetration, follows readily from the foregoing. There are places where such facts should be brought out with telling effect. When, e. g., the journey through the wilderness is the subject, let the needed geographical information about the peninsula of Sinai be given; when the class enters Canaan with Israel, an accurate survey of the country should be afforded; when it is taught that God gave Israel every blessing promised, an exhaustive picture of Israel's life and happiness should be painted (cp. Practical Examples); later the class should follow Israel to Babylon and back; the Christmas story with its mention of Nazareth, Bethlehem, and the land of Judah furnishes the occasion for a discussion of the divisions of the Holy Land in that period of its history,

which should be illuminated by constant reference to the map. Emperor Augustus suggesting the same treatment for the Roman Empire; when the pupils travel with the twelve-year-old Jesus lad, the journey should be traced upon the map; Paul's missionary journeys are altogether impossible without that adjunct. Places like Jerusalem, Bethlehem, Nazareth, and Capernaum lend themselves to geographical illumination (cp. Practical Examples).

Concerning the use of **biblical pictures** in connection with the several stories, the following remarks are finally in place. That the use of biblical pictures deserves encouragement as a stimulus for the intuitive faculty, goes without saying, however erroneous the opinion is that by such use alone the intuitive faculty is stimulated. There are catechists who use pictures diligently, without appealing to the intuition in their instruction; for the inward intuition, as above described (pp. 528 ff.), is more important than the employment of the finest pictures. However that may be, the internal intuition is enhanced and prolonged when the external intuition is facilitated by a really good picture. But when is the picture to be exhibited and put to use? Before the presentation, during the presentation, or in connection with the application? Each of these three views has found its advocates. The exhibition of the picture before the presentation presupposes that the picture shall be made the starting-point for the whole process of instruction. For the so-called intuitional method of instruction in the home or lowest grade of the Sunday school that is the proper method; for there the inward intuition is still secondary (compare Wartburg Lesson Helps, first course; Wangemann in his "Zwan-

zig Anschauungsbilder fuer den ersten Unterricht in der Biblischen Geschichte" and in his "Anweisung zum Gebrauch der 20 Anschauungsbilder" goes too much into detail); but in the same degree in which the mental development of the children progresses, facilitating as well as requiring the inward intuition, this method loses utility. The children, when the detailed narration is in progress, are still too much occupied with the picture to be open to the inward intuition intended by the narration; and even the teacher tends to confine himself to the cultivation of a purely outward intuition. He who puts the picture to use in connection with the stage of application, is actuated by notions far removed from the purpose of biblical instruction and based upon the presumption that the pupils are possessed of a degree of mental maturity that is ordinarily rare even in the Upper Course of our parish schools. The children are here held to express an opinion upon the picture and its most salient features, upon the ideas put by the artist upon canvas; this tends to place the picture in the service of esthetic culture. When we consider that the picture, if it is at all valuable from the catechetical standpoint, represents the climax of the action, it is not likely that any other use of it can be justified than its exhibition in the middle of the illuminating narration; that is, just when the climax has been reached and the inward intuition has already taken place. In that case the picture does not divert the attention of the pupils but rather gives strength and depth to the inward intuition, which is now aided by the eye. Having reached the climax, the narrator can properly make a pause and give a little time to a discussion of the principal features of the picture. If the latter crystallizes as it should, the

thoughts of the characters of the story, there will be occasion to recur to it during the penetration.

Among the series of pictures which can be put in the service of the schools, those by Julius Schnorr, of Carolsfeld, still maintain first place, although this pertains rather to those on the Old Testament. Heilmann, as late as 1911, passes the opinion: "No one else could bring so much artistic power and religious understanding to bear upon the sacred material as he. In regard to magnificence of composition and passionate interpretation these Bible pictures have hitherto never been surpassed. . . To illustrate the story of creation, of revelation, of the patriarchs and prophets, no grander illustrations are to be found. A valuable feature of pedagogic and religious moment is their immaculate moral character and sublime religiousness". Another merit is that they usually represent the climax of the action. In the New Testament the series by Hofmann and Schramm excels. There are valuable features in the collection of Morgan and Copping, in the equally superlatively realistic series by Karl Schmauk—much better than the collection of Morgan as regards execution of detail, and in the collection made by the "Gesellschaft fuer christliche Kunst" in Munich. Recently the Catholic Fugel, has probably produced the best series, twelve Old Testament and as many New Testament pictures being published. Among the pictures illustrative of the parables, those by E. Burnand have justly received renown. Compare the instructive monograph of the Catholic Alfonse **Heilmann,** Bibel-Bilder, Gedanken zur religionspaedagogischen Wertung biblischer Kunst, Kempten, 1911.

35. The Method of Instruction in the Catechism.

Compare literature in ch. 14, 26, and 32.—**G. v. Zezschwitz** II²: Die Katechese od. die kirchliche Unterrichtsmethode, 1869.—**F. Zange** (pp. 167—241), 1897.—**A. Eckert** (pp. 116—163), 1899.—**J. Gottschick** (pp. 179—186), 1908.—**J. Berndt** (pp. 99—105), 1909.—**R. Kabisch** (pp. 240—247), 1910.—**J. Steinbeck** (pp. 201—218), 1914.—**M. Reu,** Quellen z. Gesch. d. kirchl. Unterrichts, 1904 ff.—**O. Schoenhuth,** Methodenlehre, 1903.—**R. F. Grau,** Luthers Katechismus erklaert aus bibl. Theologie, 1891.—**A. Scheller,** Die paedagogische Bedeutung d. luth. 1. Hauptstuek-

kes, 1905.—**F. Niebergall,** Die paulinische Erloesungslehre i. Konfirmandenunterricht, [2]1908.—**K. Eger,** Taufe und Abendmahl im kirchl. Unterricht der Gegenwart, 1911.—**H. Matthes,** Der 2. Artikel auf bibl. geschichtl Grundlage, 1913.—**D. Vorwerk,** Gebet und Gebetserziehung, 1913.—**Practical Helps: J. Nissen,** Unterredungen ueber den kl. Katech. L's ([11]1889), 1855.—**F. W. Schuetze,** Entwuerfe und Katechesen zu Luthers kl. Katechismus, 3 parts ([4]1888), 1865.—**K. Euler,** Handbuch z. kl. Kat. L's. fuer Lehrer und Pfarrer, [2]1874.—**L. Wangemann,** Einfuehrg. i. d. Verstaendnis d. Luth. Katech., 3 parts, 1880 ff.—**H. Cremer,** Unterweisung i. Christentum nach L's. kl. Katech., 1883.—**O. Zuck,** Katechesen ueber L's. Katech., 1883.—**G. v. Zezschwitz,** Christenlehre, [2]1883 ff.—**J. Chr. G. Schumann,** Handbuch d. Katechismusunterrichts, 3 parts, 1884 ff.—**F. H. Kahle,** Der kl. Kat. L's. anschaulich, kurz u. einfach erklaert, [7]1886.—**K. Buchrucker,** Der Katechismusunterricht, [2]1886.—**A. Nebe,** Der kl. Kat. ausgelegt aus Luthers katech. Werken, 1891.—**Fr. Oehmke,** Die 5 Hauptstuecke d. luth. Katech. katechetisch bearb., [3]1891.—**Ziethe, v. Rohden, Heydt,** Die unterrichtliche Behandlung des 6. Gebots in der Schule, [13]1894.—**A. Gruellich,** Skizzen z. unterrichtl. Behandlung d. kl. Katech. L's., [5]1899.—**Th. Hardeland,** Die katech. Behandlung d. kl. Katech. L's. in Unterredungen, 1899. —**J. H. A. Fricke,** Handbuch d. Katechismusunterrichts, 3 parts, [3]1889.—**S. Bang,** Katechetische Bausteine zu christozentrischer Behandlung des 1. Hauptstuecks, [2]1901.—**G. Heimerdinger,** Praeparationen f. d. Katechismusunterricht, 1901.—**W. Beyschlag,** Christenlehre auf Grund d. kl. Kat., [3]1903.—**R. Staude,** Der Katechismusunterricht, 3 parts, [2]1903—08.—**M. v. Nathusius,** Die christl. Lehre nach L's. kl. Kat., 1904.—**G. Kaelker,** Der Katechismusstoff f. d. 5.—8. Schuljahr, 1904.—**A. Eckert,** Der Katechismusstoff d. Konfirmandenunterrichts (3d to 5th Part) in synthetischem Gang u. psychologischer Stoffordnung, 1905.— **A.** and **F. Falcke,** Praeparationen z. Unterricht i. L's. kl. Katech., [5]1906.—**R. Steinmetz,** Katechismusgedanken; Beitrag z. katech. Behandlung d. 5 Hauptstuecke i. Kirche u. Schule, 3 parts, 1906—13.—**Hahne,** Praeparationen f. d. Katechismusunterricht, [2]1909.—**A. Eckert,** Kinderkatechismus f. Schule u. Kirche, 1. u. 2. Hauptstueck, 1909.—**J. Kolbe,** Der kl. Katech. L's. in ausgefuehrten Katechesen, [7]1911.—**K. Eger,** Katechismustafeln, 1911. —**O. Hardeland,** 52 Konfirmandenstunden, [5]1914.—**E. Heyn,**

Katechismusunterricht (Reukauf u. Heyn, Ev. Religionsunterricht), [2]1913.—**K. Eger,** Evangelische Jugendlehre; Hilfsbuch z. religioesen Jugendunterweisung nach Luthers Katech., [2]1912. —**Th. Kaftan,** Auslegung d. luth. Katech., [6]1913.—**H. J. Schuh,** Catechizations on Luther's Small Catechism, 1914.—**Geo. W. Lose,** Catechism Bible Narratives. A Series of Bible Narratives on the Five Chief Parts of Luther's Small Catechism, 1915.— **On Application: K. Caspari,** Geistliches und Weltliches, [23]1915. —**P. v. Zychlinski,** Illustrierende Aussprueche, Sentenzen und Geschichten z. Gottes Wort, 1900.—**L. Pestalozzi** Die christl. Lehre i. Beispielen, [3]1901.—**Baum,** Erzaehlungen und Beispiele z. kl. Katech. L's., [2]1907.—**J. Besch,** Aus der Lernstube des Lebens, [2]1913.—**Im Strom des Lebens.** Altes u. Neues z. Belebung d. relig. Jugendunterweisung, dargeboten v. Leipziger Lehrerverein.—Narratives on the Catechism (Columbus, O.).—**G. Warneck,** Die Mission i. d. Schule, [14]1912.—**Th. Schaefer,** Die Innere Mission i. d. Schule, [7]1912.—**O. Koenig,** Die Mission i. Katechismusunterricht, 1913.—**F. W. Foerster,** Jugendlehre, 65th Thousand, 1915.—Compare also "The King's Highway Series" by **Sneath, Hodges,** and **Tweedy,** and "The Golden Rule Series" by **Sneath, Hodges,** and **Stevens.**

True as it is that instruction in Biblical History, if it be of the right sort, is at the same time an introduction into the truths of the Catechism, separate instruction in the latter remains necessary notwithstanding. It is only so that the young can receive a concise and comprehensive introduction to the faith as it lives in the mature congregation and is to be borne witness to by it in all conditions of life (pp. 342 ff.). The method of such separate instruction in the Catechism is the next subject claiming our attention.

If the aim of religious instruction as a whole has been rightly described on p. 312, and if instruction in the Catechism is a part of religious instruction in general, it must contribute its part to the attainment of that aim. This being so, every method is erroneous by

which those sacred truths which are so vital in the life of the mature congregation fail to find an anchorage in the intellectual life of the young, so that their feelings are not aroused to a lively interest in those truths and their will is not moved to corresponding action. Such being the aim of instruction in the Catechism, the method in vogue in **Reformation times** is precluded as suitable for adoption in the present. It is true that all the elements necessary to an efficient method were on hand. Luther added biblical pictures to his Catechism, and most catechists followed his example in their editions of Luther's Catechism. Luther had advised in the preface to adduce liberal illustrations from Scripture (p. 125); also in this regard there is no lack of followers, among whom Loener, 1544, and the author of the Joachimsthal Catechism, 1574, are prominent. The practise prevailed of connecting the Catechism with the Bible and of adducing Bible passages for whatever catechetical thesis required verification; for instance, Loener, 1544, Huberinus, 1544, Jos. Opitz, 1583. The hymn was linked to the instruction in the Catechism, not only in so far as, in the catechetical period on Sunday, a suitable hymn was joined to the part of the Catechism constituting at the time being the subject for instruction (a very common practise), but also by adducing illuminating hymn stanzas in connection with the several parts of the Catechism (e. g., G. Walther, 1581). Victorius, in 1591, even published a catechism, in which the respective text was framed by a biblical picture, the text of a pertinent Bible story, printed in full, and a number of Bible passages. However, this material was not turned to account for the development and adoption of an efficient method. It was deemed sufficient that the

father should recite the several parts of the Catechism before the family, and the teacher before his class, whereupon they were repeated until retained by the memory. When catechisms with explanations came into vogue, the explanations were taught in the same way. Beginnings of a better method were found, such as were practiced, for instance, by Camerarius, who would expound the catechetical material to the upper classes of the higher schools in a coherent discourse, in which illustrations taken from ancient history or of his own composition, seldom, however, from Biblical History, were interwoven with the catechetical material, whereupon he would accost the pupils with systematic questions (Reu I, 1^2, p. 98); or, perhaps, by Lossius, who was fond of disposing of "objectiones"—misgivings to be cleared away by the instruction. However exemplary the zeal with which the Catechism, at that time, was pounded into the young and the common people and, likewise, the confidence put in the divine truth as a power for the reconstruction and regeneration of the human heart; and however zealously, albeit in steadily diminishing circles, the catechetical material was guarded against an admixture of specifically dogmatical elements—anything but exemplary was the manner in which the Catechism was offered to the children. If, notwithstanding, a general renewal was brought about and a generation grew up which could endure the terrors of the Thirty Years' War, such results, instead of demonstrating the correctness of the catechetical method in vogue, should rather be considered as evidence of the blessing of God accompanying the efforts of sincere men, even though mistaken in method. Moreover, the pronouncing and repeating method was much more expedient in an age

when church membership was a matter of course and the consciousness of church authority lived as a power in the hearts of the people to a degree impossible today.

The Magdeburg pastor and schoolman Andrew Cramer, living toward the end of the sixteenth and beginning of the seventeenth century, may not be regarded as a witness altogether unbiased; however, he is probably right in regard to the main point when, in his "Anleitung, wie die Jugend in Gottesfurcht, Kuensten und Sprachen zu unterweisen", he says regarding religious instruction as practiced in his time: "The Catechism is indeed in use in the schools, but taught in a very inefficient manner. A lesson is assigned to the boys, which they have to memorize and cram into their heads. While pronouncing the Catechism to the boys and their repeating it is good enough as far as it goes, it does not go far enough. No explanation is given in the form of sermons adapted to children or by means of Bible passages and illustrations, in order to impart to them an adequate spiritual understanding of the Catechism. Nor is any application to life and Christian practise in evidence. When the boys are about to enter the adult stage, the Catechism is treated in the same manner by means of a foreign tongue: with glosses in a foreign tongue the explanation is made; but all to no purpose, 'memoria coacta, sine intellectu, sine praxi', Christianity, therefore, has not been planted in that fashion!" —An element of progress is found in the method of **John Valentine Andreae** (pp. 137, 140). He, too, insisted upon the text of the Catechism, or of his "Evangelische Kinderlehre aus heilger, goettlicher Schrift" (1621), first being committed to memory. However, that done, he would enable the pupil, by a freer treatment, frequent reviews, clear generalizations, sound explanations and skillful application, to reproduce the words memorized intelligently and "to give a ready and reasonable account of his faith". Cp. his "Theophilus" (edited by V. Fr. Oehler, 1878, pp. 22—25 and pp. 28—49). In the same work we read (p. 128): "A good teacher leads, while a bad one drags; the one sheds light, the other darkness; the one teaches, the other confuses; the one guides, the other pushes; the one stimulates, the other depresses; the one scatters cheer, the other

fear; the one builds up, the other tears down. In short, unless the teacher himself be a book, yea, a library, an itinerant museum; unless he himself be a personification of the right method of handling and superintending the task; unless he himself be the embodiment of the genius and method of all language and science, and, in addition, an ornament and a flower of State and Church, he, once for all, is not according to my taste. For to take up books and finish them one time after another, to drive and to goad to exertion, to enforce injunctions, rules, and fiats and to hammer them in—that is something anybody can do; but to lay down the main contents of a lesson, to prepare the way to an understanding of it, to make the application, to teach the correct use, to go ahead with a good example, and finally to bring everything into harmony with Christ:—that is the teacher's true function, that is a task worthy a Christian, for which all treasures on earth are not sufficient remuneration". Also the Danzig school superintendent and pastor John Maukisch made an effort to improve the method. In "Gemeine Nachricht, wie man die Jugend zu Hause und in den Schulen den Katechismus Lutheri abfragen koenne" (1653) he advocated the analytical method, which attained to dominating influence in the scholastic sphere since the days of Spener.

But neither is the analytical method (pp. 149, 151, 154) recommended and adopted by **Spener** and **Francke,** afterward to be influenced by the philosophy of Wolff, a practicable way to the true aim of education and training. Whether it be employed merely to bring into the light the structure of Luther's explanation by the process of analysis, according to the practise of the sixteenth century, or whether, by the use of the question and answer method, the several sentences are made easier of interpretation through grammatical analysis into subject, predicate, object, etc., a remedy may indeed have been found against inattention, but the method remains charged with inadequacy. In spite of the element of truth found in it, it does not even succeed in thoroughly stirring the intellectual life of the soul, let alone the

feelings and the will, in spite of the fact that, in other respects, Spener and Francke were very much intent upon reaching the emotions and the demonstration of religious knowledge through deeds.

Spener says in his "Bedenken" vol. I, 631 f.: "Examinations should not consist merely of questions and the rendering of the answers found in the Catechism, but in the analysis of each question into many other questions, which, in turn, should be so formulated as to possess explanatory force, so that the young are trained to reflect upon the subject and to answer from their own mind". In the preface to his catechism (1677) he says: "As to the use of this little work, the idea is not to expect a few people merely to commit the questions and answers to memory—a torture of the memory which I would rather warn against than advise. It is my opinion that writings such as this should be used as an aid to the intellect rather than as a burden to the memory. For this reason I require that, by the use of these questions and answers, intelligence of the subject is so thoroughly imparted that people can answer from their own mind in their own words; this is better than that they should commit to memory the very finest formulas. . . It may be laid down as a general principle among us that the youth entrusted to us should not only understand the truths of the faith with which they have become familiar, but also appreciate them as a divinely established rule of life and as an incentive to true godliness. Occasional exhortations between examinations for the purpose of adapting the truths learned to life will be found expedient. It would also be exceedingly profitable for the preacher who is occupied with this humble work to train the young to go to Scripture itself for proof by turning to the Bible, or at least the New Testament,—a book which they should always have with them. Instruction ought to be given how to understand a passage according to text and context; how to analyze it; how to determine its meaning, and how to use it in the establishment of the truth. This is a fine intellectual exercise and discipline; it results not only in such knowledge of the Bible that any passage can be readily found, but also in attention when the Bible is read and an earnest desire to miss nothing. The ultimate gain will be that the people's

faith, which, after all, is based not on the Catechism, but on Scripture, becomes well grounded, and that the conviction is wrought in them that their Catechism is really taken from the Word of God, upon which it is founded".—**A. H. Francke,** in his Rules for Schools of 1702, says: "The method of catechization consists 1. in the recitation; 2. in the explanation, 3. in the application. 1. The teacher lets the children recite the part which he intends to go through; 2. he shows them the true meaning of every word of the Catechism, lest they rattle off the catechetical text without making the progress to be expected; 3. he points out to them how the things taught and explained should become for them 1. a solid foundation for their faith and 2. a means of testing and amending their life. All this is not to be imparted by long-winded talks but by the simple method of questions and answers, inspired by great love, meekness, and kindness. However, the catechetical method of some is beset by faults, which should be noted: 1. there are those who formulate the question in such a way as to require an unvarying yes or no; this has the effect of discouraging the children or so habituating them to shouting yes and no that they lose attention; 2. others ask very few questions when they catechize, but they lecture incessantly and preach regular sermons, which has a tendency to make the children restless; 3. then, it is found that some catechists do not abide by the subject; they pass from one topic to the other and go roving everywhere; but the subject of the catechization is but lightly touched or altogether ignored, whereby it is obscured rather than explained: in these circumstances the children do not learn anything whatever with thoroughness; 4. the attempt is also made to arouse the flagging attention of the children by the infliction of bodily punishment; this does more harm than good. . . Then, a Bible passage should be made clear through questions; for instance, Christ gave Himself for us. Who gave Himself for us?—For whom did He give Himself?—What did He do for us?—What did He give for us?—When the children have learned to understand a passage in this way, the catechist should induce them to apply it; for instance, Who is it that gave Himself for us? Christ.—For whom did He give Himself? For us. (For me.)—Should we not love a Savior who gave Himself for us? Oh, yes, etc.—This method of imparting something to the chil-

dren through the asking and answering of questions is earnestly recommended to the teachers, not only because this is the best method of explaining a subject, but also because it tends to quiet the unruly minds of the children at a time when there is danger of feeling bored".

Loeseke, in his "Zergliederte Katechismus" (²1758), treats the whole Catechism according to the following plan: "Which article is this? The First Article. What does the First Article treat of? Of creation, Gen. 1, 1. What does it say? I believe . . . earth. Who believes? I. What is that you do? I believe, Rom. 1, 17. In whom do you believe? In God, John 1, 9. What do you call this God? The Father, Eph. 4, 6. What kind of maker do you call this God? Almighty. As what is He almighty? As maker. Of what is God the Maker? Of heaven, Ps. 33, 6. Of what else? Of earth, Jer. 31, 15. How does Luther's explanation begin? What does that mean? What do you do when you hear all that is said in the First Article? I believe, 2 Tim. 1, 12. What do you believe in regard to your own creation particularly? That God has made me, Eph. 4, 24. (Who has made you? Whom has God made? What has God done for you?) Together with what has God made you? Together with all creatures. Together with how many creatures? With all. To whom has God given many blessings and goods through creation? To me. What, for instance, has God given you at your creation? My body. What else? The soul, Gen. 2, 7, etc.—**Rambach's** manner, indeed, is not quite so dull: for quite a number of valuable hints as to method are given in his booklet: "Der wohlunterrichtete Katechet" (1722); but he does not pass beyond the restrictions of the analytical method. Only in his posthumous work: "Wohl unterwiesener Informator" (1737), noteworthy beginnings of the developing method are found, especially on pp. 140 ff. Here he clearly expresses it as his opinion that Luther's Catechism cannot be successfully treated with the children until there has been imparted to them 1. some simple preliminary instruction concerning God and divine things, 2. a brief outline of the plan of salvation, and 3. an outline of Biblical History (p. 140—147). Moreover, he clearly recognized that the will of the children required "amendment" as well. "Most 'informatores'", he says, "who themselves lack information, make a mistake in this matter, and

fancy that they have done their duty, and more than their duty, when they have imparted to the child the Catechism and a few passages, and when they have taught it reading and writing; but the state of the child's will appears to concern them precious little. It is all the same to them when they grow up savage and uncouth, their life a field for Satan's work. In that manner the children are made angels intellectually, but devils according to the state of their will, the aim being not godliness, but knowledge". What he thereupon says as to the method employed in amending the will (pp. 162—235) is well worthy attention, although we cannot enter upon it here, since no organic connection has been established between the views expressed and instruction in Catechism as a means to carry them out.

A great step of progress was represented by the Socratic method of the period of **rationalism.** For the first time now, there appeared a real didactic conversation between the teacher and the pupil, a real development of the unknown from the known (pp. 156—158), —a method by which the intellectual life was really put in motion, at least by the more eminent representatives of this method, especially by Dinter. However, the catechization was too exclusively an intellectual operation, the feelings remaining cold and the will unstirred, quite aside from the substance of instruction, which did not transcend natural religion at many points. **H. Chr. Schwarz:** "The insistence upon knowledge was quite in place; but the one-sided way of stressing this principle led to the error that ignorance was worse than wickedness. The heart remaining empty, such catechizing was in the long run no better than the mechanical memorizing previously in vogue". **Cl. Harms:** "Question follows question licketysplit; there is discussing, developing, explaining; example and illustration are brought in; punctuation is drawn upon for light, and assumption must do its share, and whatever else is required by cate-

chetics is there, with all of which, if all goes well, logical efficiency is attained and the joy: Now I have caught it. But the adult who already knows those things but craves a little religious inspiration, cannot stand it. To ask question after question and to call for an answer is not instructing the children. In addition to questions that address themselves to the intellect, such are to be put which, like nails and spears, make for the feelings—the heart. . . Nor should we be content with questions as means to make our way to the heart. Talks, admonitions, entreaties, stories, reading by the teacher, reading by the pupils, prayer and such things are the instruments through which the Kingdom is taken by force".

Here is an example from **Dinter's** "Unterredungen ueber die fuenf Hauptstuecke des Katechismus", 1806 ff.: **Teacher:** The garden back there of your house, has it come into being of itself? **Child:** No, my grandfather planted it. T. Who, accordingly, was there first: the garden or the grandfather who planted it? Grandfather was there first.—Why did that have to be the case? Otherwise he would have been unable to plant it.—That which is produced, or brought about by someone, what do we call it? The effect.—And that through the power of which an effect is produced, what do we call it? The cause.—When you think of your grandfather and the garden in this connection, can you use these words? Yes, my grandfather was the cause, and the garden was the effect.—Do you think that the same is the case elsewhere? Yes.—Think of the watch and the watchmaker. The watchmaker was there first. Think of a similar example! The cabinetmaker was there before the table.—Now think of a case where the effect was there before the cause! That is impossible: if the cause is not there first, it cannot make it at all.—It would be better to say: it cannot bring about an effect: now can you state this in general terms? The cause always comes before the effect.—Now let us apply this to God and the world! God is the cause, and the world is the effect.—What follows from this?—God must have been there first, or he could not have made the world.—As soon as I think of a maker of

the world, it becomes clear that there must have been a time when the world began to be. Before it was there, there was nothing but God: God made the world; by whom, now, was God made? By nobody; nobody was there but God.—Well, if He was made by nobody, He must have come into being of Himself! That is out of the question; for nothing can come forth out of nothing.—But is that quite sure? What is meant by saying, You have reason? That I can see the connection between cause and effect.—Suppose, now, someone would fancy an effect without a cause, what would you call him? Unreasonable.—But coming into being is surely an effect. Therefore there must be a cause for it.—If someone, accordingly, should say: "Something comes into being of itself", what would you say of him? He speaks unreasonably; where there is an effect, there must be a cause; nothing, therefore, can come into being of itself.—And God? Neither can God have come into being of Himself.—Now let us put all this together: God was there before the world; nobody can have made Him; nor can He have come into being of Himself; but one possibility remains; which might that be? He cannot have come into being at all; the world came into being; that is put also in this way: it had a beginning; as to God, He never came into being.—How can that be best expressed? He has no beginning; He has no end.—Good that you remember this from the lower grade; but there you had to learn many things without knowing the reasons why we should believe that it is so; now your attention is to be called to the reasons, too.

That tree, there, what do you believe concerning it? Will it be there forever? No, some time it shall be cut down.—Why do you believe that? Because the people need wood, if they are not to freeze.—Now, when someone cuts it down, does the cause of its destruction come from the outside or from itself? It comes from the outside.—Suppose that nobody should cut it down, will it always stand there, and will it never be destroyed? Sometime it would decay and cease to be.—In that case, would the cause of destruction come from without? No, it would come from within.—This is the case with the tree; this is the case with every other thing; when it is destroyed, only one of two things is possible; where may the cause of destruction be found? The ground of destruction is either without or within

the thing destroyed.—No third possibility can be fancied; let us apply this to God, and ask the question whether God can ever take an end. If God were to have an end, one of two events would have to take place. Which? The ground of God taking an end would have to be within Him or without Him.—We will speak in connection with God not of **destruction,** but of **extermination.** Why? That shall be explained in one of the following conversations; if, now, of two things the one destroys the other, which of the two is bound to be the stronger? The one that does the destroying is bound to be stronger than that which is destroyed.—Now, suppose that God, the living God, God the Creator, should be destroyed by someone, what would have to be the case? The other would have to be stronger than God.—But is that a possibility? No, nobody is stronger than God; for God is almighty.—What, accordingly, is no living being, no power of nature, able to do? To exterminate God.—The cause of an extermination of God, therefore, cannot come from without; but we assumed a second possibility: could the cause of destruction lie within God as it does within the oak? No, that, too, is impossible.—Why? Suppose that yonder oak tree had a duration of life of five hundred years; could it, in that case, have been there eight hundred years ago? No, it would have decayed a long time ago.—How many years ago? Three hundred years ago.—Or could it be possible that it had no beginning at all; that it was there from the beginning? In that case it would have decayed even sooner.—This much, then, must be clear to you: a thing that bears in itself the cause of destruction, cannot have been there from the beginning; why? It would have been destroyed long ago.—Hence, if anything has no beginning, what are you sure of in regard to it? What can it not bear within itself? The ground of destruction.—Apply this to God! God has no beginning; for that reason He cannot bear the ground of extermination within Himself.—There is no ground of extermination within Him or without Him. What do you conclude from that? That no ground whatever of His extermination exists.—Therefore, just as surely as God has no beginning, He has . . . can you continue? He has no end.—What is it now that you have said of God? He has neither beginning nor end.—Do you know what He is called for that reason? He is called eternal.—Right; sometimes we

call Him something else; whatever comes to an end, we call what? Finite.—Him who never takes an end, we call what? Infinite.

Let us once more survey the path which our conversation has taken! What did we first say of cause and effect? The cause is there always first, before the effect; God is the cause of the world; hence God must have been there before the world. —Very well; but that does not say that He was there from eternity; someone may have produced Him. No; for no one was there but Himself.—How did we argue further? He cannot have come into being of Himself; for nothing comes into being of itself.—Now, then, if He has not been produced by anyone else nor come into being of Himself, what must we conclude? He did not come into being at all; He had no beginning.—But whence do we know for certain that He has no end? If anything is to come to an end, the cause must be found within or without it.—Which of the two, now, may be the case with God? Another cannot exterminate God because God is almighty; nor can a ground of extermination be found in God; for He has no beginning.—From all this follows the divine attribute about which we mean to converse today; which? God is eternal.—That means? He has neither a beginning nor an end.

In the period of a more general **return to the faith** of the Reformation many catechists made the regrettable mistake of resuscitating the old method. In contrast to the Socratic method of the rationalistic period, they would simply impart the catechetical theses to the children by the force of authority, draw them out again by means of questions, demand the proof for them in the form of an occasional Scripture passage, and, possibly, shed light upon it or insure its retention by the memory by a story from life. When they would really employ examples from Biblical History, they did not utilize them fully; least of all did they use them as sources of deduction, from which the truths of the Catechism were to be derived. For instance, when

a definition of faith had been given and proved as correct by several passages from Scripture, it was added: Thus Abraham, David, the centurion of Capernaum, the king's officer, the jailer of Philippi, and others, believed. That such proceeding was worthless, is evident. Others recognized the indefeasible element of truth in the Socratic method; they saw that it does not suffice merely to impart and draw forth again by questions; to analyze, and, perhaps afterward, to demonstrate and illustrate—a process during the whole of which the attitude of the children is purely receptive, but that, through the didactic conversation, there must take place a real developing, and thereby a training of the child for self-activity (so **Harnisch** especially). But which was to be the starting-point for such developing process? Entertaining the perfectly correct view that instruction in the Catechism has accomplished a great deal when by means of it an understanding of the words of the Catechism has been imparted to the children, some would proceed from the linguistic usage in which the concepts of the Catechism had found expression in the language of the Bible and the vernacular in general (**Brieger** particularly). Others, of the opinion that only in that way the "formal principle" of the Reformation could come into its own, would make the Bible passage their starting-point, endeavoring to develop from that the particular Catechism truth to be taught; **Materne,** 1853, and, even more, **Crueger,** 1860, represented this method. The latter says plainly: "The bringing in of Scripture passages as proof material, after the sentence of the Catechism has been discussed, presupposes doubt in the correctness of the doctrine, and for the reason that the passages, for lack of time, are afterward not carefully

explained, it confirms such doubt". As a matter of fact, by that kind of development (especially the type recommended by Crueger, see example below) little was accomplished for the intellectual life of the pupil, and nothing at all for the feelings and the will, let alone for practical life. Everything was abstract rather than concrete, intellectual rather than intuitional; the explanation was not gained from the concept sphere of the child. Such a method did not only leave the heart of the child cold; it might even bring about the notion that the Bible is merely a code of doctrines requiring nothing but submission. Thereby, however, joy in Scripture is rather choked than fed; and yet, to arouse and nourish it, is one of the very objects of instruction.

Something decidedly better was achieved by **G. v. Zezschwitz** and all those who, more or less independently, followed the path blazed by him both in theory and practise. At heart in agreement with the truth of Scripture, he traced his steps back to Dinter in regard to form. Repudiating every catechetical method but the developing one, he laid all possible stress upon the elaboration of clear conceptions and precise definitions. He became the father of the positive scientific catechization ("Kunstkatechese"), which, by a series of severely logical questions, forced the pupil to reach a series of conclusions along a gradual ascent of logical development, and, by way of summing up these conclusions, the final theme—the exact and precise determination of the particular catechetical truth to be ascertained (cp. Zezschwitz's Model Catechization on the Ninth and the Tenth Commandments, Katechetik II, 2, p. 562 ff. and his "Christenlehre", three vols, ^{2}1883—1888). It cannot be denied that the co-operation of the children was se-

cured in this way to a rare degree, and that their mental powers were subjected to an extraordinary discipline; likewise, that accurate religious knowledge as one of its results was a foregone conclusion. At the same time it is true that, in point of contents, there was a deplorable overloading by the introduction of material not rooted in the Catechism but dragged in from biblical theology and dogmatics; that an undue amount of attention was given to the formation of conceptions; that through failure to accord all-sided recognition to the intuitional principle only little influence was brought to bear upon the emotional and volitional life; that too much was expected from the average child, and that insufficient scope was given to pupils to give unrestrained expression of their own thoughts.

In his "Versuch einer biblisch-sachlichen und sprachlichen Erklaerung des Kleinen Katechismus" (^{3}1853), **C. F. Brieger** suggests a proceeding something like this: Suppose the term to be explained is "redemption". The root-word is "emo"—to purchase. Inasmuch as the purchase of a human being postulates a condition of slavery, redemption, means that one who had been a captive or a slave has been purchased for the purpose of restoring him to liberty, the prefix "re" designating a return to the condition preceding the state of captivity. That which requires redemption is, as it were, in a state of slavery, precluding freedom of movement. With this linguistic conception agrees Holy Scripture; for whenever it speaks of anything from which redemption is required, it is something which cramps and imprisons, such as enemies, distress, sin (Ps. 18, 4; 102, 2; 130, 8). "By the use of such a method," Brieger thinks, "the conception is built up, as it were, before the very eyes of the pupil, and impressed so much more thoroughly upon his soul because of the part taken by itself in the erection of the structure."—**Crueger,** in his "Entwurf einer entwickelnden Katechismuslehre" (1860; 11th ed., 1889), offers the following explanation of the passage in the Introduction to the Lord's Prayer "with all cheerfulness and confidence": "According to

the words of Luther's explanation, the dear children ask their dear Father with all **cheerfulness** and confidence. We are reminded of the passage Rom. 8, 15: "Ye received not the spirit of bondage again to fear . . . Abba, father" (8th Trin.). We Christians have received a child-like mind; by this we are prompted to pray: Dear Father! We have not received the mind of a servant, a slave; a slave fears that some evil will be inflicted upon him by his master. When a slave asks anything of his master, he is afraid that some harm may be inflicted upon him on account of his petition. He who fears that harm will befall him on account of his petition, does not pray cheerfully. We pray cheerfully when we are not fearful of harm as a result of our petition. The dear children pray not only with cheerfulness, but also with **all confidence** (1 John 5, 14: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us"). We have the cheerful confidence, the joyful faith, that God will hear our prayer. We pray to God with the cheerful confidence that our prayers will be heard. This cheerful faith is the right kind of confidence when we pray. We pray, accordingly, with all confidence when we pray with the joyful faith that our prayers are heard. Faith in the love of the heavenly Father moves us so to pray".

When **L. Kraussold** proceeded to the revision of Dinter's book: "Die vorzueglichsten Regeln der Katechetik" (1801), only to publish, instead of the contemplated revision, his own book on Catechetics from the orthodox standpoint (1843), he became the forerunner of the positive scientific catechization. E. g., the thesis: "The Grace of God in Jesus Christ, is the Christian's Solace in the Hour of Death" he develops in the following manner: "What does sin merit? Punishment. What punishment has God decreed for sin? Damnation. What is the sensation of the person who looks for punishment? Anxiety. What, therefore, is the sinner bound to feel when he thinks of his sin and punishment? Great anxiety. Whereby could such anxiety be taken from him? (Whence anxiety? When may a man cease from anxiety? When, accordingly, will anxiety have passed away? When will anxiety disappear? Whereby, accordingly, can he be relieved of anxiety?) By sin being taken from him. What does sin merit? The penalty of

damnation. What passes away with sin at once? Punishment. Who punishes? God. Who alone, accordingly, is able to remit the punishment? God. When God remits the penalty of sin, what is that called? To forgive sin. Whereby, accordingly, is anxiety removed? By the forgiveness of sin. When one is relieved of anxiety, we call that giving comfort. What, therefore, is it that the sinner seeks when he seeks the forgiveness of sin? Comfort. What, in consequence, is the sinner's comfort? The forgiveness of sin. Has the sinner deserved it? No. What is it called for that reason? Grace. Who has secured for him such grace? Jesus Christ. In whom, therefore, does the sinner find the grace of God? In Christ Jesus. What, therefore, is the Christian's comfort in his sin? The grace of God in Jesus Christ. When does the Christian stand in need of such grace? Always. Why? Because he is always a sinner. What must he do to secure grace from God? He must ask God. But how long may he ask God for it? As long as he lives. No longer after death? No. What is it that causes him torment if he has not secured grace before death? Damnation. When, therefore, is he nearest to damnation on earth? At death. When is anxiety bound to be the greater, when punishment is near or distant? When it is near. When, therefore, is the sinner's anxiety bound to be greatest? At death. When, accordingly, does he stand in need of comfort most? In the hour of death. What, therefore, is the Christian's comfort in the hour of death? The grace of God in Jesus Christ".

With this model of a scientific catechization before us, we appreciate the views expressed by **Schmarje.** Though himself not averse to catechizing in this manner, he is more moderate than Zezschwitz. While emphasizing the developing question, he repudiates the "zwingende" question of the typical scientific catechization—those severely logical questions whereby the pupil is forced along by the teacher towards the predetermined path of the latter's reasoning, nor is he a zealous advocate of the "final theme" as the ultimate goal of every catechization. Says he (Das katechetische Lehrverfahren auf psychologischer Grundlage, sec. ed., 1892, p. 18) in regard to the scientific catechization: "The immediate impression of such a conversation is that the pupil can be conceived only as being helplessly drawn toward the goal with invisible tongs.

He trots behind the teacher; but he does not know why he follows him, nor whither he follows. The logical consistency of the questions presents no gap for a detour to the right or to the left which might lead astray; but neither does it present an opening through which a glimpse might be obtained of the inner life of the child". Upon the thesis: "We should fear God", he himself offers the following model of a catechization conducted by him in Altona with boys ranging from eleven to twelve years and taken down stenographically: "Teacher: You know that Luther began the explanation of every Commandment, with the sole exception of the First, with the words: We should fear and love God, etc. . . Why does he do that? Pupil: We shall keep the commandments of God when we fear and love Him.—Teacher: Today we want to explain what it means: We should fear God. Which of the two expressions will it be necessary for us to explain first if we want to understand what is meant by this demand? Pupil: We should know what it means to fear. Teacher: Name persons from Biblical History who showed fear. Pupil A.: Moses had fear of God when he appeared to him in the fiery bush. Pupil B.: Paul had fear, when, on the way to Damascus, he suddenly heard the words: Saul, why persecutest thou Me? Pupil C.: Adam and Eve had fear when they had eaten of the forbidden fruit. Pupil D.: The shepherds in the field, when the angels appeared to them. Pupil E.: Mary had fear when she wanted to see the grave of the Lord and saw the angel sitting before it. Pupil F.: The Israelites had fear when Pharaoh pursued them.—Name also some examples from secular history. Pupil A.: Desiderius had fear when he heard that Charlemagne moved upon him with a large army. Pupil B.: The Romans had fear when Hannibal had defeated them.—Can you name also some examples from poetry? . . . Think, as a case in point of "The Ring of Polycrates". Amasis feared the envy of the gods.—There we have quite a number of examples of fear. Now tell me: Why did the Israelites have fear when they stood on the Red Sea? They had fear because Pharaoh was behind them; he wanted to take them back.—Why did Adam have fear? He was afraid of punishment.—Why did Jacob have fear when he returned from Laban and was about to meet his brother Esau? He thought that Esau had evil in-

tentions and would take vengeance.—What is it we want to know when we ask "why"? We want to know the ground.—In how many cases may we inquire about the ground of fear? In every case.—Why? There is always some ground for fear.—You named a short time ago a good many examples of fear. Compare the causes of fear with each other! They agree with each other.—Why? When anyone has fear, he is afraid of somebody's anger.—Is that your opinion? Have you ever had fear? Yes.—Of what, for instance? Of a thunderstorm.—What did you think when the dark clouds massed themselves upon the sky and the lightnings began to leap? I thought that the lightning might strike.—Do you mean to speak of the wrath of a thunderstorm? No.—You see, therefore, that your answer was not correct. Now compare all the grounds of fear with each other. No answer.—Well, what was Adam afraid of? Of punishment.—Jacob? Of the vengeance of Esau.—Of what is the child afraid when the thunder is muttering? Of the lightning-stroke.—Now, if Adam is afraid of punishment, Jacob of the wrath of his brother, and the child of the lightning, you surely must be able to express an opinion when you compare these several grounds of fear. They are different.—That is correct. And yet you contended at first that all the causes of fear were alike. Can you not give the reason for your assertion? Yes, when one has fear, he thinks of God.—Pupil B.: No, he always thinks of that which he fears.—What does he expect of the persons or things that he is afraid of? He expects that they will do him harm.—What, therefore, is it that one thinks of when he is fearful? The person who has fear always thinks of harm coming to him.—That is very true. But tell me in other words that the grounds for fear, though outwardly different, are alike inwardly. Pupil J.: When anyone has fear, he always thinks of coming harm. Pupil K.: He always thinks of an approaching danger.—What, accordingly, is the reason for fear? The reason for fear is the thought of some unavoidable danger or a threatening disaster.—Good. Express the same thought also in this form: "We have fear when we, etc.". We have fear when we think of an unavoidable danger or threatening disaster.—Now we know the reason for fear, and we want to remember it (Which is done by writing a note on the blackboard).

Let us now go a step farther. You said some time ago that, on a certain occasion, you had fear of a thunderstorm. How did you know that you had fear? A sensation told me.—You (turning to another pupil), have you, too, ever had fear? How did you know it? I felt it.—What, accordingly, is fear? Fear is a sensation.—Of what kind is the sensation of fear? Fear is a disagreeable sensation.—Who can express the sensation of fear in a different way? Pupil B.: Fear is a sensation of dread.—Pupil F.: A sensation that agitates you. That is still better. It may happen that, when fear is felt, we do not dare to speak; yea, that we have difficulty in drawing breath. Fear is a depressing, crushing sensation.—The answers are all correct. However, we want to keep in mind for the present only the last definition. Answer, accordingly, the question fully: What is fear? at the same time telling us how it arises. Fear is a crushing sensation, arising from the thought of some unavoidable danger or threatening disaster.—This sentence, too, we want to remember. (A brief recapitulation follows, and a note is written on the blackboard.)

Name sensations akin to fear! Pupil: Anxiety and care.—What do you call the sensation that comes over you when all of a sudden some danger comes upon us? Fright.—What sensation shall we feel when the danger coming upon us is not only sudden but at the same time great and overwhelming? Terror.—Summarize what we have found to be sensations akin to fear. Sensations akin to fear are: Anxiety, care, fright, terror, and expectation. You have named expectation as a sensation akin to fear. When, on Christmas eve, the pine-tree has been decorated by father and mother, while you stand in an adjoining room full of expectation, do you really think that you have a sensation akin to fear? No.—Your answer, therefore, was not quite correct. We now know what is meant by fear or what we mean when we say: We fear. What, however, did we designate as the subject for today? We are to learn what is meant when we say: We should fear God.—Give another expression: We should fear God. We should have fear of God.—Have fear of God! What is God's relation to our fear? No answer.—You know what I mean when I say: Jacob had fear of Esau; the Israelites had fear of Pharaoh. What do we mean to say when we speak of a fear of God?

Pupil A.: God is the one that excites our fear. Pupil B.: God is the ground of our fear. What had we just recognized as the ground of our fear? The thought of an unavoidable danger or a threatening disaster. And now you contend that God is the ground of your fear? How do you reconcile the two statements? Pupil M.: They cannot be reconciled; the fear of God is something different.—Who is of a different opinion? Pupil C.: They can be reconciled. God, too, can send us disaster.—Explain yourself more fully! God has the power to do so, and it may be intended as a punishment.—What can be intended as a punishment? The disaster.—What disaster did Adam think of when he hid from God in the garden? He thought of punishment for sin.—In how far can we apply the statement that fear comes from the thought of a threatening danger or disaster to the fear of God? The fear of God comes from the thought of a threatening danger, because the punishment for our sin is a threatening danger.—What kind of disaster does the godly man consider punishment for sin when he compares it with every other evil? As the greatest evil of all.—Why? Pupil K.: Eevery other disaster passes; this one lasts forever. Pupil F.: Every other disaster comes upon us in this life, while that one comes upon us in the other life as well.—Which parable comes to your minds in this connection? The parable of the Rich Man and Poor Lazarus.—Name just one feature of that parable, the one that illustrates the terribleness of the punishment yonder! The rich man said to Abraham: Send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.—If the godly man considers punishment for sin the very greatest evil, what will his fear of God be like? Compare it with every other fear. It is greater than any other fear.—Make that clearer! Pupil J.: The godly man has more fear of God than of men. Pupil K.: The godly man fears God above all things.—Give me some examples! When the Christians were persecuted the demand was made upon them to cast aside their faith; but they refused to do it.—But why? They feared God more than any man.—Other examples! Abraham was willing to sacrifice his own son.—What did he prove by that? That he feared God.—Go on! Luther at the diet of Worms, when he was told to recant his writings.—What did he say? I cannot

recant. Here I stand; I cannot do otherwise; God help me. Amen!—What do you seek to prove by that example? That Luther feared God more than he did the emperor.—We have become acquainted with one ground of the fear of God. But it behooves us to look at this ground somewhat more closely. In what light does man consider God when he fears His punishment? As the judge.—What do you think of a fear of God in which man thinks of God merely as a judge about to inflict punishment? That is a wrong kind of fear of God.—How is such wrong kind of fear of God called under another name? A servile fear.—Why? It is the same kind of fear which a servant has of his master.—What is your opinion of the fear of God felt by the Jews? The fear which the Jews had of God was the servile kind.—Why was that? They thought of God merely as a severe judge.—What do you know of the fear which the heathen have of God? The heathen have no fear of God. —How is that? The heathen do not believe in God at all, but only in idols.—You are right there; in the same sense as in the case of the Jews we cannot speak of the heathen having fear of God. But they fear their gods and idols. What is your opinion in regard to this fear? It is a servile fear.—Prove that. Pupil B.: The heathen perform sacrifices in order to appease the wrath of their gods. Pupil M.: They even sacrifice their own children.—Quite true. Think of the poem: "The Ring of Polycrates". There, too, we behold the servile fear of the heathen. How so? The king is to sacrifice his last jewel, lest the gods should do him harm.—Which words of Amasis can we quote as proof of the truth of our statement? The envy of the gods I dread; From birth until he joins the dead, No mortal always lives in glee.—What kind of fear, then, is it which we Christians should feel? A child-like fear.—Assign a reason for it. Pupil C.: God is our father, and we are His children.—What kind of fear this child-like fear is, I want to make plain to you through an example from life. (Here follows an incident taken from life.) The boy had fear. Of what? Of punishment.—That, too. But therewith you have not sufficiently described the ground of his fear. He feared to cause grief to his father.—And why was the thought so painful? He knew that his father loved him.—Now we have brought out two thoughts that we can give as grounds of his fear. Which are

they? The boy thinks first of the punishment he has to expect, and, second, of the possibility of grieving his father, who loves him so dearly.—Apply this to the fear of God. But give a complete answer, in this form: The servile fear arises from the thought, etc. The servile fear arises from the thought of the punishment which a person has to expect for his sin; the child-like fear arises from the thought.—Well? Remember that we have given a twofold cause of the child-like fear.—The child-like fear arises from the thought of the punishment for our sin and of the grief that we cause a loving God by our sin.—Let us remember this statement (it is put down on the blackboard). Let us now repeat the main statements that have been made, by finding answers to the following three questions: 1. How does fear come into being? 2. What is fear? and 3. How does the true fear of God come into being? Fear comes into being by thinking of some unavoidable danger or threatening disaster. Fear is a crushing sensation arising when we think of some unavoidable danger or threatening disaster. The true fear of God comes into being when we think of the punishment that we have merited by reason of our sin, and of God the loving father, whom we have grieved by our sins.—We have so far considered only the ground of the true fear of God. Let us view next the **effect** of the true fear of God. What will the servant do who fears the wrath of his master? Pupil G.: He will avoid him. Pupil H.: He will flee from him.—Apply this to the servile fear of God! When a person has a servile fear of God, he will flee from God.—Examples! When Cain had slain his brother Abel, he fled to another country. Pupil D.: When Adam had sinned against God he hid from Him.—What effect, now, is the child-like fear likely to have? Think of the boy of whom I told you a short time ago. He went to his father and confessed his shortcoming; he thought of it again and again and avoided sin after that.—What effect, accordingly, has the child-like fear of God upon the disposition and conduct of people? It makes them better. Quite right. The servile fear of God causes us to flee from God; the child-like fear of God, to flee from sin: we may accordingly say that it sanctifies us. What kind of sensation, accordingly, is the true fear of God? It is a sensation that sanctifies.—Give, therefore, a complete answer to the question: What is the true fear of God?

the ground from which it comes into being to be included in the answer. The true fear of God is a sanctifying sensation arising from the thought that we have sinned, and that we grieve the loving God through our sin".

This model example of Schmarje's reminds us of von Rhoden's comment upon the scientific catechization: "As, in the game of croquet, the ball is driven to a small goal through narrow arches, immovably fixed at the outset, which is accomplished by many direct blows, to which others, of auxiliary character, must be added when the ball has been driven out of its course, thus the master of the scientific catechization, by means of many chief questions, and, at every sideward leap of the childish fancy, of even more numerous auxiliary questions, drives the thought of the pupil with unwavering determination through the previously fixed iron gates of his own prearranged course of thought to the unrealized goal before him—the conception formulated by the book or the teacher, a definition or something like it". While this comparison implies rather too much, it corroborates most of what has been said on the subject.—**Zezschwitz,** in his model catechization on the Ninth and the Tenth Commandments, first achieves the following two results by a gradual development: 1. The Ninth and the Tenth Commandments forbid selfishness as the root of every sin against neighborly love; 2. the Ninth and the Tenth Commandments forbid evil lust as the root of every sin. These results achieved, the catechist uses them to establish the final theme: The Ninth and the Tenth Commandments constitute the summit of the whole Law. If, at the same time, he succeeded in influencing the emotions and the will, the effect was due, as is the case with many other catechists, to his personality rather than his method. He himself appears to have felt the insufficiency of his method; for he supplemented his "dialectic-didactic" method by another, which he called the "teleological-paraenetic" method, which is intended for application to the instruction of catechumens, treating especially with the Fourth and Fifth Part of the Catechism, and to the instruction of the confirmed (Christenlehre).

Just when the scientific catechization (Kunstkatechese) had attained to dominating influence in the cate-

chetical instruction by the clergy, a new idea began to gain ground among the representatives of the school. Sponsored by the psychology and pedagogy of Herbart, as developed especially by Ziller (p. 160), the thought here gradually gained ascendancy that the way from the "concept" to the "conception" (cp. p. 226) is through the **intuition,** and that therefore a fundamental principle of a correct catechetical method must be first to feed the intuitive faculty of the child, and thus to enable it to make progress by independent thinking and judgment. Another factor making for a change in the method of instruction was the fundamental idea of religious psychology, advocated more and more, that specifically religious conceptions can exert vitalizing power upon mind and soul only as there is a beholding—an intuition—of the religious and moral **life,** of which such conceptions are the expression. Thus the view at once was cast aside that linguistic usage or the Bible verse is to constitute the starting-point in the development of the truths of the Catechism. At the same time the scientific catechization (Kunstkatechese) could no longer be advocated; for though intuitive material taken from history or the life of the present was employed in that method, the law governing it in all its parts was not the paramountcy of the intuitive faculty. The scientific catechization did not proceed from an appeal to the intuitive faculty; that is to say, it did not, first of all, strive to let the children behold the nature and meaning of the religious life upon the background of the actual life of religious-moral personalities, thus enabling them to recognize it in its worth, significance, and beauty, and thereby in their hearts to arouse interest in it, desire for it, and the determination to lead such a life

themselves. And just because this was neglected by the advocates of the scientific catechization, their efforts were bound to be abstract, doctrinaire, anything but pulsating with life, and, in consequence, anything but vitalizing, unless the defects of the method were atoned for in large measure by the personality of the catechist. Whatever fault one may find with the school of Herbart and Ziller, and the modern religious philosophy, it must be clear from the whole second part of this book (especially pp. 249—253, but also 283, 287, 299) that the principle: "from the intuition of the religious-moral life to the religious-moral conception" has to be a dominant and indispensable rule of the catechetical method. The catechist has to bring the children face to face with the characters of history, in order to help them to see what truth and Christian life are. This was the method of God the Father when He sent His Son into the world, so that men might behold in Him the Father, the Father's nature and attributes, His holiness and love. While this was not the sole purpose of sending Christ into the world, it was nevertheless, closely related to redemption as it was, one of the reasons of His coming (John 14, 9; Matth. 11, 27). This was the method of Christ, who said to John and Andrew: "Come and ye shall see!" (John 1, 39, compare 46); who told the delegates of the Baptist: "Tell John the things which ye hear and see" (Matth. 11, 4); who, in order to lead men to faith, did not formulate definitions or syllogisms concerning God, His own person, and the Kingdom of Heaven, but presented Himself in person, so that, with His own wil' the powerful appeal of His personality as a Savior, and His divine-human life as a Redeemer as object-lessons, men might obtain a true vision, gain vital experiences,

and form wholesome judgments (cp. John 4, 42). This was the method of Paul also, who painted Christ before the eyes of the Galatians as the crucified (Gal. 3, 1).

The catechetical rule here established has indeed been exaggerated, with a twofold error as result. There are those who think that all that is necessary now in religious instruction is to picture to the children the doings and life of grace-endowed personalities in fascinating concreteness and with "contagious" warmth, so that, coming under the spell of the life so beheld and mysteriously laid hold of by God in the depth of their own souls, they might "meet God". It is evident that, where that view prevails, the emphasis is laid upon feeling, upon patterning one's own feelings and experiences after the life of the personalities beheld. Far less interest is evinced in the thoughts and truths uttered by them or shown forth in their lives. Still less is it believed to be the object of religious instruction, in co-operation with the children and with the life of such grace-endowed personalities as object-lessons, to develop definite, precise, religious ideas and truths. In that case, the intuitive principle, by reason of gross exaggeration, has led to the complete abandonment of all instruction in the Catechism; for, with this principle, the chief parts of the Christian faith could hardly be rated as anything higher than the expressions of the religious life of a Moses, an Athanasius, a Luther, and could be incidentally treated in connection with Biblical or Church History. That we cannot join anyone on such a path, is clear from ch. 26.—Others thought that the observance of this fundamental rule led of necessity to the abolition of instruction in the Catechism as an independent discipline. The intuitive material for the religious-moral

life, it was held, is found in the Bible stories. When, in the process of presentation, by a detailed description of the characters of the story an attractive, alluring picture has been painted of true religion and morality, which has been made even more precise, more clear, and more appealing in the process of penetration, nothing more remains to be done, it is concluded, than, after preceding "comparison" if necessary, to gather the several features of the religious life that have been set forth into a terse classical expression. This is supposed to be most readily accomplished by using for the purpose a hymn stanza, a passage of the Bible, or an appropriate sentence from the Catechism. Thus the conception, it was thought, grows out of the intuitive material. The catechetical thesis would not impress the children as something discovered and dragged in from the outside, to which they must submit at any price; but as something ascertained through their own effort in co-operation with the teacher, to which they cannot refuse to yield without self-disapproval. But, by the side of this "catechetical step" in instruction in Biblical History, it was held, there is neither room nor need nor justification for anything like specific instruction in the Catechism. In contrast to the view previously discussed there is here a recognition of the value to be accorded, also in the religious life, to clear cognitions and sharply defined truths and conceptions; and there is a lively interest in working these out. While this touches a sympathetic cord in one who is bound, with Paul and Luther, to lay stress upon "sound doctrine" (II Tim. 4, 3), we know ourselves to be opposed to this view also (compare ch. 26). We believe that it is possible to hold to that fundamental rule in all its bearings and apply it in

practise without the alternative of discarding instruction in the Catechism as a separate discipline.

Two possibilities have to be considered in this connection: **The first** is that the catechist treats Luther's Catechism as something not yet existing; at every catechization he proceeds from an intuitive basis, gleans from that some religious truth or directs the children to glean it, garbs it in the words of the Catechism, and thus builds up the Catechism by a method purely analytical (this word to be understood in the sense of p. 487), until it stands as a unit before the eyes of the children. This process is likely to comprise in every catechetical lesson something like the following steps: 1. The Catechism truth is developed from some incident in the life of the child or in history; 2. When the children have received a clear idea of the subject matter, it is summarized and, with the aid of the teacher, first expressed in the child's own words; 3. the teacher garbs such explanation in the form of some statement of Luther's Catechism; 4. in this form it is written on the blackboard, drilled with due attention to proper intonation; then, not before, they are looked up in the Catechism, drilled, and memorized. In this way, when, e. g., the Fifth Commandment is treated, with the story of Cains's fratricide to serve as starting-point, the following truths can be established in an ascending line through the didactic conversation: 1. We are not permitted to hurt our neighbor in his body; 2. We are not allowed to harm our neighbor in his body; 3. we should help our neighbor in every bodily need; 4. we should befriend our neighbor in every bodily need; 5. we should do or leave undone all this out of fear and love of God. These sentences written on the blackboard, are then, at

the close of the whole conversation, to be gathered into a whole in the words of the Catechism.—**The second** possibility is that the Catechism is put in the children's hands at the outset; the part to be considered is looked up; where necessary, its structure is set forth by a careful analytical process, in which the children take part; the analysis completed, its clauses are written on the blackboard, whereupon the children are made acquainted with the several sentences or clauses by means of the analytical development (as set forth on p. 487), which always rises from the intuition of religious-moral life to the religious-moral conception. If, for instance, the Fifth Commandment is the subject under consideration, let it be analyzed into its two component parts: 1. We should fear and love God and not hurt or harm our neighbor in his body; 2. we should fear and love God and help and befriend our neighbor in every bodily need. In connection with each one of the four truths contained in these two sentences, the catechist will make a beginning with the intuitive material offered by a certain Biblical story or the experience of the children, in order thus to lead them by the developing process from that point to a comprehensive understanding of the specific truth to be taught. A detailed picture of the slave labor of the Israelites in Egypt, for instance, may be painted, in order to let the children vividly see and feel the impossibility for anyone who fears and loves God to hurt or harm his neighbor in the body. Or a word-picture of the Good Samaritan, with due attention to detail, is painted, in order to let his noble traits arouse the sympathetic, moral, and religious interest of the pupils, with the resolution to do what the Samaritan did as outcome. Or if the Second Article is to be explained,

Luther's explanation should first be analyzed, whereupon the several clauses may be developed in the way of induction (analytical), with an intuitive basis as starting-point in each case. In order to enable the child really to apprehend the truth "without Christ a lost and condemned sinner", a word-picture of Adam and Eve at the moment when God drove them from Paradise should be painted, or of some heathen from the history of Missions, whose conscience has been awakened, so that the children may read in the outlines of that picture, and in a measure reproduce in their own feelings, what the sentence from the Catechism expresses.— **There** the Catechism, in its several clauses, and finally as a whole, is the result of the discourse; and **here** it is the starting-point; but in both cases the fundamental rule: from the intuition of the religious-moral life to the religious conception, dominates the process. In the first mode it lies at the root of the process as a whole; in the second it is of moment at least in the teaching of some specific truth of the Catechism. In both cases the important element of progress introduced by the method of rationalism as well as the scientific catechization is given due consideration; we have a real didactic conversation, in which the pupil is led from the unknown to the known, i. e., results are gained through diligent development.

Which of the two modes described deserves preference? The superiority of the first, at first glance, appears so great that there is no room for the second. All learning is based upon apperception (p. 234); for this reason all teaching of new truth, if it is to be correct methodically, is bound to take place in connection with such truth as is already found in the soul. This

principle is altogether in force in the first mode; for the starting-point is not some foreign quantity, as "Catechism", but a personal experience or a well known story: therewith the cell-wall is supplied, as it were, against which the new cell is built. As a matter of fact, however, the case of the second mode is by no means so bad as might be inferred from these admissions. It should be borne in mind that, for pupils who have been instructed in Biblical History according to the rules laid down above, the Catechism has ceased to be a "foreign quantity". While it has not been presented to them so far as a unit or been treated as such in special lessons, it is nevertheless true that every Biblical History period had taken up a certain part of the Catechism and garbed the truth gleaned from Biblical History in its language. It is not likely that there are many sentences of the Catechism not already elaborated by the instruction in Biblical History and, therefore, familiar to the pupils. The need hardly exists at that juncture to construct the Catechism independently. On the contrary, the child is prepared for it, and desires to become acquainted with it as a whole. The child has by this time attained to such intellectual maturity that this life manual, intended and qualified to serve as fingerpost and compass for its whole religious and moral life, by the help of which it is to become more and more familiar with Holy Scripture, can safely be put into its hand as a summary of the faith confessed by the Church, full membership in which is the goal of its present tutelage. The second method is the very expedient calculated to impress upon the child the difference between the instruction in the Catechism now in progress and the instruction in Biblical History which preceded it and still

continues as a parallel course. There is no doubt that the pupil will become more firmly grounded in the Catechism; for it is the Catechism which he now has always before him, and which now forms the starting-point for every catechization and, properly understood, also its aim. Nor is it true that Christian children lose interest when the aim of the catechization has been announced to them at the outset in the words of the Catechism; as, for instance, when a new general subject is announced in words such as these: "The next lessons shall teach us what Luther's explanation of the First Commandment requires of us Christians". The same holds good when some subordinate point is treated of, as, "Today we want to learn how, as Christians, we should fear, love, and trust in God above all things". There is the additional advantage here that the children are enabled at the outset to look upon the intuitive material to which they are introduced from the definite point of view indicated by the statement of aim, and that a close inner relation is at once established in their souls between the truth expressed in the Catechism and the intuitive material laid before them, so that the one cannot awake in the memory without the other. For this reason the second mode should receive preference as a rule, especially in the circumstances prevailing in our country. It adopts all the elements of truth contained in the catechetical methods heretofore discussed and presents the correct method in a fusion of all of them. The catechist here presents the whole Catechism and holds it up to the young as the sum of truth, experienced and proved as such by himself and the whole mature congregation:—this is the element of strength in the method obtaining at the time of the Reformation. At

the same time the catechist endeavors to analyze the several parts through questions, and thereby to bring about, or, in any event, facilitate at least, a rudimentary understanding of them:—this is the truth in the method of pietism. While constantly stimulating the pupil to independent thinking, he makes it his object to effect a real comprehension of the subject by means of the didactic conversation, and thus to put in operation the element of truth found in the scientific catechization as well as the Socratic method. But all this is done only by leading from the intuition of the religious-moral life to the religious-moral conception, whereby the compatibility of this method with the fundamental demands of present-day psychology stands demonstrated.

Notwithstanding, one other thing dare not be overlooked: The whole didactic conversation must pursue aims altogether practical. The needs to be satisfied should not merely be of an intellectual nature. While these are by no means to be overlooked, the molding of the life should invariably be the final object. Not this is of moment that the children, on the basis of the intuitive material supplied to them, are able to give a correct definition of "trusting", but that, at the sight of David risking unequal combat with Goliath on the strength of his trust in God, they have gotten a vivid intuition of living faith; that their hearts have been warmed by what they have seen; that they have recognized the great value of trust in God; that they have begun to perceive the utter inadequacy, the sinfulness of any other trust; that they have recognized the fact that there are situations in their own life where everything depends upon just such trust; and that, if it please God (p. 266, 309), they leave the room with the resolution,

even now as children, ever to trust in no one as they do in God. It is only thus that the personal character of Luther's explanations with its "I", "we", "us", comes into its own (p. 114); it is a direct challenge to the catechist not to content himself with the role of a mere preceptor, but by all means to be personal and practical in his instruction, and to keep in mind the individual and the molding of his life. Also here the threefold life of the soul is to be set in motion, which means that the intellect with the emotional and the volitional life must receive harmonious attention. Quite true, clear conceptions are to be achieved; for hazy ideas are seldom effective; but not these conceptions in themselves should be the aim, but only as a power for the practical Christian life. Luther may well serve as our pattern in this respect, who, no matter what important truths he states, f. i., in the First or Second Article, in conclusion always establishes the connection between them and the practical life.

Accordingly the process of a catechization (especially on the First, Second, and Third Chief Parts) will be as follows: 1. **Statement of aim,** for the purpose of giving the children an opportunity of collecting their thoughts and concentrating them upon one point. The stage of preparation may usually be safely passed over, especially since the new catechization is ushered in by review and drill questions concerning the substance of the preceding catechization, whereby the children are led up the point where a new start is made. The statement of aim should be couched in a single sentence of the Catechism, as, "Today let us learn that Christians should use the name of God for the purpose of praise and thanksgiving"; or, "Today let us learn that no one

has ever become a believer in the Lord Jesus by his own reason and strength". 2. **The developing of the specific truth from the intuitive material.** If this truth is to be of value, result in clear cognitions, and move feelings and will, the intuitive material should not be merely touched upon: all its points should be utilized by being laid under contribution to the feature indicated in the statement of aim. Only thus can an adequate picture of God's or man's conduct be produced. There may be occasions when it will be necessary to bring in a second or a third story, in order to draw from it every feature of the catechetical truth under consideration. When, for instance, trust in God, as required by the explanation of the First Commandment, is to be set forth, it will be advisable to adduce not only David's combat with Goliath, but also his conduct under Saul's persecution; for while the former story illustrates trust in action, the latter is intended to illustrate trust in suffering. The closer the relations between the story drawn upon, whether from the Bible or life, and the truth of the Catechism, the better. Another reason this, why nothing has been gained when a story is merely touched upon. 3. **A comparison** with similar or even contrasting stories is often calculated to bring out the truth under consideration even better. Thus David's trust in God is rendered more conspicuous when compared with Goliath's self-trust. Likewise, the impression made by David's trust is deepened when paralleled with that of Moses which prompted him to pass through the Red Sea. God's faithfulness appears so much greater when viewed against the background of man's unfaithfulness. Has the specific truth been developed from the intuitive material and its true nature been more fully recognized by

comparison, there follows, 4. A **valuation** of the action of God or of such persons as have been used for intuitive material, or drawn upon for the purpose of comparison. The children are trained to rate the value and significance of an action in itself and in the light of its results; human acts are to be examined as to whether they are good or bad, worthy of emulation or of detestation. Thus has already been introduced what need not be emphasized as a special step in every case, yea, must occasionally be omitted altogether, namely, 5. **The application** of the truth to the children's own life. Such application is effectual and in place only when it does not form a mere appendage but forces itself upon the mind as the natural conclusion of what has gone before. Has, e. g., trust in God been spoken of and its high value as a factor for life been recognized, the question will naturally suggest itself: What shall you do when you are to solve a difficult problem; when you are to undertake a dangerous trip; when you are alone at night; when a severe thunderstorm is coming up; when you should lose your father; when your poverty oppresses you; when wealth and honor beckon as a result of leaving the right path, etc.? Have the children, in connection with the Second Article, been made conscious of the fact that Jesus Christ is true God, the question will naturally suggest itself: Who, then, will be your comfort in trouble, even the greatest; but what, in view of that fact, will you always have to guard against? If the truth has dawned upon the children that their Lord and Redeemer is true man also today—the same man who has gone through every temptation here on earth, they are shown how to apply to themselves the comfort given in the Epistle to the Hebrews, that the

Savior will surely have pity upon our weakness. If a description has been given of the cost of our deliverance from sin, death, and devil, namely, Jesus' blood and life, the question will at once occur how God evidently judges of our sin, and what care we should take to guard against it, etc. The fourth or the fifth step is usually the one where the Bible verse or the hymn may be drawn upon with advantage. In connection with the fourth, the Bible passage will usually, though not exclusively, come in as "dictum probans"—in connection with the fifth usually as an admonition for life (p. 410). We cannot dispense with it as dictum probans, modern objections to the contrary notwithstanding. For instance, when the redemptive value of the work of Christ is under discussion, who is authorized to render a final valuation in the premises save, in addition to the prophets, Jesus and the apostles? Who can be relied upon for a thorough and trustworthy disclosure of human sin and helplessness and of saving grace as well, man himself, ever ready to deceive himself and to trust in his own power for help, or God; the patient who believes himself much sounder than he is, or the physician, who understands the disease and is aware of the healing power of his remedies? To be sure, the Bible verse can be applied in a manner so mechanical that the children are led to feel that the Bible is merely a code of doctrine, to whose injunctions and statements only blind submission is due. But when, again and again, the truth is emphasized that, in a history of over two thousand years, the Bible has shown itself as truth and life; that it is the **grace** of God which has given it; that true association with it has never yet brought forth slaves but always free children of God—happy and

cheerful in every trouble, joyous and bold even when face to face with death; when the children are made to feel that it is holy and precious to the catechist himself; that it is the true book of life, such thoughts will not arise. What the children need here, as in connection with instruction of children in general, is a little confidence in the greater experience of the teacher. Often it may already be advisable in connection with the fourth step, and, still more, with the fifth, to introduce the one or the other passage from the Bible as a testimony expressing the experience of those holy men, provided only that the fact of its absolute correctness and universal application is not deprived of any of its force. Cases in point are Ps. 23 in connection with the First Commandment and of the First Article; Rom. 8, 31 ff. when the blessed state of God's children is under discussion; Ps. 145, 18. 19 in connection with the Second Commandment. Whatever Bible passages are called for under point five, should bear a practical character throughout, with Ps. 119, 9 and Ps. 19, 8—12 governing the perspective. When the time has come for the class to form a valuation of the act under discussion or to apply the truths derived, it may be appropriate to read lengthier sections from Scripture, as, Isa. 53 in connection with "purchased, redeemed, and won me . . . with His holy precious blood, etc."; Heb. 11 in connection with the treatment of the nature and fundamental character of faith; 1 Cor. 13 in connection with the subject of Christian love of the brethren, etc. (p. 412). The hymn takes its place by the side of the Bible passage as the expression of the experience of the later generations and, at the same time, as evidence of the fact that also today men may have the same ex-

periences as those ancient men of God experienced and expressed under singular divine guidance in Holy Scripture. There are occasions when whole hymns may be aptly quoted.—The final requirement is 6. **The drill.** If a catechism with explanation be the textbook, the section dealing with the subject is looked up when application is finished. It goes without saying that it will be of service only when it is the sublimate of the catechization that had been conducted in the class-room. This section should then be read by the pupils at the close of the catechization. At home it should be studied. The next day, before the new subject is taken up, a number of questions are asked for the purpose of reviewing and drilling. The questions should not require answers that literally reproduce memorized material. It is better that merely the essential facts be recapitulated, as has been emphasized on p. 494, nor should they be restricted to intellectual features alone; see Practical Examples at the end of this section. If the catechism in use contains no explanation, a notebook should be procured by the pupils. In that the drill questions asked by the teacher should be entered and studied until the next lesson, when they are to be answered in writing or orally. For light upon this point, as for information how to give the catechization a practical trend, we refer to Practical Examples. At the same place is to be found a catechetical "excursus", such as may be undertaken at the end of a Chief Part or after completing the Catechism in all its parts.

That not the text proper together with Luther's explanation should be the subject for catechization, but only the latter, has been emphasized on p. 354. Only in connection with the Ten Commandments, and even

then only as a feature of the preliminary discussion, will there be an occasion to enter upon the Old Testament significance, in order subsequently to ascend to the lessons they contain for us Christians according to Luther. In connection with the Second Chief Part a verbal explanation, as far as necessary, will be in place, together with an analysis. At most a few historic remarks are needed, so that afterward all available strength may be devoted to the setting forth of what we Lutheran Christians mean to confess in the Apostolic Creed, which is so often upon our lips. When, in the Third Chief Part, which requires but brief treatment, and with the Fourth and Fifth, which require a lengthier and somewhat different treatment from that of the first three, the biblical text is made the starting-point, the whole exposition will issue in Luther's explanation.—When, finally, the requirement is made that the explanation of the Catechism should be Christo-centric, all that is needed is to fall in with the trend of Luther's explanation, and the Christo-centric character of the explanation will take care of itself. Cp. especially pp. 345 f., 360 f., 389, but also 383 f.

36. Method of Teaching the Remaining Material.

Compare literature in chapters *26*, *29*, and *30*.

The **hymn** cannot generally be accorded independent treatment while our school system remains subject to present conditions. We shall have to be content with illuminating it, as occasion may require, now as a whole now in part, in connection with instruction in Biblical History, the Catechism, and Church History. When it is there brought in at the right moment, read by the teacher in an impressive manner, and the pupils

are then drilled in it in order to read it well and with expression, and, moreover, are given a short explanation of those words that need an explanation, all is virtually done that is necessary for its comprehension (p. 421). When a festival approaches, selection is made of some striking festive hymn; festive feelings are aroused in the children's minds; they are shown how those festive feelings are given expression in the hymn, everything unintelligible meanwhile being explained as briefly as possible; it is then read in an impressive manner, at first as a whole, then the first stanza; the class is thereupon taught to read the first verse with due attention to intonation; last of all, the melody is practiced, but not without first having sung or played it for the class. By this time the children almost remember the words, so that it will soon be possible, perhaps in the next lesson already, to have a few stanzas sung from memory. Frequent reviews, especially through singing, will make the children's knowledge of it secure. That no hymns should be assigned for memorizing without having been treated in the manner here set forth, should appear self-evident. Should there be time (cp. also p. 480) to devote more attention to a hymn, let care be taken to avoid the superabundance of other material under which teachers are wont to bury it. Even where more time is available, it will be sufficient to treat the hymn according to Schueren's suggestions (p. 119 ff.), whom we quote in the Practical Examples given at the end of this section.

In what manner **the reading of the Bible** is to be connected with the instruction in Biblical History and in Catechism, has already been shown (pp. 412, 460, 590). Where Bible reading is treated as an independent branch, the following order will be found to answer the

purpose best: 1. The teacher, using the acroamatic or erotematic method, establishes the connection with the preceding part to the extent that is desirable and practicable, with frequent recapitulations covering the whole Gospel or Epistle; 2. when such review does not suffice, he prepares the ground for the new section by pointing out the fundamental thoughts and reading the whole with due adaptation of voice to sense and tone; 3. he lets the children read the section (those rather intelligent are called upon first, then the backward ones; the more important parts are read in unison); he intersperses the reading with the necessary explanations (only such), by paraphrasing difficult expressions, dissolving involved sentences, explaining geographical, archeological features, etc.; 4. he has the class trace the fundamental thought, connects it with something already known, etc., and concludes with the question: "What does this section teach you, children?" When the Epistles are read, the object must be not to lose oneself in details, but to discover and pursue the thread of the discourse; when the Gospels are read, it is advisable occasionally to read the parallel sections, or to have the brief account in the section read supplemented by additional features gleaned elsewhere in Biblical History, and thus to explain Scripture by itself (Cp. Schueren, p. 47 ff.).

In regard to **Church History** we generally, have to confine ourselves to a rousing narration of epochal events, with special emphasis upon educative features, and to drill questions. Where the requisite amount of time is available, one may readily accommodate himself to the "formal steps", among which presentation and association require the greater amount of care.—In the **Young People's Society** more

freedom is naturally vouchsafed. While the acroamatic form of instruction is bound to preponderate here, the need for self-activity should not be overlooked. Where a City or Young People's Library renders the requisite literature available, historic sections, delineations of characters, etc., may be read, followed by brief essays on the subject, which, in turn, can be made the starting-point of a discussion. This applies especially to such questions regarding church and religion which are at the time being of general interest (p. 480). Also questions relating to church usage and discipline (p. 479), difficult passages of Scripture, etc., can be illuminated in the manner suggested. It falls to the leader to remain in control of the discussion and, at the end, to give a lucid, concise, and impressive generalization. But the converse rule, too, will be found available: the leader delivers a lecture, and the discussion follows. When, for instance, in connection with the biography of Athanasius, the Nicene Creed becomes the topic for discussion, the young people may be invited to show at the next meeting in how far inalienable elements of the Christian faith were at stake; in how far the testimony of Scripture favored Athanasius; in what churches views akin to those of Arius are found today. Or, the origin of the Papacy is pictured along purely historic lines, without anticipating a verdict, whereupon attention is directed to such Scripture passages as Matth. 16 and others and the proof furnished why these can nowise be bearers of the papal idea. Or, the origin of monasticism has been made the subject of a lecture: this is followed by a discussion in which, the young always participating, the fundamental traits of a truly Christian ideal of life, with its stress upon the duties

of the secular calling, are substituted for the monastic ideal. The fact that, under Constantine, the Church becomes a State Church, supplies an opportunity to exchange opinions upon the relation between State and Church. A description of the ruin of the Medieval Church may issue in a series of questions regarding the scripturalness of the distinctive doctrines of the Catholic Church or the legitimacy of the charge made against the Reformation that moral life did not decline until after its advent. A study of the life of Luther may give rise to a discussion of the fundamental difference between the Lutheran and the Roman Church, of the meaning and the bearings of the doctrine of justification by faith alone, of the relation of Luther to Paul, of the difference in the conception of faith in the Lutheran and the Roman camp respectively (cp. especially Reu, Luther's Life, Sketched for Young People's Societies and the Necessary Directions for General Discussion Appended, 1917). A lecture on the Thirty-years' War will furnish an opportunity to discuss the ultimate aims of Rome in regard to our country, etc.

37. Method and Period.

F. Zange, Schulagende, 1893.—**O. Zuck,** Schulandachten fuer das ganze Jahr, 1881.—**Knaudt,** Schulandachten, 1910.

There must be careful preparation for every catechetical period. That the catechist is constantly occupied with the study of catechetical material and will not ignore new facts as to method (cp. ch. 38), is a self-evident postulate; but each individual period, too, requires preparation. The catechist must have clearness regarding the ground to be covered, not only in general but down to the last detail; regarding the aim to be fixed,

both the outer and the inner aim; and the way to reach it. While for the beginner, it is advisable, under certain circumstances necessary, to write down his catechization in minutest detail, it will later be sufficient to draft a sketch; eventually a careful mental survey of the subject matter will prove adequate. The catechist will do well by providing a notebook both for his instruction in Biblical History and the Catechism, in which should be entered whatever he has found valuable for the several steps of preparation, statement of aim, presentation, penetration, application (Biblical History) and, likewise, for the intuitional basis, comparison, judgment, application (Catechism). Entering the class-room thus equipped, he will also recall what the next paragraph has to say about his personal relation to the children and the Word he is to offer them; then he will invoke the blessing of God and address himself to his task.

Every religious period, unless it should be a link in a chain of other lessons, is to be opened with prayer. Whether the class speaks in unison with the catechist or the catechist speaks the prayer alone, it should always be a real prayer, brought before God with a concentration of all the energies of the soul. The example of the teacher is of great importance here, the more so as many children are under no constraint at home in the premises, often even without opportunity of hearing prayer. Prayer, therefore, is not the least a part of the education to be imparted. It is, furthermore, often advisable to connect a hymn with the opening prayer, which should be sung with vim and vigor; while it may bear in point of content upon the character of the lesson, this is by no means essential. Not seldom the

proprieties of the occasion will have been observed when a morning hymn has been sung and the morning prayer found in the Catechism has been said. Our fathers knew why they instituted this practise; often, when the lesson took place in the afternoon, it was brought to a close with the evening prayer.

In the **partial parish** or **catechumen school,** the opening prayer will at once be followed by Biblical History, when the new story should be presented and afterward read by the class several times from the textbook; an opportunity will thus be presented for a brief explanation of an occasional obscure word. After a Penmanship period or the like, arranged for the purpose of resting the children's minds, there follows the penetration and application of the story presented on the day previous, which meanwhile has been studied by the children at home. A period as provided by the curriculum of the Grammar school, and the singing of a hymn, brings the forenoon to a close. The afternoon is entirely devoted to branches of study prescribed by the curriculum of the public school. On the next day instruction in the Catechism takes the place of Biblical History. The opening with song and prayer is followed by a recitation in unison of the whole Chief Part of which a part on that day is to be treated in detail. In this the teacher will insist upon scrupulously exact, precisely articulated, but at the same time euphonious, speaking. Then comes the drill in the lesson of the previous Catechism period, to be followed at once by the new catechization. The rehearsal of the material to be memorized is connected with penetration and application (Biblical History), or with the drill (Catechism). The preparation for the new material to be memorized is connected with presen-

tation (Biblical History), or with the new catechization (Catechism). Should one say, This arrangement does not allow a successful covering of the secular studies prescribed by the regular curriculum of the public school, we answer from our own experience and that of many others that this is not the case. In rural districts parents often are satisfied if their children finish Grammar school a year or so later. In this case instruction in Biblical History and Catechism can be given on each school-day—one in the forenoon, one in the afternoon, and the remaining hours can successfully be devoted to written work based upon the religious lesson, to Bible reading, Bible Geography, Church History, hymn drill and explanation.

The curriculum for the **Saturday** and **summer school** has already been determined (p. 481 f.). In the **regular parish school** instruction will follow the same general lines as in the partial parish or catechumen school. For the **Sunday school** the following order is recommended: 1. Liturgical opening; 2. the leader tells the whole Sunday school or, at least, the whole Second Course (children from 7—12 years of age), the new story as clearly as possible, brings in at the proper place the material to be memorized, and lets the presentation distinctly issue in the golden text or the principal hymn stanza. 3. Thereupon the pupils retire with their teachers into their respective class-rooms, where the story that had been presented by the leader is read from the Biblical History and the material to be committed to memory repeatedly rehearsed (speaking in unison!); thereupon the teacher reviews the lesson of the previous Sunday by means of the review questions appended to the lesson; 4. Finally, the whole school with all its

teachers assembles again, and the service is concluded according to the liturgy.—The **Young People's Society** has adopted an order of services with its constitution: a hymn, prayer, the Bible lesson with informal conversation, hymn, lecture with discussion, closing hymn—these are the fundamental features generally observed.

38. Method and Man.

Augustinus, De catechizandis rudibus, compare ch. 7.—**G. v. Zezschwitz** II, 2^1, § 30 and 31, 1869.—**Th. Harnack,** Katechetik, pp. 114—118, 1881.—**F. Zange** pp. 46—57, 1897.—**A. Eckert,** pp. 175—195, 1899.—**J. Berndt,** pp. 73—78, 1909.—**E. Chr. Achelis,** pp. 345—356, 1911.

But what kind of man should the catechist be, if the imbedding and anchoring of the catechetical material in the intellectual life of the catechumen, the arousing of his interest and his guidance in the paths in which the Spirit, in due time, shall arouse him to personal faith (p. 312) is to be the successful issue of his catechetical efforts? While much that has been said in the second part of this book might be resumed here (pp. 219—303), some features of superlative importance remain to be pointed out. What has been said in regard to method finds its supplement in what is here said about the person of the catechist.

The first requirement of the catechist is a good **education.** Theological education first of all. That he knows better and more accurately than the young what things are to be taught, is not sufficient; there must be mastery of the material; that is, it should be known in its organic connection and be a real mental possession, so that all details may be given in their central bearings. Only one who has a systematic comprehension of Christian doctrine is able to recognize the relative

unimportance or importance of any doctrine; only he is conversant with the threads that connect the individual doctrine with the sum of truth; nothing is viewed by him singly, but always as a part of the whole. Where systematic training is absent the catechist will lose himself in the mass of detail; will not know which point to make central to his question; nor shall he be able to rate the answers according to their content. He stumbles from one embarrassment into the other, and impresses one as a man who has no sure ground under his feet. He who would be an efficient catechist should accordingly study dogmatics. While it is perfectly true that catechetical instruction should never bear a dogmatical complexion, it is just as true that the safe foundation required for instruction is an outgrowth of a diligent study of dogmatics: what the spine is to the human body, dogmatics is to catechetical instruction. But inasmuch as all his teaching material should be based upon Scripture, and catechetical material has been taken from Scripture, the continued study of dogmatics should be accompanied by a pursuit of exegesis. Only as he goes down, again and again, into the sea of redemptive truth gathered in the Bible, does his instruction possess the required vigor and, with all freedom, the stamp of noble dependence. Alongside of theological education dialectic versatility is required. The development and the drill particularly are dialectic exercises. But the dialectic process has to be learned and practiced. The laws that control thinking have to be understood, if one wishes to think logically himself and teach others to do likewise; the mind has to acquire the necessary agility and alertness. Attentive hearing of model catechizations, and, wherever that is possible, diligent study

of good printed catechizations is, in addition to the study of logic, the best aid in the acquisition of dialectic skill. The beginner had best put down his catechizations in writing; even the mature catechist should not shrink from mentally fixing the outline of the catechization—according to its main and minor points. While this is desirable from the viewpoint of dialectic clearness and skill, it is even more so from that of the importance and responsibility of such instruction. Finally, the main results of the psychological science should not be foreign to the catechist; by constantly taking into consideration the psychic life of the children he will make his task easier for himself and more successful.

The second requirement to be met by the catechist is **love to the children.** The heart of the child, and that of the adult catechumen likewise, is hungry for love; and love is what the catechist owes his pupil as a Christian, still more as a trainer. Without love, the training effort is without a soul. To be sure, the love here spoken of cannot be that earthly, effeminate, spineless love which rates the children according to their several degrees of endowment and rank, becomes extremely partial in consequence, and, for this reason, arouses in the pupils envy, jealousy, and a feeling of being slighted. The love of which we speak is rather that which is brought to bear upon all alike and which has its ground in the thought that they are children of God that have been entrusted to him. Such love is not accompanied by blindness to the sins and evil propensities of a child; it rather clears the vision to see them and generates the power to fight them with irrepressible determination. Such love can inflict punishment—painful punishment; but the punishment is inflicted for the pur-

pose of correction, and the child feels in large measure the love that inspires the grasp. Though the severest reproof be administered, and even corporal punishment be resorted to—a penalty never to be inflicted except in extreme cases, the child searches for love in the eye of its monitor nevertheless; and when it is beheld, together with sadness over the necessity of administering punishment, it will not only willingly receive the chiding but be permanently benefited by it. Such love finds the tone that reaches the heart; from it flows that "hilaritas" already demanded by Augustine, the counterpart of all acerbity and melancholy—a ray of vernal sunshine in the school-room. Such love will never weary of descending to the intellectual status of the child and becoming a child among children. From such love flows that faithfulness which does not cease improving one's methods and raising the instruction to a higher level of efficiency; which does not deem it something beneath itself to be a teacher of children; which works with gentleness and humility in the field of catechization, though the opportunity to shine before men is utterly absent and his effort seldom controlled by any one, knowing that the Church is blessed by his labors; which does not permit itself to be embittered or to be turned aside from its care for the young by thoughtless men; which always bears in mind the future of the Church, the welfare of the children, and the importance of youth, when the spirit can be molded like wax, for men's future development, and conscientiously "redeems" it (Eph. 5, 16). Such love will not forget prayer for the catechumens, least of all for the frivolous and obstinate.

The third requirement is a **believing personality, sanctified by the Holy Spirit.** If the souls of the chil-

dren are to yield a real anchorage to those sacred truths; if the will also is to be moved by them, the influence brought to bear upon the intellect through a clear and intelligible presentation and a lucid and logically correct development must be supplemented by a stir of the feelings; for the way to the will is found only through the intellect **and the feelings.** Not only interest in the truth, but also the sympathetic, ethical, and religious interests, for which the feelings serve as bearer, require cultivation. This, to be sure, is already in a measure accomplished when the catechist, during the process of instruction, brings out how one ought to share in both the joy and the grief of his fellow-men, how goodness invariably finds its reward, and wickedness its punishment; when he makes the souls of the catechumens acquainted with the characters of the Bible and of Church History—men and women morally holy, meek in the presence of God, upheld by faith: but most powerfully such feelings and interests are aroused, and most enduringly the will is prompted to a like conduct when all this is surmounted by the example of the teacher as of a man intent upon the truth alone, full of sympathy for whatever of grief or glee befalls his fellow-men, a champion of the right and quickened by sincere godliness. There is a movement with which the world of pedagogy is now astir, which advocates the axiom: Religion is taught, not by word, but by example. That is a dangerously one-sided truism, and undervaluation of the Word and of knowledge, a slighting of the historic side of the Christian religion; but the element of truth in this movement, that, in the achievement of enduring effects, felt also by the will, the living example of the teacher whose life is an embodiment of Christianity,

is necessary—this is a fact hardly capable of exaggeration. All strictness of discipline, all didactic accuracy and punctiliousness, all dialectic skill and faithfulness in preparation, will prove utterly inadequate where such personal influence is lacking; where the children are not made to feel that what the teacher offers to them appears precious, holy, important also to him—is, in truth, the greatest treasure and the highest norm of his life. The instruction imparted by such a catechist is never dry: it is ever fresh and vivid; for everything said by him is constantly fresh born, as it were, from his life of faith; a grasping of truth constantly renewed; a subjection to the Word willing and incessant. They are not empty formulas which he handles like lifeless tools; facts and verities they are to which the soul draws near for sustenance! Many a thing once upon a time ushered into the soul of the child through careful development may be forgotten when the graciously earnest and genuinely godly form of the old teacher and shepherd still abides in the memory as a vital force. Such a teacher cannot fail to secure and maintain that degree of authority over the children which is his due. Little need will he have for pains and penalties to enforce authority: his very presence and attitude will fascinate the obedient children and impel the obedience of the others. Without exception they will all feel: Here stands one who has the right to teach us; for he does not teach what he himself fails to believe and to make the standard of his conduct: a Johannine personality is he; to lead us to Christ is his aim.

Finally, the catechist as well as the homilist should have **a living faith in the creative power of the Word of God,** which is the merchandise and tool of his trade

(Matth. 13, 33; Rom. 1, 16; 2 Cor. 2, 15—17). Likewise he should possess that patience and perseverance which can wait until the Word of God imbedded in the heart begins to stir and reveals its vital power, saving or judging (Mark 4, 26—29). It is this thought of the divine power in the Gospel; of the receptivity of the catechumens in the time of their youth; of Baptism, through which those children objectively became children of God; and of the transcendent importance of his labors for the future of the Church, which, again and again, fills the catechist with strength and cheer for his calling. And the same thought tides him over the failure which, upon more occasions than one, confronts him.

This is the ideal. A zealous suppliant at the heavenly Father's feet shall reach it more and more. He shall be enabled rightly to anchor in the whole inner life of the young those holy truths which sustain the life of the mature congregation, to arouse an interest therein and desire for participation in the divine services, so that, when the Holy Spirit, in His own time and hour, arouses them to faith by means of those sacred truths or of a renewed presentation of the Word, they shall be able to exercise their rights and duties as members of the mature congregation.

PRACTICAL EXAMPLES.*)

1. Instruction in Biblical History.

1. **PREPARATION:** a) **Aim: We would learn today how God created the world and all that is therein.**

Children, how beautiful is this world in which we live!

*) Where the name of the writer is not given, they are by the author. We purposely give not only models after which to pattern, but also some which are designed to evoke criticism.

Which season of the year do you like the best? Yes, spring-time is the most beautiful. Why do we like this season best? Certainly, because everything again becomes fresh and green. The snow melts, the grass grows in the meadows, the trees shoot out their leaves, the flowers blossom, and the birds return again with their songs. How did nature appear in winter? Yes, and the snow was like the white cover which is placed over a corpse. Then what happened to all nature, apparently dead? It was as though born again—like a new creation. What do we dislike to do when everything outside looks so fresh and inviting? The house seems too small, and we eagerly hasten out of doors, breathe deeply of the balmy air, and vie with the birds in their joyful song. There is a song about May making all things new. Perhaps you have heard it. The Bible expresses it somewhat differently, and with it one can say: "Old things are passed away; behold, all things are become new". Who makes everything so new and fresh and beautiful in spring-time? Correct, Frank; we could never have caused snow and ice to disappear. But the almighty Lord has done this. He let the sun shine more warmly, which caused the ice to break, the snow to melt, the grass to grow, the flowers to bloom and all things to become like new. God does this every year, but there was once a time when He did much more.— He created this great, beautiful world out of nothing. That was His first act. We could not cause the smallest blade of grass to grow or call the tiniest grain of sand into being, but God made heaven and earth—this entire world, out of nothing. We would learn about this today—how God made heaven and earth and everything that therein is.

b) **Aim: How the Savior once helped His disciples on Lake Gennesareth.**

Who of you has ever seen a lake? Well, you have certainly seen a pond. The Lake of Gennesareth is eleven or twelve miles long and about six miles wide. It is very deep, and its waters reflect the blue of the sky. If one wished to go from one shore to the other, he had to take a boat. Who of you has ridden in a boat? Tell the others about it. At the time of which our lesson speaks there were no steamships or gasoline launches, but only sailing vessels. A large cloth was raised on a mast, and the wind blowing against the cloth moved

the boat. Picture of a boat on the Lake of Gennesareth. Today we shall hear how Jesus was once on the Lake of Gennesareth, and helped His disciples out of a very great trouble.—**Fankhauser,** page 55.

c) **Aim: How the Lord Jesus should be brought to a child sick unto death.**

A child "sick unto death"—what does that mean? You have seen a sick child. But have you ever seen a child "sick unto death"? What kind of child is that?—It is a child so sick that it must die. Is that not terrible? I have known children who were so sick that they could not get well, but had to die. Have you ever seen or heard of such? What was the matter? "One had scarlet fever". What did the poor parents do? (Sent for the doctor.) What did the doctor do? (Watched the child, examined it, wrote a prescription.) Why did he do all that?—Would that make the child better?—(Sometimes,—but not always.) I used the expression "poor parents". Why did I call them so? (They are in great trouble and very sad.) What does the mother do? (She sits at the child's bedside.) And when the father comes home, is he concerned? Then father and mother look sadly at each other; and as the child grows worse, they think more of the only one who can help when the doctor's skill is helpless. Who is that? And what will father and mother then do? (They will fold their hands and pray to the dear Lord.) "Let our dear child live, make it well"—so will they pray. They want to bring God, Jesus Christ the Savior to their child that is sick unto death. Today we would hear how a father brought the Lord Jesus to his child which was at death's door.—**H. Spanuth,** Praeparationen fuer den Religionsunterricht. Unterstufe, [2]1910 (according to the method of "construction").

d) **Aim: How Jesus raised His friend Lazarus from the dead.**

Two weeks ago a man of our congregation died, whom all of you knew. Who was it? Body and soul were separated from each other, and that we call death. Where do the souls of pious persons go? Where is the body placed? Yes, it is placed in a coffin and then taken to the church where the person when alive so often worshiped; after that it is taken to the cemetery. What is then done? Oh, that is a small, narrow room!

It makes no difference how rich or how poor, how famous or unknown, all—all must go to the grave. Death is like an unfeeling reaper who with his keen sickle mows down everything in his way. He lays all in the grave. How do we make graves? In eastern lands caves were used as burial places; sometimes these were natural caves, formed by nature, but, more often, caves hewn out of the solid rock. The dead were laid in these underground rooms. Grandfather, father and son, besides many others were laid side by side in the chamber of rock. Who once upon a time bought such a family tomb? Who was the first one whom Abraham laid therein? Who was the next? And the next, etc.? We heard a short while ago of another man who bought for himself and family such a tomb. Whom do I mean? Who was the first to be laid in this sepulchre? Among us the dead are laid in the earth, and covered with earth; hence we use a casket with a cover or lid. What is done with the lid before the casket is lowered into the grave? Of course, we have another protection for the casket, which likewise has a lid. Why? We do not wish to bury a human being like a beast, which one simply throws into a hole and covers with soil. We do everything possible to keep the body as long as we can, especially if the departed was near and dear to us. In the East neither the casket nor lid was used. The corpse was wrapped in a large white cloth with sweet smelling spices, in order that any odor from the corpse might be killed; the body was placed upon a bier, and so carried to the tomb. What was done in order that wild beasts might not find their way to the body? Where is it plainly stated that a great stone was rolled to the door of the sepulcher? We also do something that no animals get into the place where our dead lie. What is it? We fence them in, that our departed ones may rest in peace, undisturbed. What should you therefore not do when you go into a cemetery? It is a place of rest and peace, which should not be disturbed by loud talking or unseemly noise. When you go to the cemetery, then think of your grandfather or grandmother, of father or mother, or of others who lie there. Their bodies sleep beneath the sod and wait for the great resurrection day. What do we believe as Christians? Do we know when that shall be here? But this we know, that Christ will some time come again and all the dead shall arise. Then our graveyards

will be as full of life as they now are filled with the stillness of death. Can the Lord Jesus really call the dead to life? He can do so because He is almighty. We would hear today how Jesus raised His friend Lazarus from the dead.

e) **Aim: We learn how the most furious persecutor of the Christians is overcome.**

The Sanhedrin has resolved to persecute the Christians. Through the agency of Saul, Stephen is condemned and stoned. The Christians flee from Jerusalem, for Saul rages against them. Will their life or, at least, their freedom be in danger outside the capital city? Will their persecutors follow them into Samaria, Galilee, Syria, Damascus? Saul, the most violent of all their enemies, will seek them there. He thinks especially of Damascus; for many have fled thither who hold to the faith that Jesus Christ, crucified and risen, is the only way to salvation. But how shall Saul find entrance into Damascus, and who will give him the right to work against the Christians? He has provided for that; for he has letters to the authorities of Damascus which tell who he is, whence he comes, what he wants, that he comes in the name of the Sanhedrin, and that the authorities should co-operate with him against the Christians. These letters will open all the doors of Damascus to him. Thus equipped, he goes thither. Will he be successful? If so, Christianity shall soon be exterminated. Or will God hinder and overcome the evil intent of His enemies? He will; for His name shall be made holy and His kingdom shall come. How shall this be done? We hear how He overcomes Saul, the most furious persecutor of the Christians, on his way to Damascus.

2. **PRESENTATION.** a) **The Stilling of the Storm** (narrated in sections for small children).

1. **The Pleasant Voyage.** The Lord Jesus frequently sailed with His disciples upon the Sea of Gennesaret, not for pleasure, but to preach to the people on the other side of the sea. (Show map.) Sailing over the waters is far more pleasant than travelling by wagon or railroad. There is no jolting or bumping. One glides gently and smoothly to his destination. Sometimes the boat rocks gently as a cradle, and one is easily lulled to sleep. On this occasion the Lord Jesus had worked hard all day. What had He done? Walked much, preached, healed the

sick. When you have walked to school and have studied hard there, you are tired when evening comes and easily fall asleep. Jesus was tired, and when the boat went gently gliding through the water and the cool breeze fanned His cheeks, He soon fell asleep. He lay in the back part of the ship with His head upon a pillow. What do you do when you come into the house and see your little brother or your grandmother peacefully sleeping? You tread lightly and gently close the door, because you love the sleeping one and do not wish to disturb his slumbers. The disciples acted in the same way. They loved the Lord Jesus and wanted Him to have His rest. They were careful and did not talk loudly or laugh, lest they should awaken Him. Thus they sailed on through the golden sunshine. It was a delightful voyage. Now I shall briefly tell you the story just as it stands in the Bible, and you may repeat it to me. Composite narrative: Matth. 8, 23. 24; Luke 8, 22. 23.

2. **The Storm and the Danger.** Now I desire to tell you how the Lord Jesus helped His disciples. Can I help you when you are playing? No, but if you have fallen into the brook, then I can help you. When things go wrong help is necessary. But how could matters have gone wrong with the disciples? This morning before Sunday school I showed you the watering trough. The water was smooth as a mirror, but when you blew upon it, it became rough with waves. On the Lake of Gennesaret the wind came suddenly and blew strongly, much worse than all of you blowing together. Besides, the Lake of Gennesaret is many thousand times larger than a watering trough. The waves rolled high—as high as a house. What happened to the little ship? It was tossed to and fro like the nut-shell in the watering trough. It was no longer pleasant in the boat. Perhaps you have ridden in a wagon when the horse became frightened and wild. So the disciples became fearful. It seemed as if their boat must be upset and they must drown. They let the sail down and bailed the water out. They had to hold fast to keep from being thrown into the angry sea. Dark clouds, thunder and lightning, the raging sea,—all threatened death every minute. That was an hour of great need. Composite narrative: Matth. 8, 24; Mark 4, 37; Luke 8, 23. Repetition by the children as in first part.

3. **The mighty Helper.** What do you think? I wonder that

the Savior did not awake. But He peacefully slept. The disciples saw only the storm and the waves, and in their fear and anxiety forgot that Jesus was with them, else they would have thought: He can help us, for He has done many other wonderful things, healed the leper, the man with the dropsy and the like. But they did not think of that. They did not believe that Jesus would certainly see that they should not perish. They had a weak faith, only a little faith in the Savior. Finally they aroused Him. What should they have said? They cried: Master, Master, we perish! The Savior arose and rebuked them, saying: "Why are ye fearful, O ye of little faith!" If you had only believed that so long as I am with you the ship could not sink, you would not have been so fearful. And now the Savior helps. How? By bailing out water? By steering to the shore? Oh, no! Listen: "Then He arose, and rebuked the winds and the sea, and there was a great calm". Could any one else have done that? No one, no teacher, no king, no emperor. Had we been there, we should have regarded Him in wonder and amazement. "But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him?" Composite narrative: Matth. 8, 25—27; Mark 4, 38—41; Luke 8, 24. 25, and repetition by class.—Recital and repetition by class of the entire story in the words of Scripture. —**Fankhauser,** page 55 ff.

b) **Zaccheus the Publican.** It was a week before Easter, and the streets of Jericho were filled all the day long with people coming from the North to go to Jerusalem to celebrate the festival of Easter. Naturally, the people of the town did not remain in their houses, but went out on the street; and if time permitted, walked as far as the city gates in order to see and exchange speech with the pilgrims. In his booth by the city gate sat Zaccheus, the chief tax-gatherer of the town. During these busy days he had to be constantly at the gate and have his eyes everywhere. He was small of stature, well-fed and well dressed. The tax collectors under him worked in silence, for they did not like his presence there. The rich man who, like they themselves, was hated by the people because he made the taxes too high and loaned out money at too high rates of interest, had acted for some time as though he cared but little for his fine business and had to force himself to attend

to it. Moreover, he hung his head as if he were really ashamed before the Pharisees and other people who looked down upon the publicans. It was not pleasant when he was about.

Zaccheus also worked in silence, but he was not as deeply engrossed with his accounts as in former times. Again and again he stopped to listen to the talk of the passers-by, and often he grew troubled. Why did they all mention one name that caused his heart to stand still? He heard it again: "The Prophet of Nazareth", "Jesus the Nazarene". Was He coming to the Easter festival, and did they expect Him at the gates of Jericho? Zaccheus was worried, for he had suffered for quite a while because of that name. A wanderer from Galilee had once come while he was dealing with a poor debtor, and had spoken to him so earnestly and scornfully: Have you never heard what the Prophet of Nazareth teaches: "What shall it profit a man if he gain the whole world and lose his own soul?" That word had struck deep into his soul, and since that time he had asked more than one traveller about the Prophet, so that by this time he had a good idea of Him and knew much about His teachings and miracles. So it came that, more and more, he felt himself to be hateful and filthy and mean in comparison with Jesus, and had begun to hate his calling, which made him rich through its dishonest dealings. But he could not give up his fine clothing, expensive furniture, soft bed, rich wines and luxurious meals. He could not cut himself loose from these; and besides, what would his wife and children say if they suddenly found themselves deprived of all their luxuries and were compelled to live as frugally as ordinary working people. It would simply not do:—such had been his difficulties for quite a while. The pencil shook in his hand:—a little while ago he had ceased writing, for his thoughts were far from his work. Then from out the babbling multitude he heard once more the name of Jesus. He listened intently. Oh, if he might only see Him once—the good, the pure One! Perhaps it would help him! Then he heard a newcomer greeted with the words: "Have you heard, Matthew, that the famous Nazarene is coming?" "What—the Prophet?" Then they whispered, but Zaccheus caught a word that made him tremble. Did they not speak of the Messiah? The mocking words and laughter of another came to him: "Messiah! I must say that

I have formed a different opinion of Him—silver trappings and a hundred thousand soldiers! But this Galilean prophet with His few disciples—fishermen and women, yes, even publicans and sinners!" Zaccheus listened more intently. They had said of the Messiah that His followers were publicans and sinners—publicans and sinners like he! Then he must see Him! Breathing deeply, he closed his book and left the gate, while his underlings sneered and scoffed as they watched him depart.

He passed as quickly as possible through the crowd, stopping only to listen when he heard the name of Jesus mentioned. He thus learned that Jesus was expected toward evening. Reaching his home, he walked restless to and fro. He felt that the greatest hour of his life had come. His wife became anxious as she saw him thus, and finally laid her hand upon his shoulder and asked: "What troubles you?" Then he told her as well as he could what he knew of Jesus, and his desire to see Him. She trembled and folded her hands, with a premonition that this day might bring a great change into her life. After a little Zaccheus went out. He had clothed himself in his finest garments, not for show, but in honor of the Prophet. The streets were crowded, and with difficulty he made his way to the gate. There the multitude was greater. All Jericho was there, and besides, the Jerusalem pilgrims must have remained to see the Prophet. So thickly were they crowded that one might think a king was coming. Zaccheus looked doubtfully about him. He was hemmed in by the crowd which jostled him with their elbows. He reached only to their shoulders. His costly clothing was already torn, and it was impossible for him to force his way through and see. Should it all be in vain? Then he looked up and saw a nut-tree which stood on the side of the street and stretched its branches wide over the crowd He was only a few steps away from it, but it caused him much effort to reach it. He looked at the slender trunk; he was not used to climbing; but, perhaps, he could make it. With quick decision he gathered his garments about him, grasped the trunk of the tree, and began to climb.

The onlookers laughed loudly at the sight of the fat little man with the gold bracelets tearing his shimmering yellow and red clothes on the twigs of the nut-tree. One of them recognized him. "Look at the fat publican Zaccheus", he cried,

and the crowd joined with him in his jeering laughter. With flushed and perspiring face Zaccheus reached a fork where he could see. His long hair clung to his face, his clothing was dirty and torn; his white hands scratched and bleeding. They mocked him, but he cared not, for he had reached his goal and could see the One he so ardently desired to behold. From the distance came a murmur which grew to a subdued roar: "He comes! He comes!" Zaccheus quivered with excitement. He pushed back his long hair from his forehead, and felt how wet and dirty he was. But what mattered that! There they came—a company of Galileans, easily recognized by their dress. Three men went in advance, and the one in the middle—it must be He! Such eyes full of spirit and power, so much goodness and love in the lines about the mouth—there could not be another such in the whole wide world. He walked so modestly and humbly; He did not look about Him; and yet He moved like a king, and every one must think: If He should command, all would hasten to serve Him. They had drawn near. With a smile the one upon His left touched His arm and pointed out the strange little man who looked down upon them with burning gaze. Those about Him laughed, and an insolent youth cried: "Yes, yes, that is the rich publican Zaccheus". Zaccheus flushed hot with shame, and his eyes grew wet with tears. Jesus looked up at him and stopped. He stood there and looked straight into the eyes of the trembling man. Then He said in friendly tones: "Come down quickly, Zaccheus, for I would sup with you". Then He turned and went on. All regarded Zaccheus, but none of them laughed. They stared with wonder, envy, astonishment and anger, and many murmured: "So, He will sup with that sinner!" Zaccheus reached his home, but he did not know what had happened to him or how he had climbed down the tree or how he had made his way through the throng. Breathless he entered his house, his eyes gleaming like stars in his flushed dirty countenance. His wife hardly recognized him. She regarded him with mixed fear and wonder as he embraced her and stammered: "He—is—coming.—He—is—coming!" "Who?—Who?" "The Prophet—Jesus of Nazareth is coming to us!" "Then let me go. I must get things in readiness", cried his wife as she broke from him. Should she not prepare the finest of food and beautify her home with the most

costly of her possessions? But—no! Such display suddenly seemed shameful. Should she not rather hide all those things, gained by so much wrong? She hurried about the house, while Zaccheus looked about him in bewilderment. Then some one rapped, and Jesus entered. He stepped quickly to Zaccheus and took him by the hand. Forgotten were the beauty of the room, the torn clothes, the soiled hands. Everything—everything was forgotten; for beneath the gaze of those eyes he could feel but one thing—his tremendous debt,—the great penalty which he had loaded upon himself during all these years. And now Jesus had come to him—He did not despise him: No—he saw it all clearly—Jesus had forgiven him. He felt small and poor and rich and free at the same time—so free—so free! Jesus had forgiven him! Jesus had come to him! The burden of his life fell from him like heavy, sundered chains. No, he could no longer live as in the past. That was impossible. Then he began with stammering words: "Jesus—Master—the half of all my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold". Then Jesus pressed his hand and said: "This day is salvation come to this house". "Salvation", yes, truly. That which had tormented,—had seemed so impossible to him, was now all so easy, so beautiful. He was freed from his burden, because Jesus had come to him.—**From E. and O. Zurhellen,** Wie erzaehlen wir den Kindern die biblischen Geschichten, pp. 322 ff. —N. B.! We are by no means of the opinion that Zurhellen's example should be followed without modification. He takes so much for granted at which one may only guess; and he is not always simple and chaste enough; but, on the other hand, one can plainly see from this example what we (p. 523) said above about the motivation, the revealing of the acting person's thoughts, and portrayal of the origin of the deed.

3. **PENETRATION. Zaccheus the Publican.** (Recapitulation, comparison, and application are here combined with penetration.)

Of whom have we spoken in this story? Of Jesus and Zaccheus. We wish to pay the chief publican two imaginary visits. First we would see about Zaccheus before he knew Christ. We go to Jericho and inquire the whereabouts of the house of Zaccheus. All know him, and any one can show the

way. His house is larger and finer than the majority of houses in the town. The floors are covered with costly rugs. Along the walls are low, soft couches. Many servants come and go. All this costs money—much money. But money is plentiful with the chief publican. In a private room stands a large chest full of gold. Where did he get all this? We shall see that presently. His underlings, the publicans, come to him and he gives them his orders. "You must get money for me", he commands, "much money. For every hundred-weight of grain that goes to Jerusalem I want a penny, for every bushel of raisins, twenty cents, and for every yard of purple a half-penny". He knew well that it was from two to four times more than the emperor demanded; but he wanted to become wealthy and more wealthy, and therefore he did not care how much he demanded. And when the people complained and asked: "Is the tax really so much?", his tax gatherers were instructed to answer, "Yes, so much". What do you think of that? It was not right. That was lying and cheating. He took the pople's money in an unrighteous manner. Deception is as wrong as theft. The publicans, however, knew that they must obey; for if they brought their master too little money, they lost their positions. So they oppressed the people, for in addition to what their master demanded, they took a little for themselves. How much scolding and cursing must have been done at the counter of the publicans. The people knew that they were being robbed. But what did Zaccheus care for their scolding if he got their money! He wanted to be rich.

Matters went favorably for the chief publican, and his possessions increased from day to day. But how was it with his heart? Certainly, not well. When he saw the poor little traders creep by with their thin, heavily laden asses, his conscience must surely have said: "Listen! It is not right that you oppress the poor in order to enrich youreslf out of their poverty". And when the pious Pharisees went by with looks of contempt, as if to say: "Miserable publican and sinner",—that also hurt. So he had no true pleasure in his riches. Perhaps he could not even sleep in peace, because those whom he had robbed walked like ghosts before him. Thus you see that riches do not make one happy. What would be far better? A good conscience. But who could help him to get that? The Scribes and

Pharisees despised and scorned them. If they had gone to their schools on the Sabbath to hear God's word, they would have been thrown out. They would have been told: "You publicans and sinners, cheats and rogues, enemies of your people and friends of the Romans,—get away from here! You have no business among good people, and our God has rejected you". The Scribes and Pharisees were proud and hard and had no mercy. Poor rich Zaccheus! This is what we see on our first visit.

After a while we pay Zaccheus another visit. How different are things now! He is not the same man. His body has not grown; for he is the same little, fat fellow. But things have changed in his heart. One can see that in his face. The lines of care are gone from his brow and the sad look has disappeared. Calm and serene is his countenance. He is friendly toward his servants. He tells them to send to him immediately every one whom they learn has been defrauded by him or them. Ere long a brown camel driver comes to him. "Have my men ever taken too much money from you?" "They certainly have,—many a time." "How much would the entire amount be?" "Hm, I think about fifty pence." Then the chief publican opens his desk and counts two hundred bright pence before the wondering man. Why so much? That is four times as much as has been taken. "Is that satisfactory?" The man hardly knows what has happened to him. Thus one after the other comes and goes. The chest of gold has grown considerably lighter. You must have a care, Zaccheus, else all your plans to become rich will fail. But Zaccheus acts as if he did not hear.

In the evening we behold a strange gathering before the house of Zaccheus. It is composed of unfortunates of all kinds, poor, lame, blind, cripples, etc. The chief publican who a while ago would scarcely have noticed them, now goes to each with kind words and gives them liberal gifts of money. He thus distributes the half of all his former wealth. But will he not again force the money into his coffers? O no! He has strongly impressed upon his assistants that they are to exact not a penny more than the law demands. And with it all he is happier than he has ever been, and his happiness is written upon his countenance. What has happened to cause this wonderful

transformation? is the question his fellow townsmen are unable to answer.

We know the answer. The Lord Jesus alone has wrought the change. We have already told how kindly the Savior dealt with him when He came to his house. He, the good, holy man in his, the sinner's, house; the love that shone forth from His eyes and never a word of censure or blame! It softened the publican's heart. He knew that he had not deserved so much kindness and love. From all that the Savior said and did, it became clear to him that He was holy, sinless. In the presence of Jesus Zaccheus saw himself for the first time as a great sinner, and all his deception and seeking after riches loomed before his eyes as evil. "What shall I do that I may become clean?" he asks. "I will do what I can; perhaps the Lord will forgive." And then he said what we have already learned, "The half of my goods", etc. You have seen that he was in earnest, and it happened as he desired. Certainly the Savior forgave him: "This day is salvation come to this house". Now the page has been turned. To be rich is no longer the greatest thing in his eyes; but his desire is to please the Savior, to do what He wishes, and to hate what He hates. This the Savior wrought by His love. Tell me the Scripture passage you have learned about His love "Oh, taste and see that the Lord is good." Zaccheus tasted that. "The Son of Man is come to seek and to save that which was lost." Who else of his time experienced that? The publican Matthew?—And now we hardly recognize Zaccheus. He is a different man, a new creature. Old things have passed away. What, for example is past and gone? All things are become new. What do we see in him that is new?

The Old:	**The New:**
Seeking after riches,	Seeking to please the Savior,
Love of gold,	Love to the Savior,
Cheating,	Making restitution,
Hoarding,	Distributing to the poor,
Unfriendliness,	Friendliness,
Bad conscience,	Forgiveness, a good conscience,
Sadness, discontent	Happiness and peace
is past.	**have taken its place.**

In Zaccheus has this word of Holy Writ been fulfilled: Therefore if any man be in Christ, he is a new creature (2 Cor. 5, 17). Let us learn this passage.

You can doubtless recall another man with whom all things became new. It was Saul, or Paul. What things became old with him? Hatred against Christ, persecution of the Christians. And what became new? Love to the Savior and all believers, obedience to Him, consecration and work for Him. Through whom did this happen? Tell me what more you know about Saul's conversion. Thus Paul learned by his own experience the truth—the truth which he so beautifully expressed in his letter to the Corinthians.—Even now Jesus makes new creatures of all who receive Him into their heart and home. There is much in our hearts also which does not please the Savior. Our heart is by nature like a dark, dreary room. One does not know how ugly the room is until a light is brought. So we do not understand the condition of our hearts until Jesus reveals it to us. Then we see all manner of evil thoughts: Envy and hatred like Cain and Joseph's brethren, also covetousness; for, like the latter, we constantly desire the best for ourselves. There are hateful creatures in the room of our hearts—spiders, thousand-legs, bats. The Lord shows us this by means of His word and the Holy Ghost. A pious man once said to two bad boys: "Pray for the Holy Spirit as often as the hour strikes". They obeyed, and ere long saw what bad boys they had been. They continued to pray, and received hearts that loved the Savior. We can not see the Savior and can not, like Zaccheus, give Him our hand and say: "In the Lord's name, welcome to our house, Lord Jesus". But He is nevertheless here and sees and hears us if we mean it. But we must be in earnest. How did Zaccheus show that he was in earnest? He not only promised Jesus that he would do differently, but he also kept his word. He did not do like many children who say: "I am sorry and will not do it again", and within an hour forget their promise. They do not mean what they say.—If there is one here who has secretly taken something from another, or even at home, he should do as Zaccheus did. He should at least confess, and if possible, give back that which he took, and not steal again. Otherwise he is not in earnest. How different things become in the home of a sinner, a drunkard, for instance, when Jesus

enters there! Father, mother, and children are different in spirit and in outward appearance. There is even a change in the furniture, the walls and the windows. The heathen leopard becomes a lamb when Jesus works in the heart through the preaching of the Gospel. There is a wonderful change in a land when the people become Christians. A shipwrecked sailor is cast upon an island where formerly cannibals lived. In fear and trembling he climbs a hill and beholds—a chapel. Then fear flees, for he knows that where the cross is planted, he need not fear. Behold, I make all things new!—**Fankhauser,** page 141 ff. Naturally, the conversational form should here be made prominent.

4. **APPLICATION. The anointing of David.** Because God looks upon the heart, we can do nothing wiser than to strive for a clean, beautiful heart that pleases Him. It pleases Him best when we, like David, think much of Him and love Him. If you do not know how to do this, pray to the dear Lord. He will gladly give you that which He gave David—the Holy Spirit. He will teach you to love God and the Savior aright. He will make you pleasing to God.—Certainly now and then evil thoughts will slink into your heart,—a hateful word, hateful thoughts against your companions, a foolish act. But the Spirit of God tells your conscience kindly and gently that you did wrong. Would you remain pleasing to God? Then follow David's example. How? Sing a hymn, repeat the passages of Scripture you have learned, or think of David the shepherd boy, or of Joseph. What did Joseph do when he was tempted to wrong? How did Joshua admonish his people? Therefore keep watch over your hearts, that you may please the Lord, your God.—You liked David's courage, boys, did you not? I will tell you a story of a boy who had the right kind of courage. Story—The Proper Courage. Little Edward lacked courage to do wrong, to lie, to steal; but he was brave enough to save a child's life at the risk of his own.—Above all, we want to equal David in one point more. Do not feel proud if you have been good and obedient, and do not boast how much you read your Bible or pray: only think, it is enough that the good Lord knows it. Many small and large children are like hens. If they have given a poor child some little thing, or if, for a change, they have obeyed their parents, or perhaps have not

talked in school, they cackle loudly about it like the hen when she has laid an egg; or they look around to see if some one will not praise them. Do not do so. Rather think of the dear Lord. Rejoice if you can please Him. He sees it, and at the proper time it will be revealed.

The Lord no longer needs kings—yet He will make of us something finer than kings. He watches to see whom He can make His child and take into heaven, where each one will have far more glory than David ever possessed. But He will first hold an examination. Each one must stand before Him to be tried, as the children of Jesse were proved by Samuel. But God will not only look upon us, He will look us through and through. On that great examination day all things will come to light that were hidden and secret, the good as well as the bad. Then perhaps a child will stand before Him and say: "Behold, dear Lord, here am I, Mary, the daughter of the rich miller. My father has much, much money and all people say, You dear child, you pretty Mary! Dear Lord, do you not know me?" But God will sadly say: "I know you well, but I cannot use you. You have constantly thought of your pretty clothes and have forgotten Me entirely. You have kept yourself clean and nice, but you have not kept your heart and mind clear of evil thoughts. I look at the heart. Depart from Me".—Or big John will say: "Dear Lord, I have always been the strongest in our school, and all have praised my strength and agility". But God will perhaps say: "Yes, you have overcome others, but you have not conquered your pride and anger and the evil in your heart. Your heart is not good and you have never prayed to Me to cleanse it. Depart from Me!" Then will come clever Lydia, and say: "Dear Lord, do you not know that I have always been the first in my class? You will certainly give me first place in heaven, will you not?" But God will say: "Lydia, I not only take into account the Scripture passages and Bible stories they all can tell, but also this, that they practice what they have learned. But you have not obeyed your parents, and much less have you obeyed Me".—Perhaps a small, shy boy will come and stand silently before the Lord. He was not strong, and the others often plagued him. He was poor and had no thick shoes or warm cap, and was often cold in winter. But the good Lord will regard him kindly and say: "Come to Me, dear child.

I have seen how you have thought of Me and loved Me. I know well how often you have shared your bread with other poor children and how you have overcome the temptation to lie or steal because you did not wish to make Me sad. I know you. You are My dear child. Enter into the eternal joy which I have prepared for you".—See how differently God looks at things! How easily could rich Mary, big John and clever Lydia have pleased God, if only they had kept watch over their hearts! Despise not the poor child in torn clothes. Perhaps God will be pleased with his heart rather than with yours. The Lord looks upon the heart. "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—**Fankhauser,** page 130 ff. The catechist would do better to confine himself to what is said of examination.

5. A complete example: How God made the first people happy.

Preparation. From whom does everything that we see on earth come?—Correct. It all comes from the dear Lord who created it in six days and still preserves it. Therefore we call God the Creator of all things and say on Sunday in church: "I believe in God the Father Almighty, Maker of heaven and earth". But for whom has God made this world with all its beauty? What do you think, Anna, for whom has God created this earth with its mountains and valleys, rivers and seas, fields and meadows, birds and animals? Indeed, God made it all for us; we should live here; it should be our home and afford us all that is necessary for our life. Therefore we should be glad and happy. How rich is our God, who made everything so beautiful; and how good and kind He is for calling all this into being for our sakes. And yet we have not heard the best that God made in the beginning, in order that we might be perfectly happy. What could that have been? We shall hear about it today, for we shall hear how God made the first people happy.

Presentation. When God created the world, He made a most beautiful garden. You have perhaps seen pretty gardens, but none so beautiful as that. It was called Paradise, that is, Garden of Pleasure, because it was a pleasure to be in it and to live in it. There were beautiful trees of all kinds—

forest trees which gave cool shade and fruit trees which yielded the finest of fruits. And Oh, the many, many flowers that grew there! They bloomed and gave out perfume as flowers never since have done. There were also all kinds of animals, large and small, from the little mouse to the lion, the king of beasts. Happy birds fluttered from twig to twig or flew high into the air and sang until the heavens resounded. There was plenty of water, for there were many springs, clear as crystal, flowing from the rocks. These flowed down the mountain-side and became brooks, and the brooks grew into rivers and streams. Four such streams flowed through Paradise and watered it, keeping the grass and trees and flowers green and fresh. Rich people, kings and emperors have made themselves fine gardens, but believe me, children, none of them, however large and beautiful, could compare with the pleasure garden which God made when He created the world. And think of it!—Adam was permitted to live in this beautiful garden of Paradise. Oh, how happy did God make our first parents therewith.

He could go through the garden, rejoice over the flowers, eat the fruit and lie in the cool shadow of the trees. He could see all the animals and play with them. But with all this, something was yet lacking. What was it? He had no one to speak with. The animals followed him when he called them by the names he gave them and let themselves be stroked by him. The birds came and perched upon his shoulders or rested on his hand. But when Adam spoke to them they could not reply and they understood nothing of his thoughts. Then Adam wished for some one who would be his equal, with whom he could speak, and who could be a companion in his joy; for his heart was full to overflowing when he beheld all the beauty that surrounded him. The good Lord, understanding Adam's wishes, let him fall into a deep sleep. Then He took one of Adam's ribs and out of it made a woman, Eve. When Adam awoke, he saw her standing before him. He beheld her with wonder and shouted with joy: "This is now bone of my bones and flesh of my flesh: she is a fitting companion and just what I have wished for. I can speak to her and she to me. I can tell her all my thoughts". How happy was Adam then! He went about the garden with Eve and showed her a pretty spot here and another there. They sat beside the brook and listened to the

babbling water, or reveled in the sweet songs of the birds. And when they became hungry, they plucked berries or apples and pears from the trees. But many a time they must have stood still and said to each other: "Oh, how much our God must love us since He has made everything so beautiful and placed us in this lovely garden". They worked, too, for God had told them to take care of the garden. They watered the tiny plants, making little ditches, so that the water could flow to them; they lifted up a branch of the grape-vine here and one there and fastened it so that it could climb up the tree. But their work was not hard, it did not make them tired. It was a pleasure and a joy and only increased their happiness.

God had made Adam and Eve masters not only over the garden, but also over all animals that were in it, the small as well as the great. "Be fruitful and multiply", He had said, "and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth". In our picture the artist has shown us the Lord God pointing to the animals with one hand, while He raises the other before Adam and Eve and speaks these words to them. See, here is a mightly elephant with his big ears and long trunk. Above him sit two mighty birds. Farther down is a proud horse with high head and flowing mane. And near by—what is that just showing its little head?—Sure, it is a lamb. And that other is a deer, which can run so swiftly and flees when it sees human beings. What comes next? Correct—that is a lion. The lion is a powerful animal, and therefore he is called the king of beasts. Beside him a cow is peacefully lying, while between her legs a serpent crawls. Could we today put all the animals together as the painter has done? Why not? Certainly. They would kill and eat each other and the people, too. We would have to put some of them behind iron bars. But then it was different, for when God created them the animals were not enemies to each other. It was easy, too, for Adam and Eve to be their masters, and it was a part of their happiness when God said to them: "You shall rule over all these creatures and over the whole earth and subdue them". So God made the first people kings over the earth.

But, my dear children, I have not yet mentioned the best

and greatest happiness of Adam and Eve. What could that be? It was when the Lord God came to them in the garden and spoke with them as a father with his children. Oh, how they rejoiced when He entered the garden, and how they hastened to meet Him, as children do when their parents return from a journey. How bright their eyes!—They had so much to show Him and so many questions to ask. Today we can not see God, but then He came to them in the form of a human being, so that they could see Him and feel Him. What delightful conversations those must have been between God and them! He would explain to them what they did not understand, how He had made the world, that it was all for them for their enjoyment and happiness and that they should rule over it. "Yes," said God to them one day, "everything you see is yours and you may eat of every tree in the garden, but of this tree here, the tree of the knowledge of good and evil, you shall not eat. For the day you eat thereof, you shall surely die." What a kind God, who, with this one exception, placed everything into their hands. How He must have loved these first people, and how happy they must have been!

Penetration (association, comparison, and abstraction). Where did the first people live? Where was Paradise? What—you do not know? Neither do I. Many learned men have thought that it was in Asia Minor, between the Euphrates and Tigris rivers. (Show map.) They may be right, but no one knows for sure, and we can not seek it, for it is no longer upon earth. Since when has it disappeared from the earth?—At any rate, since our first parents fell into sin there has been no Paradise here below. Much more important is another question, namely, how Paradise looked and how it was there. And to this the name "Paradise" gives the answer. What is the meaning of the word Paradise? Who has noted it? Paradise, or Garden of Eden, means garden of pleasure. There are pleasure gardens today, for many a rich man has provided himself one and many cities have parks which could be called pleasure gardens. But why call them pleasure gardens? Because the people find pleasure and enjoyment in them. When they become weary, they can rest there. When the sun is hot, what can they find there? Especially who can play and have a good time there? You children, of course. But of all the pretty parks and gardens, with which one can

they not compare? Now tell me all that was to be found in the pleasure garden called Paradise. What was there besides the beautiful flowers and the trees? What can you tell about the streams that flowed through and watered the garden? Because of this, what was the condition of the grass and all plants and trees in this garden? Often it is not so with us. What happens so often in summer to the grass and plants? Yes, sometimes the trees lose their leaves in summer when it has been hot and dry and no rain or dew falls. It was not so in Paradise. Everything was as fresh and green as in spring-time. And just think of it, children, there was no hot summer to make everything dry; no autumn when the leaves fall from the trees; and no winter, when all in Nature seems dead and snow and ice cover all the earth. But, to be more correctly, these four seasons were also in Paradise, but none of them brought those disadvantages they bring now. Oh, then, what pleasure and joy were in Paradise! Therefore, how do we rightly call that garden? And whom did God place in that garden to live? What should Adam according to God's will have there? Surely, pleasure, satisfaction and joy. Truly happy did God want to make Adam, therefore He placed him in this garden. Let us all say this together: **God wanted to make the first human being happy, therefore He placed him in Paradise.** (Write on blackboard.)

Was Adam happy in Paradise? Tell us about his happiness. What, besides the trees and the flowers gave him the most pleasure? To be sure, the birds and the other animals; they had life and could look at him. Tell me how trustful they were toward him. What did he give to each bird and animal? Adam had closely noted their way of living, everything was so new to him, and God had given him keen understanding. If we now knew the names which Adam gave to the animals we would certainly wonder at their fitness. The animals gradually became accustomed to the names Adam gave them. How is this shown? But when the dog came when Adam called him, and the lion lay at his feet, so that Adam could fondle his mane, and when he spoke to them and called them pet names, what could they not do? How do we feel without some one to whom we can speak? Yes, we feel lonesome and forsaken. Just fancy yourself alone, with no one to speak to. How unhappy you

would be. How would Adam therefore have felt in spite of the beautiful garden in which he lived? He would certainly have been without something very necessary to his happiness. Man is happy only when he can express himself and finds that his thoughts are understood and answered. The reason why it is so hard in prison is not, because one must work, but because he must be alone and dare not speak to others. What, then, did Adam soon wish for? To whom was his wish satisfactory? What did God say to Himself? What did God immediately do with Adam's wish? Why would He act upon it immediately? Certainly, He wanted Adam to be happy. Could He not have given Eve to him at the very beginning? He could have done so, but why did He not do it? If no one knows, I shall have to tell you. The Lord wanted Adam to learn what he yet needed. If we have something from the beginning, then we do not yearn for it or value it highly. On the other hand, if we receive something which we need and for which we have long wished, we are much happier when we get it. So it should be with Adam. Tell me how God gave him some one to whom he could speak. How did Adam feel when he awoke from his sleep and suddenly saw Eve before him? How did he express his wonder? He said with these words that here was at last a suitable companion. Where, so far, had he found no suitable companion? It was immediately clear to him that man and woman belong together. With what wonderful words did he show this? What do we say of a man and woman when they leave father and mother and live together? And by what name do we call that life when a man and woman are united? You do not know it, and therefore I will tell you: They are married, and such living together we call married life. Who gave Adam his wife? God Himself thereby instituted the marriage relation and showed that it is pleasing to Him when man and woman enter into the same. If God Himself instituted marriage, what should husband or wife not do?—What is done with the marriage relation when husband or wife separate or do not love each other and are not true to each other?—Yes, they break the marriage tie, for they break the word, or promise, they have given to each other. That is a great sin. Tell me the Sixth Commandment.—But we must return to our story! Did God make Adam happy when He gave Eve to

him? And now Adam had some one with whom he could do what? And what could Eve do when Adam spoke to her? Tell me in a few words how happy they were. Adam and Eve could then say what King David later declared. When he thought of all that God had given him to make him happy, he rejoiced in these words: "The Lord is my shepherd; I shall not want", etc. Did Adam and Eve have to work? But why did this work not disturb their happiness? Correct. Joyful work is a pleasure and no burden. Now, who gave Eve to Adam, thereby making him happy? Let us repeat together: **God made Adam happy, because He gave Eve to him, with whom he could speak and rejoice.** (Write this on the blackboard.) Mary, you may tell us this. Now Frank may repeat it. John, what was the first thing we heard that God did to make Adam happy? Yes, God made Adam happy when He placed him in the pleasure garden. Louise, what did we further hear?

However, we know still more about the happiness of the first people. God not only placed Adam in Paradise, gave him Eve to be his playmate and companion, but also made them rulers over the animals in the garden and over the whole earth. Who can repeat the words with which God gave them this right? Yes, those are the words. Many people should come from Adam and Eve, so that the entire earth should be filled. And wherever these people should go, they should rule over all the animals, and all the powers of the earth should serve them. Tell me, Louis, how do you think the people should make the beasts serve them? How do we today compel the horse to serve us? How does the cow serve us? The chickens? So should all animals, even the lion and the elephant, serve Adam and Eve, each one according to his powers. I have also spoken of the powers of nature. What had I in mind? Is there none who knows? I was thinking of the air, the wind, gas, electricity. Are not those great powers with which man accomplishes wonders? By what do we today see that we control the air? How do we use the wind? For what purposes do we use gas and electricity? And now think of the treasures beneath the earth. Can you mention some of them? Certainly, coal, iron, and the other metals up to the precious silver and gold. The good Lord set Adam and Eve over all these. They should use them all for their comfort, good, and pleasure. How rich God made them!

The lords and kings of the earth also have control over many animals, powers and hidden treasures, but they rule over only one land, while Adam and Eve were rulers over the entire earth. What title then can we rightly give them? Perfectly correct. We can call them kings, for they were kings and rulers over the whole earth, with all that was in or upon it. People often follow an earthly king because they must and because they will be punished if they do not. How did the animals and the powers of nature obey Adam? And what made it easier for him to control the animals? Recall the picture you saw the last time. Which beasts did we see peacefully lying side by side? Could that be done today? Why not? What must be done with the lion or the serpent? They would not only hurt the other animals, but whom also would they attack? Yes, man's life would not be secure. Then what was not present among the animals of that time? And between whom also was there no enmity? That is right. As the flowers, large and small, did not wither or fade, so was there no enmity, no death among the animals. They did not prey on each other, but all lived together in peace and harmony. It was good to be king and ruler there. Who made the first people rulers over the whole earth? How did He want to make them? Yes, He desired to make them happy. Let us say together: **God made the first people happy because He made them rulers over the whole earth.** (Write on the blackboard.) In how many ways have we thus far learned that God made the first people happy? Tell me the three ways.

Was there anything more that God could do to make the first people happy? One might think that they had all that was necessary to make them happy, and yet the most important thing was lacking. Picture yourselves living in the most beautiful garden there ever was that you had brothers and sisters with whom you could speak and play; that you were rich and ruled over all things, but that you had no father or mother. Would you be really and truly happy? And how would it be if father and mother were living, but they were angry with you and wanted to have nothing to do with you? How would you then feel? Certainly you would be very unhappy. Of whom would you be constantly thinking? And of what especially would you be thinking? If you were good children, all joy

would depart if you had to say: Father and mother want to have nothing to do with us. They are angry with us. Now, who was Adam's father? Why was God Adam's and Eve's father? How would the first people certainly have been, if their heavenly father, the dear Lord, had never come to them and wanted to have nothing to do with them? What, then, would God have done to make the first people perfectly happy? Correct. God came to them in the garden and spoke to them as a father with his children. Could they see God? Yes, children, I believe they could see Him as we some time shall behold God in heaven. What did God have to do, if Adam and Eve were to see Him with their natural eyes? Of course, God must make Himself visible. God is a spirit, but He can take on human form. And what happiness must have been theirs when Adam and Eve saw God come to them in human form. What do you think they did when they saw Him coming to them? And what do you think they did when He walked through the garden with them? Tell me a few questions which they probably asked Him? There were many wonderful things in this beautiful garden which they could not explain. Which was the first question, in your opinion, they asked? Yes, I too, think that they asked the Lord who made the beautiful garden, the whole earth, and the heavens above. O children, those must have been blessed hours when God spake with them and they told Him all that filled their hearts. Now what could not but be impressed upon them as they talked with God? It was out of love to them that God made everything so beautiful; out of love He came to them and communed with them like a father with his children. And I should greatly wonder if Adam and Eve, when they were alone, did not often say to each other: How dearly God must love us! Oh, we can not do otherwise than love Him in return. Of what Scripture passage does that remind you? Yes, so would they have said to each other: "We love Him, because He first loved us". Now we know what made Adam and Eve happiest. What was it? Let us repeat together: **God made the first people happy, because He came to them and walked with them as a father with his children.** (Write this on the blackboard.) What was the first thing that God did to make Adam and Eve happy? What was the second, the third, the fourth? Yes, God had done so much for them,

and it is no wonder that they were happy, perfectly happy. And why did He do so? Right. He did all this purely out of love to them.

And notice, children, this also, that it was because of His love that He gave them only one commandment. He did not wish to plague them with many commandments. They should not constantly have to say: Yes, God has forbidden this and that. What is the commandment God gave them? **You** may tell me—and **you**—and **you.** Why did God call this tree the tree of the knowledge of good and evil? Do you not know? Well, the word "knowledge" comes from the word "know". This tree should help them to know what was good and what was evil. Does it make any difference whether we know what is good and what is evil? Yes, indeed, much depends upon it. You only need to compare yourself with father and mother to see it. They know much better than you what is good and what is bad. They have often enough experienced how bad it is when one does wrong, and how blessed it is when one does right. Hence they do not easily permit themselves to be persuaded to do wrong. And was it not necessary for Adam and Eve also to learn what was good and what was evil, so that they might always choose the good? And what was to be the result if they did the good? Correct. Their happiness was to increase. Are you happy and joyful when you have done wrong? How do you feel? Yes, you feel ashamed and uneasy. It should not be so with Adam and Eve. **They should learn most precisely what was good and what was evil, in order that they might always do good and be happy and blessed.** (Write on the blackboard.) That was what God wanted, and therefore He placed the tree with the forbidden fruit in the garden. What, therefore, were God's intentions in regard to them? His intentions were good because He loved them. Now one should have expected that Adam and Eve would have done what? Yes, they should have loved God. They said many times that they loved God; however, they should not only say it, but also prove it by their deeds. How could they have best proved that they loved God? Perfectly correct. That is the best proof of our love to God, that we keep His commandments. In which Scripture passage did you learn that? We shall see if Adam and Eve loved God so well that they kept His commandments.

That would surely have been the best thanksgiving to God for having made them so happy.

Application. Children, does God love you and has He made you happy? At any rate, where has He not placed you, that you might live there? Why would that not do? But is not this world in which you are permitted to live a beautiful one? When do you most notice that this world is beautiful and glorious? In spring-time, of course, when everything blossoms and grows. It is sometimes so lovely that we hear the people say: "It is like heaven". And as Paradise once was the most beautiful spot on the earth, so, I think, God has also assigned to you a place upon this wide earth where you have it best. Which place do I mean? I am thinking of your home. That is for good children the best place. Ask the grown-ups, who have been among strangers for a while, or those who have no home, if there is a better place on earth than home. It is true, one can be richer and freer elsewhere; but, as a rule, it is nowhere better than where father and mother are. Think of the prodigal son. What did he at first think? What did he afterwards learn? And after what did he finally yearn with his whole heart? Yes, father's hand holds closest, mother's eyes beam kindliest, and mother's heart understands best. Now, who placed you in this beautiful world and gave you father and mother and home? What state of mind should this work in you? Did He leave you without any one to speak to? You certainly would be unhappy children if you had no one with whom you could talk, for it is very difficult for you to sit quiet and silent for but an hour. But whom did God give you to speak to at your pleasure? And who is it that always listens to you and never becomes weary of your prattle? See there, how happy God has made you! And when you become older, you will more and more understand that something of that kingly position still remains for you which God once bestowed upon Adam and Eve. And if you had no home, no father, no mother, no brothers and sisters or friends, why would you still not be forsaken? Yes, indeed, God in heaven would still be your father and you would be His children; and that is the greatest happiness that one can have. Through what has God become your father and you His children? In which passage of Holy Writ have you learned this? Correct. The great thing in Bap-

tism is that it makes us God's children. What does a true father do for his child? What does God therefore do for you, because He is your father and you are His children? How does He care for you? In what other ways? And still others? We would not forget the most important thing. The dear Lord sees to it that you hear His word and that therein you are shown the way to true happiness. He therefore provides not only for your body, but also for what? He would make you happy in body and soul. I know a hymn in which it is beautifully told how good we have it with the good God, with our dear Savior Jesus Christ. All of you know it; we have sung it often together. It speaks of the Lord Jesus as the shepherd and of us as His lambs. Now you know it; repeat it, John. But the finest thing is that you as baptized children can also speak with God like children speak with their father. How may you call God? Who has taught us that we can call God by the name—father? Where? What are the opening words of the prayer Jesus taught us? How does our Catechism explain these words? God would give us encouragement and pleasure in praying. That is why He especially tells us to call Him father, for His words are a tender invitation to pray to Him. How should we pray to Him? How do children ask their father? Yes, they are not timid and fearful, but what confidence do they place in him? Now is it not something unspeakably great to be able to pray to God in heaven with all confidence and assurance as dear children ask of their dear father? We must call that true happiness. Who has given you the right to speak to God at all times and tell Him all you think and need? How has God then also made you? Let us say it together. **God has made also us happy, for He has made us His children through Baptism,** who can entreat Him as dear children entreat their dear father. And, children, whatever may be lacking to make our happiness complete, He will give us above in heaven; for if we die His children, He will take us home into the heavenly paradise. There our happiness will be full. The last stanza of a certain hymn learned by us recently, fits in here. Will you say it? What, on God's part, does the happiness given you by Him prove? How should you feel in your hearts since God has made you so happy? What kind of children would you be, if you did not feel so? Yes, indeed, you would not only be

ungrateful to God, but you would be thankless, evil children. And how must you show that you love God? Yes, that is love to God when we keep His commandments; and the better we keep them the greater will our happiness be.

6. Presentation of the Bible History in the Sunday School. (Here the most important parts of the penetration and application must be combined with presentation): **How the first people sinned.**

Preparation. How happy God made the first people. He gave Adam Paradise for his abode, and Paradise was the most beautiful garden the earth has ever seen. Here Adam could have all that his heart desired. Here God created Eve for him, that he might have some one with whom he could speak and share his joy. Oh, how happy both of them were when they wandered through the garden hand in hand and called each other's attention to the beautiful nooks they had found. I wish that I, too, might have been there. Then, besides, they were masters over all that was in the garden.—Over the beautiful flowers, which they might pluck as they wished; over all the sweet fruits, which they might eat as they desired; over the birds of the air, which fluttered about them and trustfully perched upon them; over all the beasts of the field, even the mighty lions and giant elephants, which obeyed their slightest word. Yes, God made Adam and Eve rulers over the entire earth. Indeed, they were happy people. And yet, you know that their greatest happiness consisted in something higher, much higher. It consisted in this that God came to them in the garden and spoke with them as a father with his children. What blessed hours those must have been when they so freely and joyfully associated with God as you children with your parents, and when without fear of the almighty and holy One they could look into His eyes and walk at His side! He did not burden them with many commands, so that they had to watch every step, lest they transgress one of His commandments. He gave them a single command, and that was for their good. What was that commandment, Frank? That is correct. They might eat of all the trees in the garden save one. It should be church and school for them, for from it they should learn what was good and evil, that they might always do the good and thereby grow in happiness and blessedness. For that was God's

purpose in all that He did for them? That they might be truly happy.

What should these first people have done with this command of God, Mary? Yes, they should have gladly kept it. And if they had kept it, their happiness would never have ended —it would have lasted for ever. But they did not keep it. Today we shall learn how the first people disobeyed God's command, how they sinned.

Presentation. How did it happen that the first people transgressed God's command and sinned against Him when He had nothing in mind but their happiness? One would have thought that it could not have been possible for them to sin against God, so well had He arranged all for them. At first, Adam and Eve did keep God's command. How long that lasted, we do not know; but it could not have been for too brief a time. More than once they thought of the command and said to one another: Of that tree yonder we may not eat, lest we die. I think that when they looked at the forbidden tree, a sort of horror stole over them. I should not wonder but that they came after a while to call the tree "the tree of death" and passed it at a distance rather than go near and touch its fruit. They evidently thought not only of God's command and the death penalty that would follow disobedience, but also of His love. And they probably said to one another: Since God loves us so, and has made us so happy, we will love Him in return and try our best to keep His command. But how did it come that they finally transgressed and ate of the forbidden tree?

The evil thought did not spring from their hearts. But there was one who could not bear to see them love God and obey His command. That was the devil. He is the great enemy and opponent of God who is always striving to destroy God's works. As often as he saw these people, so pure and holy and obedient to God's will, he became angry and planned how to destroy this beautiful work of God, rob the pair of their happiness, make them impure and unholy,—yes, as evil as he himself was. There are boys who, when they are dirty, like nothing better than to make others like themselves. It is just so with the devil. He not only wanted to make these first people as evil and unclean as himself, but also bring it about that, being so, God could not use them, that He could no longer be their

father and would cast them out of Paradise. And that was what he wanted, for he said: If I have once torn them from God, then they are mine and will serve me all their lives; then I shall always be their master and they shall ever be my slaves.

The devil evidently considered long how he might accomplish his purpose. He asked himself: How shall I begin? How can I lead Adam and Eve astray, so that they disobey God and become mine forever? It was clear to him that he could gain his end more easily and surely if he tried Eve instead of Adam; for the woman, being weaker than the man, could more easily be led astray. He also told himself: As I am, I may not show myself. I dare in no way betray that I am the enemy of God and their enemy. I must appear to be their friend who is seeking their best interests. Finally his plan was perfected. The devil knew what he would do.

Craftily and cunningly he began. How craftily and cunningly, the Bible tells at length. In Paradise there were all kinds of serpents, great and small. They glided swiftly upon the ground, they coiled themselves in the bushes or wrapped themselves about the trunks of the trees and so made their way to the branches. Adam and Eve were not afraid of them; for they could not and dared not harm them. They had frequently watched them as they played with the other animals, and wondered at their cunning, in which they surpassed the others by far. It was one of these serpents that the devil used. It should be his mouthpiece, the agent through whom he would deceive Eve and bring her to transgress God's command.

Eve generally avoided the forbidden tree, but one day, as she drew near to it, she saw an especially pretty serpent coiled about the trunk of the tree and looking in her direction. It seemed to Eve that the serpent was looking directly at her and holding her fast. She stood there and gazed at the serpent and the tree. And as she looked, the serpent suddenly began to speak. Eve was filled with wonderment, for though she had often before seen the serpent, she had never heard it speak. She thought that no one could speak like she, her husband and the good Lord. Can serpents speak, Mary? That is right; they can not speak. Then how did it happen that the serpent on the forbidden tree could speak, Louise? We know the answer: it was really not the serpent, but the devil who spoke

through it. Eve should not know who was speaking to her, therefore the devil spoke through the serpent. And what did he want to do? Who remembers? You are right, John. The devil wanted to deceive Eve and induce her to transgress God's command.

And now hear what the devil said to Eve: "Yea, hath God said, Ye shall not eat of every tree of the garden?" He knew well that God had said something differently, namely, that God had given Adam and Eve permission to eat of all the trees with but one exception; but he wanted to find out if Eve still remembered God's command. He wanted to make her uncertain about it. He said to himself: If she is no longer sure of what God told her, I can the more easily get her to disobey and sin against God. We already begin to see how cunningly he started to carry out his plans. But this time his trickery did not help him; for Eve knew what God had commanded, and was not in the least deceived. She replied: "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die". She evidently meant, What kind of foolishness are you speaking; the very opposite is true. God has by no means said that we may eat of none of the trees of the garden. He is not so cruel that He would put us in this garden with all the many fine fruit trees, and then tell us that we should not eat of them. He is too loving and good for that. He plainly told us that we might eat of all the trees of the garden except this tree about which you have coiled yourself. The dear Lord has His good reasons for making an exception of this tree. Whoever touches the tree or eats of its fruit must die. God does not want us to die. He wants us to go on living and to remain in this beautiful garden forever. What is the matter with you, you foolish serpent? You are generally so clever and know more than all the other animals.

In this manner Eve answered the serpent and the devil who spoke through it. The devil might then have left, for he had been thwarted. In spite of all his craftiness, Eve had put him to shame. She not only knew the command exactly, but she also knew that God had given it for her good. But the devil did not consider himself beaten. If he cannot accomplish

his purpose one way, he tries another. So he thinks quickly and forms another plan by which he can gain his end and bring Eve to disobey. Stop, he says to himself, Eve thinks that God gave the command out of love, because He is seeking her highest good. This faith I must take from her. I must induce her to think that God gave this command out of envy and not out of love—not because He means well with her, but because He does not wish her to have the best. Therefore he quickly replies to the woman: "You shall surely not die if you eat of the fruit of this tree. God has lied. He well knows that the day you eat of it, you shall become like God, knowing good and evil. God does not want that you should be as He, therefore He gave that command. He did so not out of love, but from envy and jealousy". What the devil told her was a big lie, and he knew that he lied. But he did not care for that, if only he could bring the woman to believe him and eat of the forbidden fruit.

Did she see the lie? She should have done so; for she knew God, had been with Him long enough, and had often enough beheld how holy and truthful He was and how He loved her with all His heart. She should have replied to the devil: Depart from me. I will not listen to you. God is not as you say. Would He have placed Adam and me in this beautiful garden and have made us so happy if He had been envious and jealous of us instead of wishing us well? Thus she should have answered and thereby have smitten the devil a second time and have remained God's dear child. Such thoughts evidently arose in her mind, but other thoughts were now becoming active. The serpent had told her something she could not forget. It was this: You shall be as God. She thought that must be something great, to be like God and to know both good and evil. And the more she thought of this the more her present happiness seemed to her insignificant. It was with her as sometimes occurs with you children. Bread and butter tastes delightful to you until you see a nice, fresh cake lying on the table; then you suddenly become dissatisfied with the bread and want the cake. Or, how satisfied you are to be in the house with mother, until you see the children playing outside! Then the room suddenly becomes too narrow and small, and you think: We should be really happy if we

could play outside. It was something like that in the case of Eve. Paradise was suddenly not good enough. She wanted more—to be like God, and, like He is, to know good and evil. She forgot entirely to ask if Satan was telling the truth or if he was lying again. She forgot that God is certainly not envious and that He cannot lie. She heard and thought only one thing: to be like God. Her whole heart was suddenly full of that desire. But that was an evil desire; it came into her heart from the devil and not from God. But she did not ask about good and evil, she yearned after but one thing—to be like God. And then, children, Eve lifted up her eyes and looked at the fruit of the forbidden tree. Oh, if she had only not looked, she might still have considered the right and not have given her will over to evil desire. But she looked up and examined the fruit on all sides, and because it looked so good and sweet and promised to taste so good; because she believed the devil's word that it would make her like God, think, O children! she finally stretched forth her hand, took the forbidden fruit, ate of it and gave of it to her husband. O children, the angels in heaven must certainly have wept, and it must have cut God to the heart; for now the first people had believed the devil more than God! Now the command was transgressed and the first sin committed upon earth! Now were come upon earth death and all manner of misfortune. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". The devil was the cause, for he deceived the first people; but they were not blameless, because they believed the devil more than God. If they had resisted the devil, he would have fled, but they listened to him and did his will. Therefore: Be not deceived! Evil communications corrupt good manners. Resist the devil and he will flee from you. Children, when evil companions entice you, follow them not. There are many sad days, but the saddest of all, as dark as midnight, is that day on which the first people sinned.

7. Review and drill at the end of a longer section:

At the conclusion of the history of Abraham's life. A) Bible story: 1. Captions of main and subordinate divisions of history.—2. **Character sketch of Abraham:** a) **toward God:** pious, god-fearing, obedient, believing; he fears, loves, trusts God above all things; is grateful and humble. b) **toward men:**

peaceable, unselfish, merciful, helpful, courageous, valiant, noble, hospitable, polite, friendly; an interceder, a faithful husband, a providing father, a good, kind master to his servants, a faithful head of the home who teaches God's word to all his household. 3. **The promises given him,** which were already fulfilled; the three great promises, great nation, land, blessing to all people.—4. **Character sketch of Eliezer.**—5. **Character sketch of Sarah and Rebecca.**—B) **Doctrine:** 1. **God's essence and attributes:** almighty, truthful, faithful, long-suffering, patient, merciful, but also righteous, jealous, holy, impatient of evil. 2. **Human Virtues and Weaknesses.**—Which virtues did Abraham exhibit toward God and men? Which Eliezer; Rebecca? Which did Lot show; which Sarah? On what occasion did they show them? What should a master, the head of a family, a husband, a wife, a servant, be like?—Especially the conceptions of idolatry, unselfishness, magnanimity, hospitality, worldliness, and immodesty, still largely alien to the child mind, should be diligently reviewed and explained. 3. **Religious concepts:** Altar, covenant, oath. 4. **Parts of Catechism** as rerived from the several Bible stories. 5. **Stanzas of hymns.** 6. A review of the **geographical material** and of that pertaining to **cultural history** should not be forgotten.—From F. Zange, Leitfaden fuer den ev. Religionsunterricht, vol. I and II, 1906. A simpler arrangement would be to assign central position to the subject: Abraham the Father of the Faithful, and to group all material around it.

As a basis for a review of the entire history of Israel, Isaiah 5, 1—7, is particularly adapted, the class to show in detail 1. What God did for His people since their redemption from Egypt; 2. How sour instead of sweet grapes grew on the vine of His planting; 3. How the Israelites incurred His Wrath.

8. **Insertion of the geographical element and of that of cultural history** at the proper place for a broader survey. a) Israel entered into Canaan and the Lord gave His people rest from all their enemies and showed them all the kindness He had promised. The teacher adds the following: The Israelites fared very well in their new land. The shepherds in the land east of Jordan and in the mountains of Judah lived in tents, but among the rest of the Israelites each family had its own house, and an arbor of grape vines around it. The vines grew

rank and luxuriant, climbing all over the arbor and covering the flat roof of the house. In summer and autumn there was a roof of grapes from the arbor to the house. What advantage was there in that for the people? (Plenty of shade.) It was their delight to spend their time there in the shade. Only when they could not remain outside, did they go into the house. When was that? (At night and when it rained.) Of course, their houses were not so comfortably arranged as ours; for they had only one room, with one door and no windows. You already know what kind of roof they had. What kind was it? You would not care to live in such houses, but the Israelites were well satisfied. Why? They knew of no other kind, and they needed nothing different, for they could be all day outside. —Summary: **House.**

It was delightful out of doors. About the towns and villages stretched the **fields** and **meadows.** What grew on the meadows? What grew in the fields? (Wheat and barley.) On the hillsides were forests of oak and pine trees, groves of palms, orange, and citron gardens. What fruit was there in profusion? Besides, there were fine apples, plums, apricots, peaches, almonds, Saint John's bread, and the like. There also grew the fruit of which the spies brought samples. Do you recall what they were? Already in January, when we have snow and ice, the almond tree was blooming there, and the fields were covered with violets, tulips, lilies, etc. At the end of April the barley harvest began, and at the end of May, the wheat harvest. Then came the fig harvest, and from August on the grape and olive harvest. You know what olive oil is; for what purpose is it used? This oil is made from olives. Olives grow on trees about the size and color of our plum trees, and are of different shades. There are blue, black, red, white and green olives. They are pressed and the oil that comes from them is valuable. Olive-trees are also called oil-trees. Upon what mountain to which Jesus often went with His disciples were there such trees? From what did this mountain get its name?—Summary, fruits of that land.

The Israelites **worked** diligently in this beautiful land. Seed-time came in October. What did they do then? That was done as soon as the first rain fell. From the end of October until the beginning of March there was much rain. What time

of the year is that with us? But there was also plenty to do during the rainy season, especially when heavy rains damaged the vine-yards. What damage? (Ground washed away, vines washed out, vine-yard walls undermined and thrown down, etc.) What did they then have to do?—The last part of March and the beginning of April was the short rainy period. This they called the late rain. After that the sun shone hot from the cloudless sky, and the grain soon ripened. Which ripened first? Then began a season of continual labor. What had to be done with the ripe grain? Where do we put the sheaves from the field? The Israelites had at that time no barns, and so they threshed the grain upon large flat places in the fields, which they called threshing floors. These floors were circular in shape and were surrounded by a low wall. How do we thresh the grain? With flails and threshing-machines. The Israelites filled the threshing floor with grain and then drove oxen and cows around over it all day. How did the grain get out of the ears? (It was trodden out by the animals.) Then the grain had to be separated from the straw. In the evening, when the sea wind blew, the men took a shovel and threw the trodden grain in the air. What then happened with the heavy grain? (It fell upon the floor.) And what happened to the lighter straw? (It was blown away.)—Summary, Seed-time and harvest.

Harvesting was joyful work. By what do we know this? (Their singing.) At this season all the people remained in the fields day and night, masters as well as laborers. Why? (To guard against thieves and fire.) They also prepared their meals there; but, naturally, they were very simple. Ears of grain were roasted at the fire, then rubbed out and eaten. Or the grain was ground between stones. What was made of the grain? (Flour; really groats.) The meal was then mixed with water into dough and thin cakes were then baked of it. And how did they quench their thirst? (With water.) They mixed the water with vinegar. Why? (Such a drink quenches thirst much better.) Where did they then carry the grain? (Into barns.) There was little wood in the land of Canaan, and to build barns was too costly. So they made great caves in the earth.—Summary, Harvest.

The **grape harvest** was still more joyful. During the

grape season, from August to November, the entire family lived in the vineyard. In nearly every vineyard there was a tower. Why? (To stay at night and in case of rain.) Why did the people stay so long in the vineyard? (There was much work to be done there.) The grapes grew much more luxuriantly there than they do for us. Many a grape-vine was as thick as a tree and bore grapes without number. Such a vine bore as many as a thousand clusters of grapes. What did they make out of so many grapes? (They cooked them into grape honey and prepared them for wine.) The wine they made in the wine-press. That was a place sunk in the ground, or hewn out of a rock, about 2 meters long, 2 meters wide and a half meter deep. (Show the size.) The men tramped upon the grapes in this wine-press. What flowed out of them? (The juice.) Before every wine-press there was a deep place hewn out of the rock, and a trench led from the press to this basin. In the press and at the mouth of the trench there was a grating. Why? (To serve as a sieve and hold back the grape-skins.) What were the Israelites as long as they were in the vineyards? (Vine-dressers or wine-growers.) Why were these wine-growers so happy at their work? (Good harvest, juicy grapes, sweet must.) How did they show their joy? (By song, music with harp and zither, cymbals, dancing.)—Summary, Wine harvest.

b) **Geographical description of a specific place.** Nazareth. The home of Jesus was a small, unimportant place, but beautifully situated in the midst of the province of Galilee. You can see this from the picture of the present-day Nazareth (En Nasira; Picture by Langl). A description of this picture shows the homes of the nearly 7,000 inhabitants scattered over the side of an almost unscalable mountain. Today the majority of the people are Christians. The place is surrounded by gardens of olive trees, fig trees, palms, and cypresses. The houses are of stone and have flat roofs, as is the custom in the East. (Reminder of David.) In the foreground we see a woman carrying a water jar upon her head. She is coming from the tree-shaded Virgin-spring which bubbles in the valley before the town. It is the only spring in Nazareth; and it is here that Mary, the mother of Jesus, may, with the child Jesus, have often drawn water. Farther down, but still on the heights around the town, are the orchards, with cultivated fields between. Far-

ther in the background are the less fertile heights which serve as pasture for the sheep and the goats. Beyond the heights stretches the road to the fruitful Plain of Jezreel, watered by the Kison (Reminder of Elijah), and surrounded in the blue distance by the ranges of the Mt. Carmel mountains. If we could climb to the summit of the moutain with those two Franciscan monks, whose cloister, however, is not visible on the picture, we should see to the far South the mountains of Gilboa. (Reminder of Saul's death.) We should further behold the steep heights of Tabor in the East, the mountains of Galilee to the North, and beyond them the peaks of Lebanon and Hermon, snow-covered even in summer, and the Mediterranean Sea in the far distant west.—**Bittdorf,** Methodik.

2. Instruction in the Catechism.

1. A Catechization With Which to Begin the Instruction of the Catechumens.

The catechist sings with the children the first three verses of the hymn, "Little Children Come to Jesus", reads Mark 10, 13—16, and says a short prayer. Then he begins his catechization in the following manner:

Aim: Dear Children! **We would hear today that the Savior wants to have also you children with Him to bless you.**

1. **Developing the truth from the intuitional material.** Among all the stories of the Bible I know one which should be especially dear to you and all children. It is so beautiful that the picture of it should hang in every Christian school. I know of none which shows more clearly that the Lord Jesus dearly loves children. Of what am I thinking? Yes, the story of Jesus blessing the little children. That is a true children's story, and one can imagine nothing more lovely. We want to study it more closely. It was upon a day when many people had again followed Jesus and He had been ceaselessly teaching them and healing their sick. It was, therefore, a day of extreme exertion for the Lord. Finally came the mothers, pressing through the crowd and bringing their children to Jesus. The larger ones they led by the hand; the smaller ones they carried in their arms. What was the Lord Jesus to do for these little ones? He was to touch and bless them. That

was a pious wish. Those mothers had seen that the sick were healed; that the blind received their sight, and that the lame walked when Jesus laid His hand upon them. They had also seen that it was good to be in the presence of Jesus, and had beheld how great a blessing came from Jesus upon all whom He touched. For whom did they wish such a blessing? For their children. Was there something lacking, or were they sick? No. Then what kind of blessing did these mothers want for their children if they were not sick? A blessing for their souls. Such it would have been, even if these mothers had not known what they wished for their children. They surely wished their children to become good, pious children. But Jesus had labored the whole day and was weary. What does one desire when he is weary? He seeks rest. What would Jesus then gladly have done? He would gladly have rested. Yes, we can well think so; for although our Savior was also true God, He was at the same time true man; and, while here on earth, He often became weary like other men. Who else must have thought that the Savior wished to rest? The disciples. What did they therefore do when they saw these mothers coming with their children? They forbade them. Yes, they motioned to them with their hands that they should stay away. And as that did not keep them back, they spoke to them with hard words. And when that did not stop them, the disciples threatened them with force. What, under the circumstances, did it seem impossible for these mothers to do? To get near to Jesus. It seemed as though they would have to leave without accomplishing their purpose. Who, then, took the matter in hand? The Lord Jesus. How did He feel when He saw what was happening? He was much displeased. With whom? With the mothers who were coming to disturb His rest? Oh, no, with the disciples. Why? Because they would not let the mothers come with their children. What did Jesus say to His disciples? Suffer the little children to come unto Me, and forbid them not. He knew that these mothers were eager to bring their children to Him; and what must He have wished when He rebuked His disciples? He wanted to have the children with Him. But was He not weary in consequence of His much preaching and healing of the sick? Certainly He was weary. If He was weary and yet wanted the children to be permitted to come to Him, which

was to Him most important, to rest or to have the children with Him and to rejoice with them? To have them with Him and to rejoice with them. Yes, children, we have such a Savior who forgets all weariness when souls come to Him and desire His blessing. Even when it is who that comes? Even when it is children. Therefore we learn from this history: **Jesus wants the children to be with Him, even when He is weary.** He always has time for them. Let us say that together. Again! Again! Anna, say it alone. Frank, repeat it. Now I shall write it on the blackboard.

The disciples did not wish to let the mothers come to Jesus with their children because He was tired and needed rest. Can you give another reason why they probably wanted to turn these mothers away? Because they thought that Jesus could do nothing for these children. That He could be a Savior for grown folk they had learned from His dealings with them and others, but how could He help these little ones, who could not even understand what He said? However, who must have trusted that He could give something to these children? The mothers must have so trusted. Otherwise what would they certainly not have done? They would not have tried so hard to force their way to Him with their children. Upon whose side did Jesus place Himself, that of the disciples or that of the mothers? Upon the side of the mothers. What did He say that He could and would give the children? The Kingdom of Heaven. What are His exact words? For of such is the Kingdom of Heaven. Not only grown folk, but also children can be His disciples and therewith members of the kingdom of heaven. No one—no one will be shut out unless he shuts himself out. The Lord Jesus has expressed himself emphatically with regard to this, in His words to His disciples. Who knows what these words are? "Verily, I say unto you, whosoever shall not receive the kingdom", etc. Like whom must therefore the grown folks become before Jesus can use them in His kingdom? Like the children. The Lord Jesus did not thereby mean that the disciples and all adults must again become small and weak like the children, but He means that the grown-ups must become as open and receptive for the good and heavenly as children are in comparison with their elders before He can use them in His kingdom. The disciples must have

opened their eyes widely at these words. They thought that Jesus could do nothing for whom? For the children. And who must have rejoiced at these words of Jesus? The mothers. Yes, indeed, for they perceived that Jesus could give the children much more than they thought. How did Jesus prove before all people that He can be something to the children? What did He do with them? He blessed them. More exactly! He took them up in His arms, put His hands upon them, and blessed them. There you see the true friend of children, who casts no one out, who also presses the smallest and least to His heart and would give them all the blessings of His heavenly kingdom. Let us note: **Jesus can and will give also children His heavenly gifts.** Let us repeat that together a number of times. John, say it alone. Louis, do the same. And now I shall also write this upon the blackboard. How many things have we thus far learned from our history? Two. What is the first? Jesus wants the children to be with Him, even when He is weary. What is the second? Jesus can and will give also children His heavenly gifts.

2. **Comparison.** The Lord Jesus always showed that He had a place in His heart for the children. Take your New Testaments and turn to the Gospel of Matthew, chapter 18. Read verses 1—4. About what were the disciples at strife? Which one of them was to be greatest in the Kingdom of Heaven. Where did they therefore all expect to be together? In the Kingdom of Heaven. They felt certain of that; but about what did they contend? Which of them was to be the greatest—the chief, in the Kingdom of Heaven? That one or the other of them might never get into heaven was not questioned by any of them. They had forsaken all and had followed Jesus, and how could they be shut out when Jesus should as king set up His kingdom? What did the Lord Jesus do to awaken the disciples from their dream of security? He took a child that happened to be in the house and placed it in the midst of the disciples. And what did He say to them? Read it in verses 3 and 4. "Verily I say unto you . . . . . greatest in the Kingdom of Heaven." About which question should the disciples therefore not argue? Who of them should be greatest in the Kingdom of Heaven. But of what should they strive to be certain? That, above all things, they should enter the King-

dom of Heaven. And on what condition only were they to enter it? That they became converted and became as little children. As small and weak and ignorant as little children? No, as willing, simple, and humble as they. Who, therefore, will go into the Kingdom of God before them, according to Jesus' words? The children. Hence, Jesus must have determined to receive also whom into His kingdom? The children. Certainly. What He here says is the same as when He says: Suffer the little children to come unto Me; for of such is the Kingdom of Heaven.—Later, when Jesus rode into Jerusalem on Palm Sunday, He declared that the children had understood Him better than many grown people, and that they gave Him great cause for joy. Open your Testaments at Matthew the 21st chapter. John, read verses 15 and 16. "And when the chief priests . . . . . perfected praise." You know that when Jesus rode into Jerusalem on Palm Sunday a great procession of people praised Him. And that was so contagious that also who joined in? The children. What did they shout? "Hosanna to the Son of David." They did right, for Jesus desired to set up His kingdom, in which they too should be welcomed and receive all that they needed. Who only stood by and grudged Jesus this joyous reception? The chief priests and scribes? What, according to their opinion, should Jesus have done? He should have silenced the children. But what did Jesus reply? "Have ye never read . . . . . perfected praise?" Yes, He took the children under His protection and said that they were doing precisely what they should do; and that what the Psalmist once said of the babes and sucklings, they were doing, namely, praising God for setting up His kingdom. Thus we again see how much Jesus loved the children and how He had determined to receive them into His kingdom and to bless them therein. That which we learned from the history of Jesus blessing the little children is entirely correct. What was it? 1. Jesus wants the children to be with Him, even when He is weary. 2. Jesus can and will give also children His heavenly gifts.

3. **Valuation.** In what did Jesus desire to give children a part? In the Kingdom of Heaven. Is that anything so very great and precious? We will consider this more closely. Tell me, is it something great to be the child of a

king? Yes, it is something great. The child of a king has everything it needs. There are many servants who wait upon it and fulfil every wish; and when the child has grown up, sooner or later, it will help rule the land. The greater the kingdom, the greater is the glory of such a king's child. When it was expected that a son would be born to Emperor Napoleon, they had a golden cradle ready, in which they afterward laid the child. Whose kingdom is greater than that of any king or emperor on earth? The Kingdom of God. Who will therefore have it better and more glorious, one who has part in an earthly kingdom or one who has part in the Kingdom of Heaven? He who has part in the Kingdom of Heaven. Where is the Kingdom of Heaven?—You can not tell? The Kingdom of Heaven is where Jesus Christ is. He who has Jesus Christ as his friend and helper is in the Kingdom of Heaven, and he is far better off than the son of the richest king upon earth. Jesus can bless better, protect better, and comfort better than any king upon earth. What did Peter say when He saw Jesus upon the Mount of Transfiguration? It is good to be here. Peter was right, children! Nowhere is it better than with Jesus. Therefore we sing in church, "Who is, Jesus blessed, Like to Thee, sweet Rest?" Ask the disciples; ask John, who lay upon His breast; ask the children whom He embraced and kissed; ask Mary the sister of Martha, who knew nothing sweeter than to be with Jesus! The person who is with Jesus is blessed; for he has all that he needs, even when he becomes sick and poor, even in trouble and under the cross. Instead of saying, The Kingdom of God is where Jesus is, we can also say, The Kingdom of Heaven is there where we have God as our Father and are become His children. When is a child happiest and most blessed,—when it is with whom? When it is with father and mother. Why were Adam and Eve so happy and blessed in Paradise? Because God was a father to them and they could speak to Him as children. When shall we be happiest? When God is our father and we are His children. Yes, children, that is the true blessedness. Even Heaven itself would be of no benefit to us, if God would not be there as our father and we as His children.

4. **Application.** Of those children in the story whose mothers brought them to Jesus, He said: "Of such is the King-

dom of Heaven", and we have just learned that to be in heaven means nothing less than to be with whom? With the Lord Jesus. And to have whom as father? To have God as father. And what is man's condition when he is with Jesus and has God as his father? He is blessed, and under no other condition. Have you been brought to Jesus? Yes. When were you brought to Jesus? When I was baptized. Who brought you to Jesus? My Parents. What must they have thought of Baptism if they had you baptized? They must have thought that Baptism was good and beneficial. Yes, they knew that, in Baptism, the Lord Jesus would bless you as He blessed those children who were brought to Him. They had learned from the words of Jesus that He wanted also whom with Him? The children. And that He could and would help also whom? The children. They had learned that He wanted to give the children a share in what? In the Kingdom of Heaven. They well knew that to be in the Kingdom of Heaven meant the same as what? As being with Jesus and having God as their father. And it was also known to them that you would be in what condition, too, if you were with Jesus and had God as your father? That we should be happy and blessed. Yes, that is why your parents brought you to Jesus in Holy Baptism. They wanted you to be with Jesus, to have God as your father, and thus to be happy and blessed children. See how well they meant it! But is it really true that, by Baptism, one gets God as his father and becomes His child? Yes. The Apostle Paul was strongly convinced of this truth; for when he writes in his letter to Titus (open New Testament at place): "According to His mercy He saved us by the washing of regeneration, etc.", he means nothing else than this. Before he believed on Jesus and was baptized by Ananias in Damascus, he was not with Jesus, God was not his father and he was certainly not blessed. On the other hand, he was very unhappy and had no peace with God. But when he believed and was baptized, he was as if new-born, happy, and blessed; for then he knew that God was his father and he was God's child, and could say: Now, with all my sins and in every need I can go to Him with all assurance and confidence. Paul also thought of this when he wrote to the Galatians (find place in Testament): "Ye are all the children of God, etc.". All who believe in Christ and are baptized are

God's children, and Jesus surrounds them all with His presence and protection, as the clothing we put on covers the body. Paul's baptism was considered by him to be the great turning-point in his life. Before that, he was without Jesus, without the Father, and therefore, instead of being blessed, lost and condemned; after being baptized, he was with Jesus and the Father, and therefore blessed, So, then, when did Paul's blessedness begin? With his baptism. Not only when, therefore, did he consider himself blessed? After his death and in heaven. Hence he did not write: God shall save us, but: God **hath** saved us; He has already done so. And as it was with Paul, so, dear children, is it with us, with you. Also you are saved through Baptism and have received full salvation; for you have been brought to Jesus. He bestowed His kingdom upon you in that He became your Savior and Friend, and God your father. The salvation which you shall have in heaven grows out of that salvation which was given you in Baptism, as the apple-tree grows from the seed. Whoever is not saved on earth will not be saved in heaven; for to be saved means nothing else than to be with Jesus, to have God as father and to be His child. Let us repeat that! Again! By what means were you brought to Jesus, get God as your father and become His children? Through Baptism. Oh, then Baptism is something great and glorious. A certain French king once said: "The three handfuls of water with which I was sprinkled in my baptism are more precious than the royal crown which I now wear upon my head". A baptized child is like the child of a king in its cradle; salvation is just as certain to him as is the crown to the king's son. Nay, he is much more fortunate, for the king's child must wait many years after its birth before it receives the crown, while the child that is baptized receives salvation immediately in Baptism. The Lord Jesus takes it and blesses it, makes of it a child of God, which can always with all confidence go to God as a child to its father. So you who are baptized are not the losers thereby. You have received in Baptism greater salvation than those children who were brought to Jesus by their mothers. And if you have been brought to Jesus by Baptism, have God as your father and are in truth saved, what should, for that reason, be your greatest care? That we hold fast to this salvation and not lose it.

That means that you remain what? That we remain God's children. Yes, children, remain with Him, with Jesus, with God your father. And to this end may these hours of religious instruction help—that you remain the children of God!

So, now open your catechisms and read, page 27: ("That . . . I may remain a child of God") (the lesson to be assigned). Also read the three Scripture passages found in that connection. You can all understand this now very well. Memorize the Scripture passages for tomorrow. But we first want to repeat each of them several times together. Read carefully that which is printed in large type. I shall ask you about it tomorrow. And now, since we have been brought to Jesus by Baptism, have God as our father, and therewith are in possession of salvation, let us sing a hymn on Baptism. I will read the first verses and then you may read them. (Here the catechist should paraphrase the difficult words.) And finally we will sing them together.

2. **Second Catechization** (outlined).

Aim: The Holy Scriptures the Book of all Books.

1. **Developing the truth from the intuitional material at hand:** From the Scriptures Jesus shows the sad disciples on the way to Emmaus, who believed everything to be lost and who could nowhere find comfort and new hope, that they have no reason to mourn. He shows them the way God took to redeem mankind and make them His children, and also the ways they now must go. Their hearts rejoice and their eyes become bright. They now understand the ways of God.

2. **Comparison:** Philip also uses the Scriptures when he would show the eunuch of Ethiopia the same, and the latter is thereby led to Baptism and joyfully goes his way.—The Bereans search the Scriptures for themselves; and each new discovery makes them the more certain that Jesus is the Redeemer through whom alone they can become and remain God's children. The grandmother of Timothy instructs him in the Scriptures from childhood, and Paul directs him to them when he has reached manhood, as the book that can make him wise unto salvation.

3. **Valuation:** Therefore the Scriptures are greater and more precious than all other books. Therein we are

instructed concerning the highest and most important things. Therein it is not mere men, but God who speaks to us. 2 Pet. 1, 21. Ask the psalmist and the prophets (Scripture verses); ask Luther; ask many great ones in the world, and many a humble mother. You will find that they have all learned this: By means of the Bible God Himself speaks to us, instructs, comforts, admonishes as none other. If we would show the heathen the way they can become the children of God, we take the Bible in hand. If we ourselves want to learn this fact anew, we hear it from the Bible through preaching, and also search the Word ourselves. What do our hymns say?

4. **Application.** And now we also want to learn from the Scriptures how we became God's children and how we may remain such.—Search the Scriptures.—Show how that is done.—Compass—if we would go the right way, we must always—give indvidual cases—examine them.

3. A Catechization on the First Commandment.

The catechist sings with the class several verses of the hymn, "If thou but suffer God to guide thee", etc., reads Exodus 14, and says a brief prayer. Then he reviews the previous lesson, whereby the present one is introduced.

Aim: We would learn that children of God should trust in God above all things.

1. **Developing this truth from the intuitional material.**

To what did God call Moses when He appeared to him on Mount Horeb and spoke to him out of the burning bush? Moses was to lead Israel out of Egypt. Yes, he should be their deliverer. That was a difficult task. Why was it a difficult task? Because Pharao did not want to let them go. And why was it for Moses especially a risky matter to return to Egypt and lead Israel out? Because he was once compelled to flee from Pharao. What did Moses say when God assigned him this difficult task? He did not want to go and raised many objections. What did he finally say to God? Send whom Thou wilt. Moses was not altogether wrong. Had he gone to Pharao in his own strength and attempted by his own wisdom to lead Israel out of Egypt, he had better not have undertaken it. He would have miserably failed. When did Moses truly experience this? When, forty years before, he had tried it by his own

wisdom and strength. But now he wanted to do it under God's commission. That was entirely different. What could he rightly expect when he was acting by God's order? That God would help him. Certainly. God also promised him that He would be with him. That was a glorious promise, and Moses could say to himself: Yes, if God will go with me, I will make the venture. He is mightier than Pharao and everything else. He is the creator of heaven and earth. He can show me how to begin and how to accomplish the work. I could have no better companion. If he is for me, who can be against me? When God said to Moses, I will go with thee, He after a manner stretched out His hand and said: I will lead thee. And what did Moses finally do? He laid his hand in God's hand that He might lead him. And of what could Moses be certain when God was leading him? That he would be rightly led. Yes, Moses trusted God; for when one is given a hard task and he places his hand in God's hand and trusts that He will lead him aright, that he will succeed with God's help, we say of him that he trusts God. We will write that on the blackboard: **He who trusts God, places his hand in God's hand that He may lead him, and is certain that with God's help he can accomplish the most difficult task.**

As Moses went to Egypt, which words of the Lord must have been constantly ringing in his ears? The words: I will be with thee. Yes, they were his comfort, and gave him constant, fresh courage. When his brother Aaron met him on the way he was very glad; but upon whom did he rely more than upon Aaron? Upon God the Lord. When would Moses later especially have relied upon God's assistance? When he had to go to the children of Israel and tell them that God had appeared to him and commissioned him to lead them out of Egypt. But on what occasion to an even greater degree? When he had to appear before Pharao. Yes, all kinds of thoughts must then have arisen in Moses' mind, such as these: Suppose he recognizes you, and still remembers why you fled before, and imprisons you, or has you killed! With such thoughts as these it would not have been surprising if he had lost courage and turned away. Why did he not do so? Why did he go calm and unafraid to Pharao to fulfil his mission? Because he trusted in God. He heard God saying again and again, I will be with thee, and he gripped His hand the tight-

er. And what did he trust God to do? To help him and lead him aright. At any rate he was sure that as long as God stood by him he could not fail. He must have said to himself, "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass". Did God stand by him and champion his cause? Yes. True, in the beginning it did not seem so. What reply did Pharao give when Moses demanded of him that he let Israel go? I will not let Israel go. And what did Pharao say when Moses called upon God the Lord? Who is the Lord that I should obey his voice? I know nothing of the Lord. And when Pharao refused again and again, and finally forbade Moses to appear before him, it must have been difficult for him to trust God. All seemed to be in vain. Did he then give up his trust in God? No. What rather did he do? He prayed to God. He kept his hand in God's and continued to hope that in the end God would give him success in his undertaking and lead Israel out. Even though he might have to wait long and Pharao might refuse again and again, he said, "Nevertheless I am continually with Thee: Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory". With such thoughts as these he strengthened his courage and assured himself that since God had bidden him take this way, He would see to it that he did not fail. We note: **To trust God is to put one's hand in God's hand, to leave it there and to hold it ever fast, even though one hindrance come upon the other and make the performance of our duty more and more difficult.**. (Blackboard.)

After Pharao had let the Children of Israel go, where was Moses' trust in God again put to the test? At the Red Sea. Other trials of his trust had not been wanting, but the hardest came at the Red Sea. When God showed him the road he must travel, he had to trust Him. How did God show the road? He sent a pillar of cloud before the Children of Israel. Did He use the same way to guide them by the nearest way to Canaan? No. At first it seemed as though God would lead them straight to Canaan, but in which direction did He suddenly guide them? Toward Egypt. Correct. He made a sharp turn southward and so led them farther and farther into the country of the enemy. To whom especially must strange thoughts have come? To Moses. It was probably hard for him

to understand why they were being led that way, for Moses knew the way to Canaan well. What would he have done if he had followed his own understanding? He would have said, we are being led the wrong way, and he would have let go of God's hand. What would he then, of course, not have done? He would have no longer trusted God. What does it mean to trust God? To place your hand in God's hand and let Him lead you. Yes, and to be sure of what? That His way is the best. But Moses did not cease trusting God. He could not understand why God was leading them this way; to his mind it was all wrong. But he leaned more upon God than upon his own understanding. What would he now for the first time have rightly said to himself? Think of the Scripture passages you have already learned. Commit thy way unto the Lord; trust also in Him and He shall bring it to pass. And if he had been acquainted with our hymnal and learned our hymns, which one would he have thought of? "Commit thy way confiding, When trials here arise." And when the morning revealed the fact that they had travelled southward the whole night and were going farther into the land of the enemy, and his reason was telling him more and more plainly that this was wrong,—what did he then do with God's hand? He still held fast to it. Correct. He clasped it so much the tighter and said, "Nevertheless, nevertheless, I am continually with Thee", etc. But you said before that Moses' trust was given its severest test at the Red Sea. Whither did God finally lead the Israelites? To the Red Sea. Yes, the Red Sea lay before them, and what appeared to the right and left? High mountains. And who came behind them? Pharao and his army. Israel's case seemed desperate, shut in on all sides like a mouse in a trap or a fish in a net. There seemed to be no way of escape. And who was it that had thus led Israel? God himself. And had God led them wrongly and brought them into misfortune? It appeared so. Who began to believe this? Many of the people. What did they say to Moses? "Why did you lead us out of Egypt? Were there not graves in Egypt, that we should perish in the wilderness?" But who could not believe that God had led them wrongly? Moses. He had beheld too many of God's wonderful ways, and could not now cast his trust in Him away. It is true that his spirit was deeply grieved and that he could

find no way out of the difficulty, but he did not give up hoping in God. God had called him out of Egypt to be the deliverer of his people; He had led him in the past, and he could not believe that God would now permit him and his people to perish. He held fast to the belief that God knew the way out of the trouble. And when his soul trembled and feared, he said to it: "Why art thou cast down, O my soul? and why art thou disquieted within me?", etc. Here we first clearly see what true trust in God is. He who in truth trusts God, is also certain that God's way is the right one even when? Even when it leads into deepest distress and one can find no way of escape. Repeat this a number of times. **Who trusts God is even then entirely sure that God's way is the best when He leads into deepest distress and we can find no way of escape.** I will also write it upon the blackboard. Moses had strong trust in God. What did he do in the strength of such confidence? He cried unto God. What did he say? Lord, help us! Certainly, he reminded God of His omnipotence by which He can save us out of every trouble, and of which promise he undoubtedly reminded Him? That He would be with him. He reminded God of His faithfulness, according to which He must now keep His word. "I have trusted in Thee; Thou canst not and wilt not let me be put to shame"—thus he must have called to God. And what was God's reply? "Lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the Children of Israel shall go on dry ground through the midst of the sea. And the Egyptians shall know that I am the Lord." Oh, that was a new trial of his trust. He, a weak human being was to divide the waters of the sea and make a way through for his people. Did his faith stand this test? Yes. What did Moses do? He stretched out his hand over the sea. Behold him standing there by the side of the sea, with his hand holding the rod stretched out over the waters. His reason told him: Moses, you are making yourself ridiculous; never before has a man parted the waters of the sea! But Moses stood firm in this confidence: **He trusted that God could even work a miracle to save His people.** That was the highest point of his trust. (Blackboard.) And see how contagious it was! What did the people do when they saw the parted waters standing like walls on either side and the way open through the midst of the sea?

They went through. What trust in God! They, like Moses, laid their hands in God's, that He might lead them. And what did they trust? That God's leading would be the best even though it led through the midst of the sea. Children, that is trusting in God above all things, when we, like Moses, first do what? When we lay our hand in God's hand, that He may lead us and are sure that with God we can perform the most difficult task. In the second place, when we do what? When, like Moses, we leave our hand in God's hand and only hold the tighter when one hindrance comes upon another to make the performance of our task more difficult. Thirdly, when we do what? When we are certain that God is the best guide and hold fast to this certainty, even though we come into deepest distress and can find no way out. Yes, and what is now the last thing this trust in God clings to? That God can work a miracle if He will, to save His flock.—It was not strange that God was pleased with Moses; for he trusted God as but few trusted Him.

2. **Comparison.** We see, however, that still other men and women trusted God. Name a king of Israel who trusted God above all things. David. When did David show his trust in God? When he went forth against Goliath the giant. What did he, accordingly, say to Goliath? "You come out to me with sword and spear, but I come in the name of the God of Israel." Here also there was a great task to perform. In order to perform it, David laid his hand in God's and trusted that He would help him slay Goliath and so fulfil his duty. When did David trust God in suffering? When Saul persecuted him for years. There he laid his hand in God's hand and trusted Him for what? That He would lead him aright. Yes, and even though he was forced to wait for years and years before obtaining the throne which had been promised him, and was forced to flee from place to place, what did he still firmly believe? That God was leading him aright. What, accordingly, did he sing in the twenty-third Psalm? "He leadeth me in the paths of righteousness." When did Abraham show his trust? When he left his homeland. Yes, when he left his own land to go into a land the name of which he did not even know. Then he laid his hand in God's hand, that He might lead him. And of what was he thus certain? That God

would be the best guide for him. Of what hymn stanza are we very strongly reminded when we see Abraham thus going forth into the strange, unknown land? "Commit thy way confiding", etc. What did Abraham thereby show? His trust in God. Here again we see that it dealt with the performance of a great task, which Abraham undertook, upheld by true faith in God. Which one of Abraham's descendants also trusted God through long, hard trials? Joseph. When did his trials begin? When he was sold into Egypt by his brethren. And when did they end? When he became ruler over Egypt. How many years was that? More than 13 years. Oh, that was a long time of trial. What thoughts must certainly have often assailed him? That God had forgotten him. When especially did such thoughts come to him? When Potiphar had him cast into prison. Again when? When the cup-bearer was freed and forgot his promise. But what did Joseph always do with such thoughts? He always overcame them. Yes, he trusted God. Even in the greatest trials he did not let go of God's hand; but what did he do? He held it all the tighter. What confidence did he thereby show in God? That He had not forgotten him, appearances notwithstanding, and that He was the best guide nevertheless. Thoughts such as Paul expresses in the passage, "We know that all things work together for good to them that love God", must often have passed through his soul. And thus he showed that the true children of God even when should not throw away their trust? Even when the distress is great and long continued. When we now see that Abraham, Joseph, Moses, David trusted in God above all things —and we could mention many others, especially our dear Dr. Martin Luther—who should then trust God? All who would be God's children. Yes, to be God's child and to calmly and trustfully place one's hand in God's that He may lead us, and to be sure that—even in the greatest trials—He is the best guide: these things necessarily belong together. May God's children then trust no one but God? Oh, yes. In whom does the child trust? Its parents. In whom the pupil? His teacher. In whom the king? His people. In whom the sick? The physician. But if we are true children of God, whom do we trust more than any one else? God. Yes, they trust in God above all things. They regard Him as their only refuge and help. They

are certain that others can help them only when who permits? When God permits. Hence, what kind of father do we call God in the First Article, because we Christians trust in Him that He will always lead us aright and help us in every need? The Father Almighty.*)

3. **Valuation.** Did Moses receive any benefit from his trust in God? Yes. Who went with him when he trusted in God's help and went to Egypt? God went with him. How did that become manifest? By the signs and wonders which he did before Pharao. By whose power had he forty years before tried to free the Children of Israel? By his own power. What did he then accomplish? Nothing. What was he then forced to do? He was forced to flee. But what was he now able to do, when, trusting God, he undertook the great work? He could lead Israel forth. What effect did his trust in God have upon him? It made him strong. Yes, trust in God makes one strong and courageous. We see this also in David. How large was David, compared with Goliath? He was small and weak and wholly without experience in handling weapons of war. He was so weak that who thought it impossible for him to conquer Goliath? His brethren and King Saul. But with what success did he nevertheless meet? He killed the giant Goliath. How did his trust in God make him? Strong and courageous. And fearless, we may add. Fearlessly Moses went before Pharao, fearlessly David went against Goliath, fearlessly Abraham went forth into the unknown country. Upon what condition, therefore, can one undertake a task with courage, strength, and without fear? When one trusts God above all things. (Of course, there is one thing we must not forget. Who commanded Abraham to go into that strange land? God. Who sent Moses to Egypt? God the Lord. Who bade David to go forth against Goliath? God told him, for He sent him to the camp at the time when he had to hear how Goliath blasphemed God. By whom, then, must the task be imposed if one

*) Here it would be better to stop and postpone the Valuation and Application until the next time. Such important fundamental truths as are here dealt with must be thoroughly considered, which may well take half a week. If the catechist has time, he may thoroughly go through the hymns "Commit thy way confiding" and "If thou but suffer God to guide thee". Much else in the explanation of the Commandments can be briefly treated—the negative more briefly than the positive.

would assume it in God's name and be sure that God will make him strong, courageous and fearless? By God. One has no right to push himself where he is not called and then expect God to help him. To thoughtlessly thrust one's life into danger and then expect God to deliver him is not trusting God, but tempting Him, and that is sin.) Upon what then does all depend when God gives us a difficult duty to perform? Upon this, that we undertake it trusting in God. When Lincoln sounded the call for troops after the shelling of Fort Sumter, he had to contend not only against the war-like Confederates but also against a strong opposition in his own country. Well might he have trembled. But fearless, strong, and courageous he went to war; for it was not he that had provoked the war. He could trust in God. His good conscience and trust in God made him courageous, fearless, and strong. Now let us repeat together: **Trust in God makes us fearless, courageous and strong.** We will say it again. (Blackboard.) Of this the prophet once spoke, who himself always depended upon God for all things. It was the prophet Isaiah. Read Isaiah 40, 31. Anna, read the verse, "But they that wait on the Lord", etc. O children, all good people have experienced that they received new strength who trusted in the Lord. More than once they became so weary that it seemed as though they could not go a step farther; but what did God give those who trusted in Him? New strength. What could they therefore do? They could mount like an eagle. How does the eagle fly? With power and to a great height. Yes, he seems to be absolutely tireless. And what else can they do? Walk without becoming faint, go without becoming weary. We see this in Elijah when he ate the food which God gave him; in Moses, who forgot all his weariness when he heard that he should stretch out the rod in his hand and lead Israel through the sea dry and safe. Who would not gladly trust God when he thereby becomes fearless, courageous and strong?

If we look at Joseph, we shall learn another truth about the blessing of trusting God. How long did Joseph have to suffer trials? More than 13 years. That is a long time, as long, children, as you have lived. And when things go wrong, time passes, oh! so slowly. A single day seems very long, and how long would 13 years seem. Think of a sick person who must

lie still for 13 years or more! Joseph might easily have become discouraged if he had not done what? If he had not trusted to God that He would eventually help him and restore him to honor. And because he trusted God, he was given thoughts like that other pious man who was also compelled to endure much, but who repeatedly said to himself, "I will trust in Thee", etc. What did Joseph learn because he was sure that the end would be good? He learned to wait until God's hour came. And that was no impatient waiting. When it has rained for a week, we often can not wait until the sun shines again. What kind of waiting is that? That is an impatient waiting. Joseph waited patiently and calmly. What do we generally do when we wait impatiently? We grumble and complain. Yes, sometimes our fault-finding and complaining is very much in evidence. On the other hand, what was Joseph like, since he did not murmur or complain? He was quiet and calm. And why could he be so quiet? Because he trusted in God above all things. Find the 62nd Psalm. John, read the first verse: "Truly, my soul waiteth", etc. Who also could speak like the Psalmist? Joseph. His soul waited upon the Lord, of whom he was certain that He would help him when the proper time was at hand. What, then, does trust in God tend to make us also? It makes us patient and calm. Correct. And it does so because it makes us cheerful. Only that person who is cheerfully confident, who without doubt and fear looks forward to the end, can wait, be patient and still. Let us say that together: **Trusting in God makes us cheerful, patient, and calm.** (Blackboard.) Children, that is one of the greatest virtues, to be cheerful, patient, and calm at a time of trial and suffering. To undertake a difficult task in a strong, courageous, and fearless spirit means much; but to remain cheerful, patient, and calm amid long drawn-out trials—that is much more. And in whom only shall you find both? Only in him who trusts God above all things. What, then, must we learn? True trust in God.

What did God do with Abraham, who trusted in him? He led him into the Promised Land. What did He do with Joseph? He finally exalted him and made him ruler over all Egypt. What success did Moses have because he trusted in God? He let him lead Israel out of Egypt. What did He let David do? He let him conquer Goliath. Therefore, what did He always

do? He always helped. Yes, He has always done all things well, and brought things to a successful end, for whom? For those who trusted Him above all things. When they have always done what? When they have laid their hand in God's hand for Him to lead them and when they were sure that He is always the best guide. Trust in God, accordingly, makes not only fearless, courageous, and strong when we have to undertake a hard task; likewise, not only cheerful, patient, and calm when we must suffer long and much; but what else does it do? It leads to a successful end. To what does it lead when we have a difficult task? That we may accomplish it. Against what does it protect us under long, hard trial? Against murmuring and complaining. Yes, against murmuring and complaining against God and man; against doubt of God's help. And to what good end does it lead? That we shall be finally delivered out of all trials and once more have happiness and joy, health and success. Let us say that together! **Trust in God always leads to a good end.**. Always? Children, is that not saying too much? Think of Lazarus! He certainly trusted God, and how did matters turn out with him? Badly. How badly? His body was covered with sores. Was there any other misfortune? He was poor and had nothing to eat but the crumbs from the rich man's table. He was, accordingly, poor and sick; and, children, we should not forget this: he had to see others about him strong and healthy and that one before whose door he lay living royally well. That made his sickness and poverty all the more bitter for him. You say that Lazarus trusted God, and that trusting God always leads to a successful end. Did it lead to a successful end in the case of Lazarus? Yes. But how long did he remain sick and poor? Until his death. Did he then come to a successful end in this life? Do you call that a successful end when one must remain in sickness and poverty until his death, while others are healthy and rich? No. How can you then say that the trusting of Lazarus led to a successful end? Because this life does not end all. What further happened to Lazarus? His soul was carried up into Abraham's bosom. What was its condition there? Unspeakable happiness. Yes, God so highly honored him and surrounded him with so much happiness that he no longer thought of what? Of his sickness and poverty on earth. But only

when did matters come to a successful end? Not until after his death. Then is it correct that trusting in God leads to a successful end? Yes, it is correct. But how should we not understand it? As if God already in this world always lets things turn out well. Oh, no, children. God often does as in the cases of Abraham, Joseph, Moses, and David. When does He often permit the one who trusts Him to enjoy success? Here in this life. And what does He often do with trials if one trusts Him? He brings them to an end and again bestows health or riches or honor. But He does not always do this. Many a one who trusted in Him He would not permit to see the success of his endeavors; more than one pious Christian has died in poverty and wretchedness. But when would He always help him, give him honor and bring things to a successful end? After death. Where does He take those who in this life have trusted Him above all things. To Himself, into everlasting joy and glory. We must therefore add something to the sentence, "trusting God leads to a good end", in order that it may not be misunderstood. What words would you add? In this life or in the life to come. Yes, we will so note it and repeat it together a number of times: **Trusting God leads to a good end, if not in this life, then in the life to come.** (Blackboard.) When, especially, will the true children of God have to prove their trust in Him? When God leaves them in distress until the end of their lives. For what especially will they then trust God? That after death He will bring them to honor and lead them to joy and glory. In what words will they thereupon take new comfort? Turn to Psalm 73. Frank, read verse 23. Yes, so they shall then rightly speak. And if their spirits become disquieted, they will say to themselves as we read in Psalms 42, 11. What do you read there, John? "Why art thou cast down", etc. Or with what the Lord says in Isaiah 49, 15. What is said there? "Can a woman forget her suckling child", etc. (Here have the hymns read, "Commit thy way confiding", and "If thou but suffer God to guide thee"; discuss them briefly. Also Psalms 23 and 91.) Yes, children, so great and important is trust in God. What does it do in the first place? In the second? In the third? Should you not also trust God above all things, place your hand in His that He may lead you, and trust Him that He is always the best guide? Is His

guidance good even when the task He has assigned you is great and hard; when the trials He sends last long; even when He lets you die in wretchedness and poverty? Yes, even then.

4. **Application.** Such great tests of trust in God as we find in the lives of Moses, Abraham, Joseph, or David, are not demanded of you children. You are not required to forsake friends and acquaintances and go alone into a strange land, the name of which you do not know, as did Abraham. You will not be sold into slavery like Joseph and, though innocent, have to lie for years in prison like him; you are not required to deliver a people out of Egypt and to lead them through the sea like Moses; nor need you, like David, go out to fight a giant. Though in your later days hard tasks and severe trials may confront you, they are as yet small and insignificant. But, nevertheless, what shall you soon have to show? True trust in God. If you have a difficult problem to solve or an examination is before you, and you are anxious and fearful, what should you do? Trust in God and hope in His help. Here, certainly, also another thing is necessary. What do you first have to do, if you know that an examination will shortly be held? Study diligently and work hard. Of course, for God has no pleasure in lazy people; He will rather let them dismally fail, so that they may finally learn to be diligent. But often, though you had been diligent, not only occasionally but regularly, from day to day, yet, how did you feel when the examination approached? You felt afraid. Yes, your heart beat and leaped violently. How, then, can you quietly and serenely go to the examination? If you say to God: Dear Lord, be with me and help me to give the correct answers. For what does trust in God make one? It makes one fearless, courageous, and strong. A youth was working for a farmer and was sent into the field with the horses and machine. He was only sixteen years old and had just recently come from Germany. He had but little experience with such young, mettlesome horses, and had seen the machine in operation but once. How would that work out? His heart was heavy as he rode out to the field. The young horses were worse than usual, for the flies were plaguing them greatly. And when he tried to set the machine, he could not, for he had forgotten how it was done. He tried again and again, but without success; the horses refused to stand any

longer, and he could not discover how to operate the machine. He wished he were back again at the house or with his parents in Germany. Then he happened to remember that in the First Commandment it says that we should trust God above all things. Do you know what he did? Reins in hand, he knelt down beside the machine and prayed: "Lord, help me! Thou hast often helped my mother when she called upon Thee. Help me also!" Then his heart grew calm and his head clear. The next time he tried it he succeeded, and before the day was over he had accomplished considerable work. See, boys, that is the blessing of trusting God. You will soon be confirmed and more than one of you will be going forth from your homes to the service of others or to another school. That may not be pleasant and your hearts may be troubled and heavy. But what did Abraham do when he left for the strange land? He trusted God. And how did he then feel? He became fearless, courageous, and cheerful. What can you do that you likewise may be of good courage? I can trust God. Yes, you can place your hand in God's hand that He may lead you, and you can be certain that He will lead you aright. Does that mean that it will always go well with you? No. Often people will not be satisfied with you, however much you may strive to please them. Of whom should you then think? Of Joseph. Yes, he did his best and was rewarded with prison. But what did he not do, despite all this? He did not forget God. Still more. What did he do with God's hand when things went wrong with him? He held it the closer. And of what was he confident? That God was the best guide. And that it would lead to what kind of an end? To a successful end. So you must think when you have done your duty and men are not satisfied with you. Or perhaps your parents become ill and die. Upon whom will you then rely? Upon your wisdom and cleverness, upon your strong, healthy body, upon your friends and acquaintances, or upon God your heavenly Father? Upon my heavenly Father. Why not upon your own wisdom and strength? Because they will not suffice. Why not upon friends and acquaintances? They may die, and though they lived, they could not always help. Who can always help, however great the need? Our heavenly Father. What kind of father is He? An almighty father. If He should let you become ill and even die, while the

others about you were healthy and happy, what would be difficult for you? To trust in God. Certainly. But if you pray to Him He will preserve your trust in Him, and you will firmly hold that even then He is guiding you aright. At death pious children of God more than ever lay their hands in God's and say: "Abide with me; fast falls the eventide", etc. Even in the valley of death, accordingly, they are not alone; but who is with them? God is with them. What words of David's Shepherd Psalm may they, accordingly, apply to themselves? "Yea, though I walk through the valley of the shadow of death", etc. Why is, even then, God the best guide? Because the time to enter heaven has come. Yes, children, that is truly the best guide who leads us to heaven. If God then leads us so well, what should be and shall be our chief care? We will then trust in God above all things.—By all means, children, we will do that!—Open your catechism, page 31. There read what stands under the heading "trust in Him"; and again on page 32. Also read the Scripture passages plainly and with proper emphasis: Frank, No. 15, Anna, No. 16, Emil, No. 17, etc. So. That will do very well until the next time. (Passages which were quoted in the first part of the catechization have already been learned between the First and the Second Parts; Cf. page 661, note.)

4. Outline of a Catechization on the Nature of Faith.

Aim: We want to learn what it means to believe. 1. **Developing the nature of faith from the intuitional material:** From the story of the departure of Abraham from his fatherland the class is to be shown how faith has to deal with the invisible (unknown land), but only with such invisible things of which God has spoken to us (God spoke with Abraham about the unknown land); that faith clings to these as real and firmly relies upon them—so firmly, indeed, that it will give up everything visible and material for them.—

2. **Comparison.** The martyrs, who gave up the earthly, tangible, perceptible, in order to gain the invisible, everlasting life. Heb. 11.—

3. **Valuation.** Proceeding from Heb. 11, especially the life

of Abraham, and terminating in Jer. 5, 3; Heb. 11, 6; Gen. 15, 6; Hab. 2, 4.—

4. **Application.** Experiences from the life of youth.

5. Outline of a Catechization on the First Part of the Third Article.

(For the Juniors and Seniors of the Academic Department of a College.)

Aim: We cannot by our own reason or strength come to faith in the Lord Jesus. 1. **Paul supplies the intuitional basis.** The catechist, with the co-operation of the class, develops a sketch of Paul's life up to the time of his journey to Damascus in a manner in keeping with the age and knowledge of those in the grades mentioned. He leads them to Tarsus into the house of Paul's father, who himself had been a Pharisee; gives them an idea of the instruction on the Law which Paul here received; has them accompany Paul, the youth, to Jerusalem and sit beside him at the feet of Gamaliel; shows them by particular examples his zeal in the fulfilling of the Law (Phil. 3, 1—11 to be read in this connection), making it clear to them, on the basis of Gal. 2, 16, how only one thought filled the mind of Paul—his seeking after righteousness. He then comprehensively presents how knowledge and zeal were not wanting; how Paul outstripped the majority; how reason and mental grasp were there, and yet total inability to know Christ in spite of them and to attain righteousness by his natural force. No wonder he wrote 1 Cor. 2, 14 and 1 Cor. 12, 3. If Christ Himself had not intervened, and had not called to him on the way to Damascus; if He had not enlightened his mind and spirit while his eyes were blinded; if He had not revealed Himself to him (Gal. 2, 11. 17), i. e., removed the scales so that he could see and know Jesus; if He had not let him be baptized by Ananias and thereby become justified and sanctified, he would never have come to know Christ as his Lord, and thus, in spite of all his knowledge and strength, remained a poor, lost soul. But when he arose out of the washing of regeneration he could confess: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord . . . . . sanctified and kept me in the true faith." Now he could write Eph. 2, 1 and Titus 3, 5 and Rom. 3, 28.—

2. For **Comparison** the scene at Caesarea Philippi may be used, where the Master asks the question: "Whom do men say that I the Son of Man am?" and, upon the confession of Peter, rejoins: "Flesh and blood hath not revealed it unto thee, but my father which is in heaven"; the Bible reading and lack of understanding on the part of the eunuch of Ethiopia until Philip opens the Scriptures to him. One may also remind the pupils of Athens, which, with all its wisdom, could not find God, built an altar to the unknown God, and regarded the message of the risen Christ as ridiculous.—

3. **Valuation.** Is it a piece of good fortune to be led to Jesus, to be brought to faith in Him? Ask the Greeks who desired to see Jesus; ask the converted Paul; ask the baptized eunuch who went his way with joy; ask Stephen, face to face with death by stoning; go out into the mission field and ask the converted heathen; listen to the hymns of Jesus which the Church sings!—

4. **Application.** To know Latin and Greek, and to have other knowledge is good, but to know Jesus Christ is better than all knowledge. All wisdom and power do not lead to God; thank God that you have been baptized, thereby sanctified and brought to Christ. Are you still with Him, and can you say with Luther, "and preserved me"?

6. Outline of a Catechization on the Conclusion of the Third Article.*)

I believe in the resurrection of the body and the life everlasting.

1. **With what Christians may comfort themselves at the grave.**

a) How did Jesus comfort sorrowing humanity? The son of the widow at Nain, the raising of Lazarus?—b) How did the Lord confirm to them His comfort? "I am the resurrection and the life", etc., certainty of the eternal life of Jesus; His resurrection the pledge of ours. He who is in Jesus has passed through death unto life.—c) How has God written this comfort already in the work of nature? Autumn, Spring, 1 Cor. 15.—d) How

*) From Berndt, Methodik des Unterrichts in der evang. Religion, 1909, page 105 f. According to the analytical method, to which Luther's explanation is the sum of the entire catechization, p. 580 f.

did pious Christians comfort themselves? 1 Cor. 15—Paul (2 Cor. 5)—Ignatius of Antioch and others—The church hymns; Jesus my Redeemer lives, etc.:—Luther at the deathbed of his Lena.—e) How did D. Martin Luther proclaim this comfort? "In which Christian Church He . . . . . at the last day will raise up me and all the dead."—Resurrection of the body = all people.

2. **In what Christians may rejoice in the hour of death.**

a) What does the Lord Jesus say about our joy in heaven? Parables.—b) Why is eternal life a great joy for the Christian? Rev. 21, 1—7; Communion with Christ, God, all the redeemed, freedom from all inner imperfection and outer restraint.—c) How pious Christians would rejoice in eternal life. Stephen—Paul in his letter to the Philippians—Augustine and Monica (Confess. XI, 10)—Jerusalem thou City Fair—and like hymns.—d) How does Luther speak of this joy? "And give unto me and all believers in Christ everlasting life."

3. **How Christians conduct themselves on their way to heaven.**

a) The earnest sermon preached to us on this subject by Christ. Parable of the Wise and Foolish Virgins, and others.—b) How the faithful disciples followed His admonition. Peter (Legend by Kinkel)—Paul.—c) How Christians proceed to heaven. "Blessed are they that mourn, for they shall be comforted."—Appropriate hymns.

7. Questions for Review and Drill.

What can God demand of us since He has become through Baptism our God? When do we hold Him to be our God?—We should fear Him, i. e., always hold Him before our eyes as whom? We should love Him as who loved Him?—And we shall trust Him as who trusted Him?—When did Moses trust God above all things? When again? And especially when?—What did Moses do when he was commissioned to go to Egypt to save Israel? (He placed his hand in God's that He might lead him.) What trust did he thereby repose in God?—And what did Moses not immediately do with God's hand when Pharao would not let Israel go?—But what did he do all the more?—What did he further trust Him to do?—When did God appear as an erring guide?—What did

Moses then do instead of casting aside his trust in God?—How did he speak to his disquieted soul? Recall the Scripture passages you have learned! Frank, you, too, may repeat them.—By what can we see that Moses was right when he refused to cast aside his trust in God?—Was Moses ever sorry that he had laid his hand in God's that God might lead him?—Show how David trusted God.—Show how Abraham trusted God.—From whose life especially have we seen that we should trust God even amid trials?—How long did Joseph's humiliation last?—How did he comfort himself when it seemed as though God had forgotten him?—In what passage of Scripture has God Himself said that He will not forget His children?—What did Joseph say to himself when all evidence seemed lacking that God was thinking of him? Think again of your Scripture passages!—When, therefore, should we not let go of God's hand, but hold it the closer?—And what trust shall we have in Him even in the longest trials?—For these two things belong to true trust in God: 1. Place our hand in God's hand that He may lead us; 2. Be confident that He is the best guide, even when we have a hard task to perform or when long and severe trials rest upon us. In which Scripture passage are we admonished to commit all our ways unto Him and to trust in Him?—Which hymn also contains the same admonition?—We should trust God above all things also because a great blessing accompanies such trust. How did Moses practice this?—What did Paul do when he went out against Goliath?—What, Abraham, when he was told to go out into the unknown land?—In which Scripture passage are we told that trust in God makes one strong, courageous, and fearless?—Peter, you also may repeat it. Anna, likewise!—What effect did Joseph's trust in God have upon him in his long trial?—But I know of another thing which should make it easy for us to trust in God. Who can tell it to me?—But does trust in God always lead to a successful end?—Even if we must die in poverty and misery?—From whose life have we seen that one may be pious and trust God and still have to suffer in wretchedness until death?—But why can we say that Lazarus' trust in God led to a successful end?—What should we therefore add to the sentence: Trust in God leads to a successful end?—What must we truly do if trust in God is to make us fearless, strong, and courageous to fulfil our

task; if it makes us patient and cheerful in trial, and if it always, in this or at least in the life to come, leads to a successful end?—In which psalm has David declared that God has always led him aright?—In which psalm would Moses help us to find joy in trusting God?—Which two hymns especially are calls upon us to trust in God? (When they have been learned and explained, other questions regarding them are in order). Show me how also you can exhibit true trust in God.—Louis, you also may show this.—Emil, likewise.—Yes, children, to trust God in all things is one of the main points in Christianity. It makes us courageous in life, cheerful, calm, and patient in trial, confident in death. May God Himself awaken this within our hearts and preserve it until our end!

8. An Excursus Through the Catechism.

Thanking and serving. According to L. Schultze, Katechet. Bausteine.*)

It is a good thing to give thanks unto the Lord, dear children! Therefore we find so much about thanksgiving in our Catechism. Where do we find the word "thank" for the first time? In the First Chief Part, in the Second Commandment: Call upon it in every trouble, pray, praise and give thanks.—For what shall we thank God?—For everything.—Where is that written? In the First Article of the Christian Creed. In which words? "For all of which I am in duty bound to thank and praise . . . . obey him." Tell what that "all" comprises which is here mentioned. That God has made me and all my goods.—How can that "all" with which God preserves body and life, be expressed in two words?—Daily bread.—Who has taught us so to call it? Jesus in the Lord's Prayer.—In which petition? In the fourth.—What do we therefore, according to this petition, owe Him also for our daily bread? That we receive our daily bread with thanksgiving.—We have already had three Chief Parts in which the giving of thanks is dealt with. Why is thanksgiving nevertheless so often lacking? Give me the entire explanation of the Fourth Petition. "God gives daily bread . . . . . to know and to receive our daily bread with thanksgiving." What, according to this, should precede the

*) There is much to be improved before it is really fit to be used.

giving of thanks? "That He would lead us to know it."—That is the point. Therefore a thankful person is one who sees and knows.—Who never forgot to give thanks? The Lord Jesus.—Prove this from the Catechism. "Our Lord Jesus Christ . . . . took bread, gave thanks, brake it", etc.—So we have another Chief Part that mentions the giving of thanks! Which one is it? The Fifth.—Did Jesus thank only for the bread? No; "after the same manner also He took the cup, when He had supped, gave thanks", etc.—For what did Jesus give thanks? For everything.—But to thank with words or with the tongue is not all of thanksgiving. How should our gratitude express itself? Think of the First Article. For all of which I am in duty bound to thank and praise, to serve and obey Him.—Service! That is what you owe also to the Savior. For what purpose has He purchased you? "That I might be His own and live under Him in His kingdom and serve Him."—You also owe this to men. The two parts, "serve and obey", stand beside each other elsewhere in the Catechism. Where? In the Fourth Commandment. "Serve and obey them, hold them in love and esteem."—Should you obey everybody? No; only parents and masters. But "serve"? Does that only apply to parents? No; to all men. We should also be of service to our neighbor. Where are we told this? In the Ninth Commandment: "But help and serve him in keeping it".—To what does this here refer? To his inheritance or house.—Which other Commandment emphasizes this duty? The Seventh: "But help him to improve and protect his property and living".—When especially are you bound to help him? In every need.—Where is that written? In the Fifth Commandment: "but help and befriend", etc.—But what if the person be your enemy? "So we on our part will heartily forgive and readily do good to those who sin against us."—Now we have learned something about thanking and serving from four Chief Parts. Which is lacking? The Fourth Chief Part—of Holy Baptism.—You will not find the word "thank" there, but the idea and thought is there of the very best thanksgiving, which is at the same time a daily serving. Which is that? "That the old Adam in us by . . . . . purity forever."

3. Instruction in Hymns.

The hymn: "Wake, arise! The voice is calling". (After Schueren, page 119 ff.)

Twice this week the bell in the tower was tolled. Our fathers experienced times when the death knell was sounded every day in the year. Every day the bell tolled its message of death. In the century in which Luther lived, three times a fearful pestilence stalked through the German land—a pestilence so dreadful that in one visitation more than half of the inhabitants in many places died. Those were the unfortunate years 1529, 1572 and 1597. When the last pestilence swept through, there lived in Unna, a small city in the province of Westphalia, a pious Lutheran preacher named Nicolai. He had already suffered much in many places at the hands of the enemies of the followers of Luther. Then came the great pest. Daily he saw from 20 to 30 corpses carried past his house. He spent his time from early morning until late night among the dead and dying. In a short time 1400 persons were buried. Of what could he think but of death and the grave? It was midnight also for his congregation. The bridegroom was near at hand to lead the wise virgins to the heavenly courts. All things indicated this. He himself was a watchman placed by God upon the towers to remind the congregation of the Bridegroom's coming. And he was faithful to his trust. He admonished to repentance and then comforted the suffering with the prospect of the heavenly Jerusalem, the city of God with the pearly gates, and put it all in the form of a beautiful hymn. (Teacher recites the hymn.) Now open your books. Sing the first verse. How beautiful the melody and how appropriate to the words! Let us study the words of this hymn!

I will read the first verse of the hymn once more. A capable child then reads it, and then all in chorus. Of which parable does this verse remind you? It reminds of the Parable of the Ten Virgins.—Repeat this parable!—To what are the virgins in this verse admonished? They are admonished to be ready.—For what should they be ready? To meet the bridegroom.—How must the virgins be in order to meet the bridegroom? They must be awake.—What, then, do the watchmen do who are placed by God upon the towers? They call: Awake!

—To whom do they thus call in this verse? They call to the city of Jerusalem.—Who is meant thereby? The people are meant thereby.—We shall see what people are meant. Who is the bridegroom? Christ is the bridegroom.—Whom does He wish to lead to the heavenly palace? Those who believe in Him and follow Him.—How do we call those people who do this? We call them Christians.—What are we therefore to understand by Jerusalem? The Christian congregation.—What is said to it? To awake and be ready.—Why? Because the bridegroom is coming.—When will He come? He will come at midnight.—When will that be? When may the Lord call you away? He may call me away at any hour. Which hour, then, is the midnight hour? Every hour is the midnight hour.—When should I, therefore, be ready? I should always be ready.—What is meant by being ready and having one's lamp filled and burning, you have already learned.

I shall read the first verse again.—You read it!—And you!—And you!—Now the soprano! The alto!—Right, now the second stanza should be easier. Treatment of the two following stanzas as before, but more briefly. In the second stanza attention must be called to the fact that the second part is a joyful response to the first part; and in the middle of the third stanza the teacher reads the corresponding Scripture verse from Revelations 21.—At the close the teacher reads the whole. Then the children read it together. The singing of the third stanza closes the lesson. It will hardly be necessary to tell the children to learn the hymn at home. Many already know it by memory, others will learn it without being commanded. During the review one can tell of the blessings which the hymn has brought into the life of many a person.

VI. The Close of Religious Instruction

39. The Preliminary Close by Confirmation.

J. W. Hoefling, Sakr. d. Taufe, 2 vols, 1859.—**G. v. Zezschwitz** I (pp. 580—726), 1863.—**Th. Harnack,** Katechetik (pp. 177—196), 1882.—**K. Buchrucker** (pp. 96—103), 1889.—**E. Sachsse** (pp. 401—418), 1897.—**O. Baumgarten** (pp. 81—85), 1903.—**J.**

Gottschick (pp. 119—124), 1908.—**E. Chr. Achelis** (pp. 303—335), 1911.—**J. Steinbeck** (pp. 238—249).—**W. Caspari,** Die evangelische Konfirmation vornehmlich i. d. luth. Kirche, 1890.—**W. Diehl,** Zur Geschichte d. Konfirmation, 1897.—**Ernst** and **Adam,** Die katechetische Geschichte d. Elsasses, 1897.—**E. Simons,** Konfirmation u. Konfirmandenunterricht, 1900.—**G. Kawerau,** Bedarf d. gegenwaertige Konfirmationsordnung einer Aenderung (Halte, was du hast), 1901.—**E. Chr. Achelis,** Offener Brief an Prof. Kawerau (eodem loco), 1901.—**E. Chr. Achelis,** Die Bestrebungen z. Reform d. Konfirmationspraxis (Theol. Rundschau), 1901 and 1904.—**G. Beelitz,** Unsere Konfirmationsordnung i. Licht d. Hl. Schrift, 1901.—**E. Hansen,** Die Geschichte d. Konfirmation in Schleswig-Holstein, 1906.—**Freie kirchl.-soziale Konferenz,** Heft 11. 12. 15. 16. 23. 24.—**K. Bonhoff,** Die Unhaltbarkeit d. Forderung d. Konfirmationsgeluebdes, 1908.—**E. Simons,** Die Konfirmation, 1909.—**G. Rietschel,** Lehrbuch d. Liturgik II, 1909.—**F. Rendtorff,** Das Problem d. Konfirmation, 1910.—**E. Sehling,** Evang. Kirchenordnungen d. 16. Jahrh., 1903 ff.—**M. Reu,** Quellen z. Geschichte d. kirchl. Unterrichts, 1904 ff.

If the Church, by the educational agencies above mentioned, by the use of the material indicated, and in pursuance of a method adapted both to the inner life of the child and the character of the teaching material, has done everything that pastoral fidelity may suggest, it is likely that she has accomplished everything laid down by us as the aim of her teaching and training, unless the pupil's soul has been actually barred against her efforts (pp. 266 f., 308 f.). True, often there may be failure to arouse the soul to a personal life of faith; but the sacred truths, upon which the life of the mature congregation is fundamentally based, and by which it is constantly renewed, have been imbedded and anchored in the intellect of the adolescent youth; their emotional life has been stirred to a vital interest in these truths, and the will has been habituated to the pursuit of those

paths in which, soon or late, the Spirit can and will arouse the soul to personal faith. So far as men are a factor in the premises, a general participation in the life of the mature congregation has thus been rendered possible: the member of the Church, having become of age (p. 305), is henceforth able to take part in the counsels and activities of the adult congregation, and thus the specific period of teaching and training has come to a close. Before the formal close of this period, however, another important step has been taken, when the congregation, in so far as that is in her power, has passed upon the ripeness of her children for Communion, and thus fully received them into her fellowship of worship. We distinguish accordingly between the preliminary and the final close of religious instruction.

In view of the fact that the preliminary close of religious teaching generally coincides with **confirmation** in the Lutheran Church, we mean to treat of that first. Through Baptism the children have become members of the Church and, therewith, of the Kingdom of Christ on earth. The prevenient grace of God has, objectively, imparted everything to them which the grace of Christ has acquired. They have become children of God, and He has become their father. This covenant of grace being perpetual, it requires on the part of God neither repetition nor amplification. Notwithstanding we do not admit infants and children to Holy Communion, a refusal which implies rejection on our part of the "comunio infantium", which was in general vogue in the Old Church and, here and there, also in the Medieval Church until the twelfth century, later to be adopted once more by the Bohemian Brethren (compare Luther's letter of 1523 to Hausmann, and the injunction by

the Fourth Lateran Council, of 1215, to grant communion to children who have passed the seventh year; pp. 52. 77. 82). We recognize a bar to infant communion in the fact that Holy Communion is not in the same sense essential to salvation as the Word and Baptism, and in the clear direction of Paul in 1 Cor. 11, 28. Inasmuch as the steps, leading to the altar are conditioned by self-examination, the mature congregation and the office for the administration of the means of grace instituted in her midst are enjoined from admitting those to the Holy Supper who lack the ability to examine themselves. On the other hand, the Church has the duty to train her immature members for such self-examination and consequent participation in that part of her worship also in which, as yet, they have no part. It is accordingly one of the functions of the training given by the Church to the young of her fold, not only to point back again and again to the divine act of Baptism, but also to direct their eyes to the blessed gift upon the altar, and to prepare them for its reception. This is true of catechumenal instruction in particular, which, more than all other teaching, should bear the character of preparation and training for the Sacrament (cp. pp. 18—20; 41. 48); which should make the training of heart and mind its aim, and in which the catechist, like the mature man to his youthful friends, discloses the importance of each truth for the Christian life more than before. If the required knowledge of sin and salvation, and, as a corollary of this, the capacity for self-examination, have been attained, the mature congregation has no longer the right to withhold Holy Communion from those hitherto immature. They now join the number of those whose title to Holy Communion and full participation in the

worship of the Church must henceforth be conceded. With confirmation, the instruction of the young has found its preliminary close. The age at which that is done is in itself a matter of indifference; however, the general, albeit by no means universal, practise of fixing the transition period from childhood to youth as the time for confirmation, has the strongest arguments in its behalf (p. 294). Much can be said in favor of the time from the sixteenth to the seventeenth year (p. 300); in many regions of Germany it has been given the preference, and some want to see this made a general rule; but who gives the Chuch the right to withhold Holy Communion longer than necessary from any of her members; and who gives us the assurance that we can reach at this later age the same high percentage of those baptized in infancy?

Should the close of instruction be signalized and authenticated also outwardly by a specific **rite,** before and by the adult congregation? No absolute necessity for such a rite can be maintained: what we call confirmation is merely an arrangement of the Church; and the laying on of hands (Acts 8, 19; Hebr. 6; 1 Tim. 4; 2 Tim. 1, etc.), which has been used as argument is not at all spoken of by Scripture as connected with the close of religious instruction and apart from Baptism. In the very homeland of the Reformation, Electoral Saxony, there existed, down to the eighteenth century, no special solemnity whatever in connection with the close of catechetical instruction. Yet we have this opinion by Luther: "Confirmatio, ut volunt episcopi, non curanda; sed tamen quisque pastor posse scrutari a pueris fidem, quae si bona et germana esset, ut imponeret manus et confirmaret, non improbamus" (Sermon for

Laetare, Luther's Works, Weimar Edition XI, 66). And in the "Reformatio Wittembergensis" of 1545 (German in Sehling, Kirchenordnungen des 16. Jahrhunderts I, 211), composed by Melanchthon and signed by Luther, we read: "Ad hanc consuetudinem (catechismi) sanciendam prodesset ritus confirmationis, cum, videlicet exacta pueritia, jam firmior aetas seu adolescentia accederet, palam in ecclesia, audienda esset integra doctrinae confessio, et cum interrogatus promitteret constantiam in hac ipsa sententia recitata et in hujus ecclesiae suae confessione, manus pastoris ei imponendae essent, et publica precatione petenda mentis et cordis in hoc confitente confirmatio et gubernatio. Haec ceremonia non esset inane spectaculum, ut nunc est episcoporum ritus, sed profutura esset ad retinendam doctrinae puritatem et propagationem sententiae ecclesiasticae, ad concordiam et disciplinam". The fear was prevalent that, by the introduction of such a solemn act something of the leaven of the rightly disesteemed Roman confirmation might be domesticated in Lutheran regions. The whole process of instruction is designated as the true biblical confirmation; wherefore, then, a special rite? This is the unmistakable drift of the Order for Churches in Electoral Saxony of 1580. We read: "Let the pastors diligently instruct the people that catechetical instruction is the true Christian confirmation, that is, a confirming of the faith in which the infant had been baptized. Upon this the stress should be laid in these examinations, and the young should be exhorted throughout life to conform to the teaching which they have received. Instead of doing likewise, the Papists substitute a show for confirmation, which by all Christians is avoided and shunned as a mass of superstition and error" (Reu I, 2, p. 143).

The word "examination" used in this quotation does not by any means refer to some concluding ceremony but merely to the review of the Catechism during Lent, which the young people and the servants were enjoined to attend as often as it came around. And even where, in addition to the general instruction, a specific course was arranged for the benefit of the candidates for the First Communion, a particular closing solemnity was by no means generally deemed necessary. In 1564 we find the following arrangement in force in the Ansbach country: "It is highly commendable that children about twelve years of age, before being accorded the privilege of Holy Communion, should be enrolled as catechumens at a convenient time of the year, for the purpose of receiving, as a substitute for papal confirmation, and in addition to the usual catechization, for several consecutive days or weeks special instruction in doctrine, so that they may have the requisite intelligence ("Verstandeshalber") for a worthy reception of the Holy Sacrament of the body and blood of our Lord and Savior. Such examination and exercise takes place here at Onolzbach for the city children on week days at twelve o'clock between Easter and Pentecost for an hour each day, and for the village children who belong to this parish on Sundays and festivals during the period between Reminiscere and Exaudi at one o'clock, so that they all may receive the Holy Supper together on Pentecost, after each one shall have made his confession privately on the day previous" (Reu, I, 1, p. 580).

Notwithstanding, it is readily seen why, already in the century of the Reformation, there developed in many places a specific **rite** for concluding the period of religious instruction. In the last analysis it is the mature

congregation to which the decision is left whether the children, "as far as the intelligence is concerned", as G. Karg of Ansbach fitly expresses it, are worthy to receive the Holy Communion or not, and not the pastor alone. At all events, the congregation has a vital interest in the new accessions that, in any particular year, "as far as their intelligence is concerned", are declared ready to be added to the number of those already entitled to Communion; and so a public act for the declaration of such readiness seems to be desirable. Everything depends on this that nothing is incorporated in this act which might be looked upon as a factor supplementary to Baptism, or whereby the reception of Holy Communion becomes a matter of constraint, or whereby violence is done to the children's veracity, or which would tend to bring about a "holy" congregation in the sense of the Donatists,—errors of which abundant traces are found in the history of confirmation.

Inasmuch as the decision whether the knowledge of sin and salvation necessary to self-examination has been acquired is a prerogative of the mature congregation, it is desirable that the children who have been prepared for their First Communion should be presented and publicly examined. This should be done at a time when a good attendance can be counted on, that is, on some Sunday in the forenoon. Timely notice should be given; all should be urged to attend, the church officers, parents, sponsors particularly. The latter should be invited to be present at the opening of the period of instruction as well, in order to have their attention called to its importance, and to solicit their co-operation in making it a time of blessing. The **examination** should not be a mere recitation of the chief parts of the Catechism. On

the other hand, it should not lose itself in a mass of unimportant detail, but rather focus itself upon the great fundamental truths confessed by the Evangelical Lutheran Church as they have been combined in the Catechism and, in the form of an unaffected colloquy, furnish the evidence that the children are conversant with the same. Sure as it is that now some Bible passage, now some hymn stanza, now some section of the Catechism should be called for and recited by the children, the public examination dare not degenerate to a mere test of the child's ability and willingness to memorize: the chief fact to be established is that the fundamental truths of Christian doctrine and life have been mastered. While the bashfulness of many children explains the practise of catechist and examiner to go previously over the material that is to form the subject of the examination, it is clear that a practise which makes the children beforehand acquainted with the questions to be answered defeats the very purpose of the act, and lowers it to the status of a comedy.—When the congregation has recognized that the catechumens possess the requisite knowledge of sin and grace, could it do otherwise than remember them in **prayer** at the throne of grace? They have been remembered during the time of instruction in the general prayer (cp. p. 33); now it is proper that God should be praised for having led them so far; prayer should be made to Him to still further bless them with knowledge and with the true saving faith, as well; that He should therefore strengthen such faith as they already have and thus make them real and useful members of His body.—The examination and prayer, then, constitute the chief elements of this rite. The examination should be preceded by a discourse—

free or read from the liturgy—on the whole act of confirmation or on the meaning, appropriateness, and sanction of the examination. The prayer should be preceded by an exhortation to sincere thanksgiving and earnest entreaties. The prayer may be immediately followed by the imposition of hands and the words of blessing accompanying it ("Einsegnung"). The imposition of hands, in the nature of the case, is nothing but an outward symbol of the impartation to the individual of the blessings that had been invoked in the preceding prayer upon all alike. The blessings invoked by the congregation, and the words of blessing spoken by the pastor over the individual, in which he sums up the prayer of the congregation, are by the laying on of hands made a subject of his bodily perception, as it were. In point of form, these words of blessing accompanying the laying on of hands should be a request, or petition, addressed to God.

The order of the act of confirmation, as here outlined, we find in the Pomeranian Liturgy (the confirmation was introduced in Pomerania as early as 1544). The words are: "The usage of Christian confirmation is observed in the Church for the sake of the **Catechism** and of **prayer,** so that the beloved youth may be instructed in Christianity, and be tested in regard to their knowledge of the Catechism. They shall not be admitted to the Holy Sacrament without knowing what they do, which would constitute a peril for them and an offense to others; but only after they shall have learned the Catechism, so that prayers may be said over them by the whole congregation in connection with the imposition of hands, and the blessing be pronounced upon them, whereby they will be so confirmed in their Chris-

tianity that their Baptism shall be a comfort to them against the very devil, and they be reminded of the duty to live before God in the true faith, in holiness, and righteousness (Sehling, Kirchenordnungen des 16ten Jahrhunderts, fourth vol., 1911, p. 443). While in the "forma confirmationis" the examination is not expressly dwelt upon, it is pre-supposed, a clear reference to it as something already performed being made to it. We read: "And inasumch as there are some children here who have said their Catechism, let us present them to the Lord Jesus Christ and pray with all our heart that He keep and confirm them in the truth through the Holy Spirit, so that they become immovable in their Christianity and bear abundant fruit". Also an **address** or exhortation to the children, which is even liturgically fixed, is already in existence. This form of confirmation is so appropriate as to arouse the desire in us that, if there was to be a rite of confirmation for bringing the period of instruction to a close at all, this particular form might have gained universal vogue.

But is not, in addition to examination and prayer, the confession of faith an integral part of the concluding solemnity? Is it not even the most important element? We meet this view in the sixteenth century mainly where the Church was in conflict with the Ana-baptists and the Schwenckfeldians. Occasionally it found expression in such a way that nothing was required save the bare confession of faith. As a case in point, we read in the Order for the Principality of Liegnitz and Brieg of 1535: "When the children grow in age and grace, they shall be presented by their parents and sponsors to the ministers before the assembled congregation, so that they may make a public confession of their faith, which is to

take the place of confirmation" (Sehling, above work, 3d vol., p. 436). Then again the promise was connected with the confession of faith willingly to subject oneself to the discipline of the congregation. Butzer succeeded in incorporating this latter feature in the confirmation act; thus in Hesse in 1538 or 1539 resp.; in Strassburg no later than 1543, at least in his own Church, though only for a limited period. From these places the practise spread to other regions. Schwenckfeld and the Ana-baptists had reproached the State Churches, which began to be organized since about 1530, that they had no assurance of the subjective holiness of their members since their membership was linked altogether to infant baptism, "all difference between those without and those within thus being eliminated". This was indeed a great offense to them; for they did not, like Luther, base the holiness of the Church upon the existence and administration in her midst of the Word and Sacraments, but upon the subjective holiness of her members—a view clearly Donatistic, which induced them to see the real task of the Church in disciplining her members into holiness. From those premises but two conclusions were possible: either substitution of adult baptism for that of infants, not to be administered at all until subjective holiness and membership in the body of Christ have been attained; or amplification of infant baptism by a ceremony in which the children, upon attaining to mental maturity and an actual surrender to Christ, become subject to the discipline of the Church (the latter is expressly recommended by Schwenckfeld as a way out of the difficulty in case the first step does not find favor, Epistolarium II, p. 126). Either of these ways, it was urged, would lead to a separation of men and thus to

the establishment of a "pure" congregation. Butzer, who stood quite as much under the influence of the enthusiast and spiritual kinsman of the Baptists Zwingli as under that of Luther, was deeply impressed with Schwenckfeld's contention. Accordingly, when he was called to Hesse in 1538, in order to check the Baptist movement, which had found there an extremely fertile field, he saw his surest way to success in recommending for adoption a form for confirmation which contained these two features: surrender to Christ, in the form of a confession of faith, on the part of those baptized in infancy, and subjection to the discipline of the Church. What his views in the premises were, it matters not. It may be that he did not perceive the implication that only such should have part in confirmation as had surrendered to Christ not with the lip alone but also with the heart; or he may have been of the opinion that everyone has surrendered to Christ who has learned his Catechism; or, finally, that he went back to the popish notion that the Church imparts the Holy Spirit to everyone who submits to the imposition of hands: so much is certain that the incorporation in the confirmation act of the Creed as a surrender to Jesus Christ or to the Triune God, of subjection to the discipline of the Church, and of the gift of the Holy Spirit through the laying on of hands, signifies the foisting upon confirmation of an element which has grown neither upon the soil of Scripture nor upon that of the Lutheran doctrine concerning the Church and the means of grace, nor upon that of catechetical expediency, but upon that of postulates extremely dubious, thus entering, as a foreign body, the Lutheran Church from without.

In the **Ziegenhain Order of Church Discipline,** completed

in 1538 and published in 1539, which is mainly the work of Butzer, we read: "Children who, through catechization, are far enough advanced in the knowledge of things Christian to be permitted to go to the Lord's Table, shall, at the instance of the elders and ministers, be presented by their parents and sponsors to the pastor, on the occasion of some great festival such as Christmas, Easter, or Pentecost, and at a place appointed for the purpose. There the elders and all other ministers of the Word shall surround the pastor. Then the pastor shall examine the children in regard to the chief articles of the Christian faith and, when they shall have made reply **and publicly surrendered themselves to the Lord Jesus Christ,** the pastor shall admonish the congregation to ask the Lord of those children for perseverance in their behalf and for an increase of the Holy Spirit, such prayer to be concluded by a collect. Last of all, the pastor shall put his hands upon the children, thus confirming them in the name of the Lord and receiving them into Christian fellowship. He should also admit them to the Table of the Lord, but not without an admonition to continue in the obedience of faith, and always to receive in good part and to heed faithfully **Christian discipline** and reproof from each and every Christian, especially from **the pastors"** (Reu I, 2^1, p. 411). —In the **Church Regulations of Cassel** of 1539, in close agreement with the regulations of Ziegenhain, we find an "Order of Confirmation and the Laying on of Hands". Here we read in the introduction: "The ministers of the Word shall prepare the children to be received into full membership during the week before that event; and the children themselves shall severally, each one with his own lips, before the ministers of the Word and the elders, make their **confession** and signal their **surrender** to Christ". The rite proper thereupon begins with the examination of the catechumens, which has been fixed in liturgical form. However, this examination does not purport to be primarily a test, but rather a confession of the state of the children's hearts and of their surrender to Christ. For we read in the conclusion: "Do you intend to do and observe all this as you have confessed? Answer: Yes, by the help of our Lord Jesus Christ.—When, thereupon, one of the children shall have made its confession in good, clear language, as here prescribed, this question shall be put to the others one

by one: **Do you believe and confess; and will you enter the fellowship and obedience of the Church of Christ just as, at this moment, this child has confessed its faith within your hearing and has entered the fellowship of the Church?** It shall be deemed sufficient when the other children shall answer: Yes, by the help of our Lord Jesus Christ. But they should always be earnestly reminded that they stand before the Lord, whom they cannot deceive, so that their yes is yes indeed. And, some time during the week of preparation, each child shall personally make the prescribed confession before the elders and ministers of the Word. However, the test should not consist in mere words smoothly uttered, since even godly and spiritually mature children may not be capable of fluent answers. What should be insisted on is that the faith is comprehended, not that words are smoothly uttered, which is possible for those very ones who understand them least in the true spirit". What was meant by surrender to the obedience of the Church, may be seen from the answer to the question: "What does such fellowship of the Church imply?" The answer is: "That I practice strict obedience to the Word of God, by hearing it at stated times, when proclaimed by the appointed servants or ministers of the Church, on Sundays particularly; also, by submitting with due humility to the reproof administered by the elders and any other Christians for sin on my part and making proper amends; moreover, by instructing and restoring my fellow-Christians whom I find on the wrong way, or informing such other good Christians of the matter who in my judgment are competent to help those in error; but, should these, too, prove powerless in the matter, by laying the matter before the common pastors and elders for adjustment; but, if those in error shall refuse to hear the Church in the persons of said pastors and elders, and are put in the ban in consequence, by likewise treating them as excommunicated, or heathen people". Such surrender to Christ and passing into the fellowship of the Church is followed by the **prayer** of the congregation (that prescribed in the Cassel liturgy later passed into many other liturgies, for instance, Loehe's, although usually somewhat altered). Then comes **the laying on of hands:** "Thereupon the pastor shall lay his hands upon them and say: **Receive the Holy Spirit,** as a protection and shield against all

evil, as a power and help for all good, from the gracious hand of the Father and of the Son and of Holy Spirit. Amen". This order of confirmation passed later, in all its fundamental features, into the Church Regulations of 1566 and also those of 1574, which were in force all over the landgraviate of Hesse (Reu, I, 2^1, pp. 1078—1083).—In his Catechism of 1543 (possibly before that)—an enlarged edition of that of 1537 and intended "for the pupils and other children of Strassburg", Butzer inserted a special section on "Confirmation in the Christian Faith". Here, after the "Explanation of the Divine Services" and the "Explanation of the Sacraments", we come upon the following series of questions: "Teacher: What other usages and rites are found in the Christian congregation? Answer: In the first place, the public confirmation of the Christian faith of those baptized in infancy. Teacher: How is that to take place? Answer: When we children have been instructed in the Christian faith, we are to make confession of it before the whole Christian congregation with our own heart and lips, and thus enter into the covenant with the Lord, and the fellowship and obedience of the Church; having been unable to do this at Holy Baptism, we are confirmed in these things by the Church. Teacher: Whence have you learned this? Answer: The Scriptures teach that all believers shall enter into the covenant of the Lord by their own faith and confession; and Saint Paul says, Rom. 10: He that believeth with the heart, etc. Teacher: How shall you be confirmed by the Church in the faith and covenant of the Lord? Answer: Through the joint blessing and intercession of the Church and the laying on of hands. Teacher: Where do you find authority for these things? Answer: In the invitation of the Lord Jesus: Suffer the little children to come unto me, etc. Teacher: What does the sign of the laying on of hands signify? Answer: That the children therewith have been placed under the almighty hand of Almighty God, whose care, protection, and gracious guidance have thus been promised and pledged to them. Teacher: Who is to put his hands upon the children and bless them? Answer: the regular ministers of the Church in behalf of the whole congregation, which is to be a witness to this. Teacher: But the Lord has not enjoined the use of this sign? Answer: Inasmuch as He and the holy apostles have used this sign for

such purposes with great blessing, it behooves us likewise to use it in His name; the Lord will be present with His Spirit and work, and, according to the prayer of the Church, uttered in obedience to the Word, He will graciously confirm such children as members of His kingdom. Teacher: What is all this to lead to, so far as you are concerned? Answer: In this that I diligently attend the children's class, and properly learn the Christian faith, confess it in due time and be confirmed therein to my salvation. Teacher: What else? Answer: In this that I may be assured of the protection and guidance of the divine hand for the purpose of a Christian life in every respect, and for my protection against the old wicked foe, and that I eternally praise and bless God my heavenly Father, through our Lord Jesus Christ. Teacher: In the third place? Answer: In this that I make every effort to keep the covenant of the Lord, remain in constant touch with His Church, and faithfully receive and use the divine doctrine, the Holy Sacraments, and church discipline". Butzer's meaning of penitential discipline ("Busszucht") is then explained in a special voluminous section in the sense of "obedience of the Church" spoken of by the Cassel Church Order of 1539; an explanation of "covenant with God and true fellowship of the Church of Christ" is afterwards also given in the same Catechism (Reu I, 1, p. 7. 93 ff. 104 f.).

It is to be regretted that, in deference to this precedent, also in other districts those two parts—surrender to Jesus Christ by the confession of faith and submission to the obedience of the Church—were incorporated in the confirmation rite (cp. especially Sarcerius, who, before his sojourn in Nassau, had probably become conversant with the Church Regulations of Cassel; Reu, I, 2^1, p. 100 ff.). If the latter element was disregarded, at least the confession of faith was appropriated. This resulted in the assembling of the following three constituent parts of the concluding rite of religious instruction: exploratio, or examinatio; confessio; oratio. These three elements are met with again,

for instance, in the Church Regulations for Brunswick-Wolfenbuettel of 1569, where, however, they are less weighted down by Butzer's notions than is generally the case elsewhere.

Here we read: "When a number of children are found who have become thoroughly acquainted with the chief parts of the Christian faith through their Catechism, a list of them shall be prepared by the pastor of each place and laid before the superintendent at his appearance for the annual visitation, in order that they may be publicly confirmed and strengthened in their faith on some particular Sunday to be determined upon, or on whatever occasion may prove expedient. While the superintendent is present, the bells shall be rung according to custom and the people be summoned together. But the children that have been presented to the superintendent, together with their parents and sponsors, shall stand apart by themselves, preferably before the front altar, where they may be seen by everyone". After a discourse by the superintendent upon the special purpose of the service "the superintendent shall **examine the children on the chief parts of the Christian faith,** requiring them to recite the whole Catechism without the explanations, whereupon he shall question them on the chief articles as expressed in Dr. Luther's Catechism. When he has found that the answers and confession of faith made are creditable to children of their age, he shall commend their diligence before the whole congregation; he shall dwell at length upon the great treasure possessed by the children in such knowledge, in that God has joined Himself to them in grace as their father, never, whatever their distress, to permit them to perish, as long as they shall persevere in such knowledge, faith, and confession. The examination over with, the superintendent shall ask the children whether they will persevere in such knowledge, **faith, and confession,** and whether, having renounced the devil and all his works and all his ways, they are determined henceforth to abide in this godly endeavor to the end. And they shall answer: Yes, by the grace of almighty God, which we desire and pray for with all our hearts. Then the superintendent shall once more address words of instruction and exhortation to the congregation assembled, after having given thanks to God for

giving to these children His Holy Spirit, by whose grace they have come to a saving knowledge of His dear Son, a fact which should prompt the whole congregation to walk before those children blameless and without offense, and be preserved in such godly conversation unto eternal life". The superintendent's exhortation is followed by a **prayer** of the congregation in behalf of the children ("and wherever the laying on of hands is in favor as a free adiaphoron, there shall be no impediment thereto"), whereupon the superintendent shall conclude the whole ceremony with the blessing of Aaron, and the congregation shall sing "Come, Holy Ghost, etc.". This shall be followed by Holy Communion. It would not only be highly proper, but a further encouragement of the children in their godly endeavor if the parents and sponsors should join them at once in the reception of the Holy Communion" (Richter, Kirchenordnungen, II, p. 320 f.).

By no means on a level with the order of confirmation as outlined above is Luther's explanation of 1523 (p. 680); for, while there a confession of the faith of the heart is dealt with, Luther speaks of the "fides quae creditur", as we see from the added clause: "quae si bona et germana esset". He confesses his readiness to favor the adoption of a rite which brings out that those baptized in infancy have obtained the knowledge of the true way of salvation, and in which the hands are laid upon those who give evidence of this. What Luther calls "scrutatio" is simply the examination. An examination as to the existence of the requisite knowledge also is the point raised by the Reformatio Wittembergensis of 1545 (p. 681), a view suggested by its definition of confirmation as "integra doctrinae confessio", and by its statement of aim: "Profutura esset ad retinendam doctrinae puritatem et propagationem sententiae ecclesiasticae, ad concordiam et disciplinam". The promise, also, which is to be exacted according to Luther's recommendation, embraces nothing but a statement of pur-

pose to adhere to the doctrine here confessed. A similar promise appears to have been in the mind of those responsible for the Church Regulations for Pomerania of 1569 (p. 685), where at the end of the exhortation (there is no hint of a question), the assembled children are told: "To this, all say: yes" (Sehling, 4th vol., p. 444). Such a close, indeed, would not be out of keeping with our postulates. As we have no evidence that God, during the time of instruction, intends to work saving faith in the children entrusted to us and as experience proves, that in many cases he actually does not work it during that period, we absolutely refused to set the aim of catechetical instruction in the establishment of saving faith (p. 309); how could we now expect at the time of confirmation from all catechized children alike the confession of their saving faith, the faith of their hearts, and require all to go to Holy Communion? Should we not, in that case, do violence to our own better judgment and put a falsehood upon the lips of those children in whom saving faith has not been aroused as yet? No doubt, congregational conditions in a free Church are much better than those in a State Church, and many reasons which require in the latter the abolition of a confession of an inner faith either do not exist among us at all or they do not have the weight which they have elsewhere; but this much is true of the free Church as well that we have no absolute assurance that all the children instructed by us are in a state of saving faith at the end of the period of instruction. For this reason the Church—for the individual cannot, without further ado, set aside church order—should no longer hesitate to place the question as to the utility of the present form of confirmation upon the order of the day,

and to eliminate from her liturgic forms the confession of an inner faith, especially in view of the fact that she is neither able nor willing to investigate the inner condition of her children and to reject from confirmation all those in whose hearts, in her opinion, saving faith has not yet been enkindled, and thus create, among the number of the baptized, a communion of souls truly sanctified. Everything that cannot be expected of all participants should be eliminated from the rite. Quite another thing than the confession of an inner faith is the assent to the correctness of the evangelical way of salvation, especially as formulated in Luther's Catechism. Such assent, in normal conditions, particularly in a free Church, can be looked upon as a fruit of religious instruction within the reach of all children. If it were solemnly proclaimed in the rite of confirmation, it would virtually be the solemn climax of the examination. With that the promise could quite properly be connected to remain true to the way of salvation recognized as right and to the Church that points it out.*). We could, however, refrain from supplying confirmation with this solemn double climax and confine ourselves simply to examination and prayer. On the other hand, the complete abolition of such a concluding solemnity and, therewith, a return to early usage, in Electoral Saxony especially

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*) This dare not be confounded with the pledge peculiar to the confirmation of the Pietists, which arises from different premises and has a different meaning. Infringing upon Baptism (completion of regeneration; renewal of the baptismal covenant by an act of God, etc.) the latter shows rather an inner affinity to the Hessian Church Regulations. It should be remembered that it was a village in Hesse in which Spener, for the first time, witnessed confirmation (p. 147 f.).

(p. 681), would hardly be advisable at this late day. For many a code of Church Regulations has said in truth that it is much easier to convince both children and parents of the necessity of faithfully submitting to instruction when young, if it be made to issue in a solemn rite connected with the solemn presentation and examination of the catechumens before the assembled congregation —a rite in which also the public declaration of the child's intellectual readiness for the Holy Supper and admission to full participation in the worship of the mature congregation, inclusive of the privilege of sponsorship, may be made,—than if such concluding solemnity should be dispensed with.

When **the privilege of participation in Holy Communion** is given in connection with the rite of confirmation, it can, of course, have no other force than that of an affirmation that the children are now possessed of the **intellectual** maturity and consequent capacity for self-examination ("intellectually prepared" worthily to receive the Holy Supper, George Karg, 1565, p. 682. Nowise is the inward worthiness of the catechumens thus affirmed. Much as the catechist should endeavor to impress upon his catechumens throughout the period of instruction, during the last weeks particularly, the blessing of the Holy Supper, and, so far as that is in his power, to arouse desire for it, he will now, instead of simply declaring his catechumens prepared for the Holy Supper, emphasize very strenuously that this is the case only when repentance for sin, faith in the grace of God, desire for the assurance of forgiveness, dwell in their hearts. He will, furthermore, carefully refrain from anything that might be felt as constraint. For this reason the first communion will not be set for the day of

confirmation but for a day a week or two afterward, preferably for a day on which the congregation has been wont to celebrate the sacrament and on which rather a large than a small number of communicants is likely to appear at the altar. He will assign to the catechumens no particular place which would make it easy for the congregation to determine the number of catechumens participating in the sacrament, or even to challenge such investigation. He will rather, whenever the occasion calls for it, make it plain that participation in confirmation does not under all circumstances require participation in Communion. As long as the order of worship observed in the congregation provides for a confession of an inner faith, he will endeavor to impart to children as well as parents the information that no confession of saving faith is forced from anyone on the ground of his submission to the examination. Much as he will endeavor in his capacity as a faithful pastor to guard his catechumens against a false profession and participation in the Sacrament by constraint, he will subsequently be impelled by the same pastoral fidelity to continue his solicitude for those who have stayed away from the Table of the Lord. He knows who they are; for, if at any time, it is in connection with the first participation in the Holy Sacrament that personal announcement should be insisted upon, and therefore pastoral fidelity will impel him to keep an eye upon them in connection with the various educational channels that continue to flow after confirmation. He trusts in God for the arrival of "time and hour" also for these; but he will beware of dragging it in artificially. If he can only succeed in maintaining the connection of such as these with the Word as means of grace, he awaits further de-

velopments in patience and confidence. And should even this connection be torn apart, he still knows that the arm of God is not foreshortened; but that, even in that case, He can lead them back again to the fold. Nor will he forget that such a passage as 2 Cor. 2, 15—16 is found in the Bible.

It is the duty of the pastor performing the confirmation rite to give to those confirmed a certificate of their confirmation, which, should they change their domicile, would serve for identification. It is advisable that this certificate should be adorned with a Bible passage throbbing with life and power, streaming light and shouting warnings—a message from on high for the catechumen whenever and wherever beheld.

40. The Final Close of Religious Instruction.

E. Sachsse, p. 423, 1897.—**K. Knoke,** Recht und Pflicht der evangelischen Kirche hinsichtlich der religioesen Unterweisung ihrer heranwachsenden Jugend, 1912.

That religious instruction cannot have come to a final close with confirmation, performed at an age of 13 or 14 years, has already been shown in the preceding chapters. We have seen that religious instruction must continue because its aim is not (intellecual) maturity for participation in the Sacrament, but maturity for full participation in all privileges and duties of the congregation. The educational agencies at our command for such further religious education, and the material available for the purpose have likewise been dealt with. The only question remaining is whether the instruction given after confirmation is to be concluded by a special ceremony. It has been proposed that when the pupil passes from the Junior, or obligatory, branch of the Luther League to the Senior branch, which is optional,

that is, at the age of sixteen or seventeen, dismissal from these institutions should be signalized in the form of a special service, accompanied by a certificate showing completion of the post-confirmation course in religious instruction—something like a confirmation certificate —and by conferring upon him at this time, not at confirmation, the privilege of sponsorship. The history of confirmation proves that such a concluding ceremony would tend to make a post-confirmation course in religious training and discipline more general. That children of thirteen are not usually competent to fulfil the obligations assumed in connection with sponsorship, and that the question whether the privilege of sponsorship might not well be detached from confirmation, is subject to a reconsideration, is self-evident. So far as the Senior Luther League is concerned, there is less need for a concluding solemnity after several years of membership since identification with it is optional in any event, and a definite time for membership cannot be fixed. However, in the case of men, such a concluding solemnity might coincide with the attainment of their majority and simultaneous reception to voting membership; in the case of women, generally with entrance upon matrimonial life. No other features would be necessary than the gift of a Bible, a prayer, and the benediction. More important, of course, than any concluding solemnity is the further care for the confirmed itself. A close of religious instruction and training in the sense of perfect spiritual maturity does not exist here below. While particular forms of the care for souls have come to an end, the general care through the Word and Holy Sacrament is to continue.

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Homiletics, or Principles of Preaching, by Prof. M. Reu, D.D., Wartburg Seminary, Dubuque, Iowa. In preparation; will be published during the summer of 1919.

Christian Ethics, by Prof. M. Reu, D.D., Wartburg Seminary, Dubuque, Iowa, ca 350 pages. Ready in spring 1919.

Introduction to the New Testament, by Prof. V. G. A. Tressler, Ph.D., D.D., Wittenberg Seminary, Springfield, Ohio. In preparation.

Works by the Author of this Catechetics.

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